Acta Apostolicae Sedis

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The Holy See

(Sancta Sedes)

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[*Latin ed. p. 1*]

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[*Latin ed. p. 5*]

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ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

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ACTA IOANNIS PP. XXIII

CONSTITUTIO APOSTOLICA

Concilium Oecumenicum Vaticanum II indicitur.

IOANNES, EPISCOPUS, SERVUS SERVORUM DEI,

Ad perpetuam rei memoriam humanae salutis.

Reparator Christus Jesus, qui, antequam in caelum ascenderet, a se electis Apostolis mandatum dedit, ut Evangelii lumen gentibus universis inferrent, iisdem pariter, ut credito ipsis muneri auctoritatem et firmamentum adderet, illud prolixe pollicitus est: "Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi."

Quae laetabilis Christi assiduitas, si in Ecclesia sancta se vivam et efficientem numquam non praestitit, tum profecto eluxit maxime, cum saevioribus agitabatur procellis societas hominum et communitas. Per eiusmodi enim tempora Christi Sponsa luculentissime se magistram veritatis et salutis ministratricem ostendit, atque in omnium conspectu demonstravit quanta vi pollerent caritas, piae admotae preces, toleratae Dei gratia asperitates et aegritudines; quae superna sane eius praesidia sunt ac prorsus inexsuperabilia, cum eadem divinus ipsius

1 Matth. 28, 20.

[*Latin ed. p. 6*]

Acts of the Apostolic See - Official Commentary 6. The Founder declared, at the hour of the culmination of his great life: "Be not afraid; I have overcome the world." Indeed, our Church, observing the present age of men,

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deeply troubled, sees that it pertains to a great transformation. And while human society is drawn towards a new order of things, the most important duties remain to the Church, as we have learned has occurred in every miserable condition of times. For it is now required of the Church to instill the perennial, vital, divine virtue of the Gospel into the very veins of this present human community; a community which, while boasting of the recent advances made in the arts and sciences, suffers from the damage to social discipline, which some, having set God aside, have attempted to restore. Therefore, we observe that the men of our day have progressed not equally in spiritual goods and in external goods. From this arises the fact that they seek with less diligence those things which are perishing; that, on the contrary, they mostly desire the fleeting pleasures of the world, which advanced arts so conveniently provide; and finally – which is certainly something new and to be feared – that sects of men who deny God have arisen, arranged in a manner almost military, and have spread to many peoples. These causes of sorrow and anxiety are presented for consideration, so that they may demonstrate the necessity of vigilance and make each one aware of his own duties. We know that the view of some of our elders so penetrates the minds of others that they see only darkness, believing that this world is completely enveloped in it. But we find our firmest confidence in placing it in the divine Savior of the human race, who does not abandon those whom He has redeemed from mortality. Indeed, having been exhorted by the warnings of our Lord Christ to recognize the signs of the times, amidst so many deceptive mists, we perceive indications, and not a few, which seem to portend good omens for the Church and for the human race. Whether it be the devastating wars that have followed one another in our times, or the grievous damage to souls that many doctrines have brought about, or the great hardships that have endured for a long time...

[*Latin ed. p. 7*]

The Acts of Pope John XXIII, number 7, clearly demonstrate that all these matters were not without a certain urgency. And even the advancements in technical arts, by which men have been given the power to prepare formidable weapons for their own destruction, have brought about considerable anxiety and concern; which indeed causes men to be held in present solicitude, so that they may more easily recognize their own limited capabilities, so that they may desire peace, so that they may emphasize the importance of those things that pertain to the soul, and finally, so that they may promote that course of social life which human society, although with uncertain steps, has already begun to take; which indeed increasingly urges individual men, various classes of citizens, and even the nations themselves, to cooperate amicably with one another and to complete and perfect their mutual endeavors. This certainly contributes greatly to the

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easier and more expeditious exercise of the Church's apostolic activity; since many people, who perhaps have not yet noticed the loftiness of this mission, seem today, having been more thoroughly instructed in the use of things, to be more inclined to receive the Church's guidance. As for the Church itself, it has by no means been indifferent to the changes in the conditions of the people, to the progress of doctrines and arts, and to the altered circumstances of human society, but has followed all these things with vigilant care; it has resisted with all its strength those who would reduce everything to materialism or undermine the foundations of the Catholic faith; and finally, it has drawn abundant resources from its own treasury, to encourage the sacred apostolate, to promote piety, and to carry out its activity in all fields of human endeavor. And it is at this time that the work of the sacred clergy, who have increasingly shown themselves equal to the tasks assigned to them by their doctrine and virtue, and then the work of the laity, who have more clearly understood the parts entrusted to them in the Church, and in a special way, the duty with which each is bound to contribute to the service of the ecclesiastical hierarchy, has become evident. Furthermore, the immense magnitude of the sufferings under which many Christian communities are today severely afflicted, causes a truly admirable multitude of pastors, priests, and lay people, to endure all kinds of trials, due to their unwavering constancy in the Catholic faith, and to give examples of such Christian fortitude, that they are rightly and deservedly comparable to those whose deeds are recorded in golden letters in the annals of the Church.

[*Latin ed. p. 8*]

8. Acta Apostolicae Sedis - Official Commentary. Therefore, while we observe the face of human society profoundly changed, the Catholic Church also appears before our eyes, greatly transformed and endowed with a more perfect form: namely, consisting of a firmer structure, strengthened by a richer doctrine, and shining more beautifully with the luster of holiness; so that it seems entirely prepared for the present struggles to defend the holy faith. Considering this double spectacle, namely, on the one hand, the association of men laboring under a great lack of good, and on the other hand, the flourishing of Christ's Church with the abundance of life, already begun from the highest Pontificate – to whose summit, though unworthy by our merits, we have been raised by the most benevolent providence of God – we have considered it our duty to undertake weighty parts of our apostolic office, to devote our thoughts to this, so that, with the cooperation of all our children, the Church might become ever more suitable to resolve the questions of this age. For this reason, obeying, as it were, an intimate and almost divine impulse, we have considered that the time has now come to grant the Catholic Church and the entire human family a new Ecumenical Council, which will continue the series of twenty great Synods, which,

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over the course of centuries, have been of such great value for the increase of heavenly grace in the hearts of the faithful and for the progress of the Christian cause. And indeed, the great joy of the Catholic people, with which the news of this matter was received throughout the world; and then, immediately, the supplications offered to God, which the entire Church has continuously poured forth for this purpose; and then, the diligent effort put into preparing this very Council, which greatly strengthens our hope; and finally, the studious care, or at least the expectant attention, full of obedience, with which this Council is followed by those Christians who are separated from the Roman Church, and even by those who are ignorant of the name of Christ: all these things, we say, clearly demonstrate that no one has overlooked the magnitude and importance of this event. Therefore, the upcoming Ecumenical Council will be happily celebrated at a time when the Church, with the most ardent zeal, strives to strengthen its faith with new vigor, and to refresh itself with the glorious spectacle of its unity; and when it is more diligently devoted to this office.

[*Latin ed. p. 9*]

The Acts of Pope John XXIII, number 9, state that he feels obligated, not only to make his own salutary influence more effective and to promote the sanctity of his children, but also to contribute to the advancement of the propagation of the Christian truth and the progress of his other institutions. Therefore, in the midst of all things, there is always present the Church, our Mother, which, though subject to human events, is always present, and which, as the ages pass, is always adorned with a new appearance, radiates with new splendors, and bears new fruits; although it always remains the same, and is conformed to the most beautiful image that the Divine Bridegroom, who loves and protects it, namely Christ Jesus, has bestowed upon it. At this time, we see in various parts of the world many efforts being made with great zeal to achieve what is desired, namely, the establishment of a visible unity among all Christians, which may worthily satisfy the desires of the Divine Savior; therefore, it is entirely fitting that the upcoming Council should illuminate these essential doctrines more abundantly, and should exhibit examples of fraternal charity, so that Christians separated from this Apostolic See may be drawn more strongly to that same unity, and may be provided with a path, as it were, to attain it. Finally, with regard to the entire human race, which is constantly beset by the uncertainties, turmoil, and anxieties of calamitous conflicts, the upcoming Ecumenical Council will offer an opportunity to all men of good will to begin and promote plans and proposals for peace. These plans and proposals, which can and should truly bring about peace, can produce good things that pertain to the soul and to the supernatural order, as well as the minds and consciences of men, which receive light and guidance from God, the Creator and Redeemer of the human race. But these fruits, which we so

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eagerly expect from the Ecumenical Council, and of which we have often spoken with pleasure, certainly require that great plans, studies, and labors be devoted to this work of utmost importance. Therefore, questions are proposed, whether they pertain to the doctrine of faith or to the practice of life; and they are proposed so that Christian institutions and precepts may be perfectly in harmony with the varied aspects of life, and may contribute to the benefit of the Mystical Body of Christ, and of its sacred mission, which pertains to the supernatural order.

[*Latin ed. p. 10*]

10 Acta Apostolicae Sedis - Official Commentary. All these matters certainly pertain to Divine Revelation, the sacred Tradition, the sacraments and prayers of the Church, moral discipline, works by which charity is exercised and assistance is provided to the needy, the apostolate of the laity, and missionary endeavors. However, it is necessary that the aforementioned order, which is directed towards temporal ends, and which often occupies the cares and anxieties of individuals, be of the greatest efficacy. For even in the realm of temporal affairs, the Church has been seen as Mother and Teacher, to use the words employed by our blessed predecessor, Innocent III, when the Fourth Ecumenical Council of Lateran was held. Although the Church does not primarily strive for earthly ends, she cannot, in her journey, remain absent from those questions which concern temporal goods, nor neglect the labors which give rise to them. She certainly knows how much benefit and support those aids and safeguards provide to immortal souls, which are to be safeguarded for eternal salvation. She also knows that, when she illuminates people with the light of Christ, she brings about that they may recognize themselves more deeply. For she leads them to understand what they are, what dignity they possess, and what goal they must pursue. Therefore, the Church, present either in fact or by right, through institutions that pertain to all peoples, elaborates a social doctrine, which concerns families, schools, the workplace, the association and union of people, and all matters of this kind; and for the sake of this doctrine, the Church has attained such a height of dignity that her voice, weighty with authority, resonates among all who are sincere, as an interpreter and advocate of moral discipline, and as a defender of the rights and duties of both individuals and nations. Therefore, we are confident that those matters which will be deliberated upon in the Ecumenical Synod will be so effective that they will not only illuminate and strengthen the hearts of men with the light of Christian wisdom, but will also permeate the entirety of human endeavors. The announcement of the first Ecumenical Council to be held was given on the twenty-fifth day of the month of January in the year nineteen hundred and fifty-nine. And when we did this, we seemed

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to ourselves to be casting a small seed with trembling hands.

[*Latin ed. p. 11*]

Acta Ioannis PP. XXIII, 11. *Divino auxilio suffulti*, we then undertook that numerous and weighty work which it required. From that day, nearly three years have passed, during which, with the help of heavenly grace, that small seed has grown into a tall tree. Considering this long and laborious journey, we offer the greatest thanks to God, who has generously granted us His help, so that all things may proceed in a fitting, appropriate, and harmonious manner. Before determining the matters to be discussed in the Council, we first prudently and wisely sought counsel from the Cardinals, from all the Bishops of the Catholic world, from the sacred councils of the Roman Curia, from the superiors general of religious orders and congregations, from Catholic universities, and from ecclesiastical authorities. And during the course of a year, these consultations, of considerable importance, were held; from which it became clear in what principal matters our attention should be focused. Then, various councils were established to prepare for the Council, to which we entrusted the arduous task of proposing drafts of decrees concerning doctrine and the discipline of morals, from which we would choose those to be discussed in the general sessions of the Council. Finally, with great joy, we inform you that these diligently undertaken studies, in which the Purple Fathers, Bishops, Prelates, theologians, experts in canon law, and learned and experienced men from all over the world have contributed their excellent efforts, are now nearing completion. Therefore, confident in the help of the Divine Redeemer, who is the beginning and end of all things, and through the intercession of the most blessed Virgin Mary, and of Saint Joseph, whose protection we have entrusted to this important undertaking from its very beginning, we believe that the time has come to convene a second Ecumenical Council at Vatican. Wherefore, after having heard the opinions on this matter from the Most Reverend Cardinals, by the authority of Our Lord Jesus Christ, of the Holy Apostles Peter and Paul, and by Our own authority, We announce, We indicate, We convene, for the year 1962, the Second Sacred Ecumenical and Universal Council at Vatican, in the Patriar-

[*Latin ed. p. 12*]

12 Acta Apostolicae Sedis - Official Commentary: The rite of the Vatican Basilica will be celebrated on the days that the most provident God has established. Therefore, We desire and command that Our esteemed sons, the Cardinals of the Holy Roman Church, Venerable Brothers Patriarchs, Primates, Archbishops, and Bishops, whether residing or titular, and also all ecclesiastical men who, by Ecumenical Law, ought to be present at the Council, be present at the Ecumenical Council which We have convoked from all parts of the world. Finally, We implore all the faithful and the

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entire Christian people to, with all their devotion, offer fervent prayers to the Almighty God, that He may favorably receive this great undertaking and the one that is already imminent, and that, strengthened by His power, He may grant that just things be accomplished with dignity. May these common prayers flow continuously from faith, as from a living source; may they be accompanied by voluntary bodily mortification, so that they may be pleasing to God and supremely efficacious; may they also be enriched by the generous striving of Christian life, from which it may be evident that all are prepared to observe the precepts and decrees that the Council itself may establish. With these exhortations, We summon our most beloved sons, both clergy and lavers, wherever they may reside, and all the faithful of every order. In a particular way, We summon the young, whose innocence and prayers are known to be powerful with God; and the sick and those who are afflicted, for We believe that their sufferings, and their very lives, through the power of Christ's Cross, may become a most fitting offering, a powerful supplication, for the salvation and sanctification of the entire Church. Finally, We earnestly implore all Christians who are separated from the Catholic Church, that they pray to God, for the Council will also be beneficial to them. For it does not escape Us that many of these sons are held by a desire to attain unity and peace, according to the teaching of Christ, and according to the prayer that He made to the Heavenly Father; nor does it escape Us that the news of the Council has been received by them with great joy, and that many of them have promised to pray to God that things may proceed well and prosperously, and that they may be able to send representatives from their communities, who may be informed of what is being done in the Council. All of this gives Us great comfort and...

[*Latin ed. p. 13*]

The acts of Pope John XXIII, number 13, have inspired hope; and moreover, in order that such matters may be handled more easily and expeditiously, we have long ago established a special Office concerning this matter, which we call the Secretariat. May the Most Holy Spirit deign to grant, with the most fervent approval of all, this petition, which is offered daily from all parts of the world: "Renew in this our age your wonders through a new Pentecost, and grant to the Holy Church that, together with Mary, the Mother of Jesus, persevering unanimously and earnestly in prayer, and also guided by Blessed Peter, she may extend the kingdom of the divine Savior, the kingdom of truth and justice, the kingdom of love and peace. Amen." We will and desire that this Constitution be effective now and forever; so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever shall be able to oppose the effectiveness of this Constitution, since by this Constitution we abolish all such. Therefore, if anyone, with whatever authority, knowingly or unknowingly,

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acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies and texts, whether printed or handwritten, which bear the seal of a person of authority in ecclesiastical dignity, and which are also signed by a public notary, shall be held to be entirely valid, as if the original were presented. Let anyone who shall despise or in any way reject Our decrees know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-fifth day of the month of December, in the year of the Nativity of Our Lord 1961, in the fourth year of Our Pontificate.

I, JOHN, Bishop of the Catholic Church.

A. A. 8., v. LI (1959), p. 832.

[*Latin ed. p. 14*]

Acta Apostolicae Sedis - Official Commentary 14. To all the Christian faithful and to all nations, given as the feast of the Nativity of Our Lord Jesus Christ approaches. * To the Venerable Brother, beloved sons. The Nativity of the Lord, a feast of peace. Other resonances of this great mystery can be sought to express the fullness of grace, of which every believer in Jesus Christ rejoices in these days: one cannot go beyond this. This is the announcement from Uman: glory to God, true peace, and an invitation to the human will to correspond to such a gift. Glory in the highest to God: peace on earth: good will towards men. The literature of the centuries of every country through which the light of Christ passed does not extend beyond this threefold manifestation, which is revealed to men with the coming of the Son of God to the earth.

I - The Dominant Theme of Christmas Radio Messages. Here, for the fourth time, at Christmas, the humble shepherd of the people, called to the summit of the priesthood and the governance of the Church – allow us to say this as it is customary for us to think – puts his spirit, which the grace of the Lord sustains, at the service of the great announcement of peace. In previous years, We wished to offer to all humanity the peace of Bethlehem in a threefold reflection. Always the peace of Christ, but shining in its most noble manifestations: peace and justice, peace and unity, peace and truth.

a) The Threefold Reflection. In this threefold irradiation, the call of the principal and most precious goods of humanity is palpable. To grasp the hope, and to repeat the wish that men exchange in these days, nothing is more expressive than this manifold outpouring of riches that the Word of God, made man, brought to the earth for redemption and universal exaltation. * Evening, December 21st of the year 1961. Luke 2:14.

[*Latin ed. p. 15*]

15 Acta Ioannis P. XXIII. Vos, carissimi filii, bene scitis quomodo Patres

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Ecclesiae, tam Orientales quam Occidentales, Doctores et Pontifices, sunt reputati interpretes fideles praeceptorum caelestium, praeceptorum antiquorum et semper novorum, quorum voces se coniungunt et inter se harmonicè se implicant. b) Voces concordes per saecula. Una ex his, quae vobis ab infantia sunt familiares, est vox Sancti Leonis Magni, quae hoc anno renovatos accendit ardores. De Sancto Leone Magno, recenti Encyclica «Aeterna Dei», celebramus decimum quintum centesimum anniversarium mortis eius. In iucundis circumstantiis mensis novembris ultimi, quam grata nobis fuit inspiratio, quae ex hoc magno Doctore ad verba Nostra fluit! Etiam hodie, ex illis eius sermonibus de Nativitate, qui vivacitatem stili eius propriae conservant, amamus mentem vestram ad speluncam Bethlehem dirigere. Audite: audite: "Generatio Christi est initium populi christiani, et natalis capitis est natale corporis." Quae verba, carissimi filii: "Generatio Christi est initium populi christiani; et natale capitis est natale corporis." Et procedit: "Quamquam quisque vocatorum suum gradum habeat, et filii Ecclesiae a successionibus temporum distinguantur, tamen tota fidelium, quae ex fonte baptismali nata est, cum Christo in hac nativitate generatur... Ergo, magnitudo doni, quod nobis datum est, ab nobis reverentiam exsequi debet, reverentiam dignam eius splendori..." c) Accentus particulares huius anni. Sed quid potest nobis inveniri aptius ad dignitatem festi hodierni, et quod melius correspondit ad Natitatem Iesu, nisi pax, quae, iuste, in nativitate Domini primum a angelis nuntiata est? Ea est quae filios Dei gignit, matrona bonitatis et mater unitatis... Natales Domini est natale pacis, quia Apostolus dicit: "Ille est pax nostra..." Pax hominum sapientium et rectorum, dicemus, paraphrasando sententiam Sancti Leonis, venit de caelo et in caelum elevat, et non vult confundere se cum facile inclinationibus amantium mundi. Ea resistit omnibus impedimentis, et ab periculosis studiis hominem ad verae gaudia impellit... Fusi, sicut sentimus, in una voluntate et in una... Eph. 2, 14.

[*Latin ed. p. 16*]

Acta Apostolicae Sedis - Official Commentary 16, "that, through conviction and concord in faith, hope, and love, the Spirit of peace may lead us to it." 3. d) Hope and Auspice. These are enchanting words of St. Leo. They contain clarifications of doctrine and practical life. Indeed, everything is there: the holy Church, in all its orders of the faithful, the most upright priesthood, the supreme pontificate acting as an instrument willed by God for the union of peoples; and the union of peoples understood as a means to the true and lasting exaltation of civilization. Yes: what We indicated in Our Christmas greeting, in these first three years of Our Bethlehem encounter, is all there. Do you remember? First, knowledge of the truth, *pax et veritas*: which leads to the adoration of the Son of God, made man for us, and to the acceptance of His message; *pax et veritas*, which strengthens noble sentiments and supports just intentions to know and serve the truth. *Pax et

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unitas*: a pressing invitation to fidelity around this Apostolic See, which is the center of unity. Then, *pax et iustitia*, in this vision of the unique reality of the Church, which contains precious elements to ensure the solidity of the social body, and to celebrate pacts of peaceful coexistence: both of citizens within the same nation and in their relationships of work, and in the entire world which belongs to all and must guarantee activity and tranquility of life to all. Do you not think that to this threefold illumination of peace: in truth, in unity, in justice, We can add, for this Christmas, a fourth ray: namely, goodness, *pax Christi in bonitate*, for our greater and more intense spiritual edification? Oh! How well and perfectly our aspirations towards the glorious kingdom of Christ return in the expression of the Holy Liturgy: "He is the peaceful King, whom all the earth desires. The peaceful King over all the kings of the entire earth." 4. II - The Kingdom of Christ: Peace in Goodness. The first vision that comes before us is that of Him who invites us from the cradle of Bethlehem, anticipating the encounters when He will be made man. Cfr. Leo I, Sermo XXVI (in Nativ. Dom. VI), II, III, V; Migne PL 54, 213, 214, 216. In Vesperis Nativit. 4.

[*Latin ed. p. 17*]

Acta Ioannis PP. XXIII. At the age of seventeen, respected and acclaimed as a Rabbi, the Divine Master, amidst the moved crowds, will say to them: "Learn from me, for I am meek and humble of heart." This voice from the cradle is the irradiation of the goodness of Jesus, of whom He is the living substance, the divine source, and whose grace is the universal magistrery of peace for the whole world.

a) A Staggering Vision. Unfortunately, this magistrery, imbued with humility and meekness, open to the joy of universal peace, in reality, throughout the succession of centuries, remains a sign of contrast and obstinate harshness in the relationships between men. Observing the events closest to us, it would seem that in this our epoch, dismay and fear determine a fever and an ardor of mutual ill-disposition, perhaps unconscious in many, but nonetheless perceptible in reciprocal relations: which leads to a continuous disturbance in domestic and social, civil and international relations. This observation is all the more painful when one considers that the Creator, in His plan of providence, has predisposed men to understand each other, to help each other, to integrate with one another: in fraternal collaboration of intentions, in the patient composition of conflicts, in justice as a guide, with charity as a companion, in the equitable distribution of earthly goods: according to charity and justice.

Oh! How clear are the words of the Prophets and the Psalms in this regard, in instilling, in the name of God, goodness and love! "Behold," says Isaiah, "it is good to loose the bonds of wickedness, to undo the thongs of the yoke, to set the oppressed free, and to break asunder every yoke. Thou shalt deal thy bread to the hungry, and shalt cover the naked with

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thy garments. Thou shalt also not hide thyself from thy own flesh." And the Lord will give thee rest, and He shall fill thy soul with splendor."

b) Spirit of Contradiction. If we consider the totality of relationships, both within the nations and in international forums, we can perceive how far we still are from the divine teaching, which shines through the centuries. *Matthew 11:29*. *Pius XII, Encyclical "Sertum laetitiae," November 1, 1939; A.A.S., vol. XXXI (1939), p. 642*. *Isaiah 58:6-7, 11*. *ACTA, vol. IV, no. 1, January 31, 1962*.

[*Latin ed. p. 18*]

The Acts of the Apostolic See – Official Commentary 18 of the Old Testament, and shines with perfect light in the fullness of time, with the coming of the Divine Master. There, it is all an invitation to peace, because the blessedness of peace is proclaimed: here, however, beneath beautiful words (when at least the form is preserved, which is unfortunately often neglected), there is often a spirit of contradiction to peace. It is the pride of the powerful who subjugate; it is the greed of those who accumulate, closing their bellies to the needs of their brothers; it is the insensitivity of those who enjoy, ignoring the vast sigh of suffering that is in the world; it is the selfishness of those who think only of themselves. It is always the *bonitas Christi* that is lacking. Which must first be the antidote to this spirit of contradiction and hardness, a beginning for a more peaceful assessment of things.

c) Supreme remedy

In Our Encyclical (*Mater et Magistra*), We wished to emphasize that « when animated by the charity of Christ, we feel united with one another, and we feel the needs, the sufferings, the joys of others as our own. Consequently, the work of each...—we said—cannot but be more disinterested, more vigorous, more human, because charity is patient, is kind... it seeks not its own, it is not easily angered, it keeps no record of wrongs... it hopes all things, it endures all things).

And it is for this very reason that the supplication for peace, which rises this year from the cradle of Bethlehem, seeks to be an invocation of goodness, an appreciation of true fraternity, a purpose of sincere cooperation, which avoids all intrigue, and those dissolvent elements, which We – We repeat – call by name without any veil: pride, greed, insensitivity, selfishness.

The invitation is all the more urgent, the more mutual distrust is the cause of increasing malaise. Consider: even simply the state of trepidation in which souls remain, following the efforts of ostentatious violence and fostered animosity, gives rise to a general cooling, and extends it ever more. In such a condition, it is natural to think of the solemn and grave word of Christ: as prophecy and as threat. *Refrigescet caritas multorum:* "For the

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wickedness shall abound, and the charity of many shall grow cold."

8 10 Cf. 1 Jn. 3, 17. 1 Cor. 13, 4-7; A. A. g. LUI (1961), p. 461. Matth. 24, 12.

10 Man is no longer...

[*Latin ed. p. 19*]

To the good, merciful, and amiable brother: but he has become a stranger, calculating, suspicious, and selfish. What necessity is there to proclaim the only remedy in the acceptance of Jesus of Bethlehem, the Lamb of God, who came to take away the sin of the world, in recourse to His grace, and in the practice of His teaching of mercy.

d) The irradiation of goodness! Oh, blessed Christmas: a meeting of simple souls, an invitation to interior purification, to goodness towards all, because "the benignity and the love of God our Savior hath appeared." To deplore evil is sad: but its deprecation is not sufficient to eliminate it. It is goodness that we must desire, accomplish, and exalt. It is goodness that must be proclaimed before the world, that it may radiate around it, and penetrate every form of individual and social life.

The individual must be good: good because he is a mirror of pure conscience, where duplicity, calculation, and hardness of heart do not enter. Good because he is dedicated to a continuous study of interior purification and true perfection; good because he is faithful to an immutable firmness of purpose, to which every thought and every action must be conformed.

The family must be good, in which mutual love burns like a flame in the exercise of every virtue. Goodness softens and strengthens paternal authority, and spreads from maternal gentleness; it also marks the obedience of the children, tempers their exuberance, and inspires the necessary sacrifices.

It is also goodness that must govern every expression of life, outside the strictly domestic sphere, but connected with it: hence the various applications that open up to it, in schools of different levels, in the various institutions of civic life, for the orderly coexistence of citizens in tranquility, respect, and concord. All the relationships of the social orders must receive expression from goodness, which Pope Leo the Great also recommends with the most vivid expressions: "To do injustice and to repay it is the prudence of this world; while not rendering evil for evil is an innocent expression of Christian indulgence... Therefore, let humility be loved, and let the faithful stay far from all arrogance. Let each one put his brother before himself, and let no one..."

[*Latin ed. p. 20*]

The *Acta Apostolicae Sedis*, Official Commentary, 20, seeks its own interest, but that of others: that when all are filled with the affection of benevolence, the poison of enmity may not be found in anyone.

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13. Goodness must also be present. These voices, which return from the depths of the centuries to instruct us even today with a modern tone, remind men of the duty that lies upon all to be good: that is, just, upright, generous, selfless, ready to understand and forgive, disposed to forgiveness and magnanimity. As an invitation to the exercise of this duty, it is fitting to recall—which has been the confident hope of this Our radio message—the desire for peace and the elimination of the elements that hinder it.

14. A fervent appeal to those responsible for the life of the peoples. We refuse to believe that human power can prevail. Alongside elements of fear and apprehension, there are everywhere positive reflections of good will, constructive and beneficial. While we thank the Lord, the giver of all goodness, we raise the invitation that urges in our heart: to those who hold economic power, to risk everything, but not peace and the lives of men; to seek every means that modern progress makes available to increase well-being and security in the world, not to spread distrust and mutual suspicion. And once again, "we note with sadness—to use the words of Our Encyclical *Mater et Magistra*—that... while on the one hand situations of distress are highlighted and the specter of poverty and hunger is made to appear, on the other hand, the discoveries of science, the achievements of technology, and economic resources are used, and often extensively, to create terrible instruments of ruin and death."

15. An invitation to those who hold the art of shaping public opinion, or who have a monopoly over it, to fear the severe judgment of God, and also that of history, and to proceed cautiously, with respect and a sense of proportion. Not a few times in modern times—we say this with sorrow and frankness—the press has cooperated in preparing a climate of aversion, animosity, and division!

16. An invitation to the leaders of nations, to those who hold the fate of humanity in their hands. You, frail and mortal men, are anxiously watched by your fellow men.

[*Latin ed. p. 21*]

Acta Ioannis P.P. XXIII, 21: Fratres, et subditi. Cum authoritate quae nobis a Iesu Christo datur, dicimus vobis: abhorreat, abhorreat cogitatio vis; tremate ad ideam determinandi catenam imponderabilem factorum, iudiciorum, ressentimentium, quae finiri possint in actibus inconsultis et irreparabilibus. Potestas magna vobis data est non ad destruendum, sed ad aedificandum; non ad dividendum, sed ad unendum; non ad effundendum lacrimas, sed ad praebendum omnibus laborem et securitatem. Desiderium iustitiae et aequitatis. Ecce diversas applicationes bonitatis, quae extendenda est ad omnia campos convivii humani. Haec bonitas est fortitudo et dominium sui, patientia erga alios, caritas quae non exstinguetur, quae non deficit in animo, quia veritate vult bonum circum se, secundum immortales verba Sancti Augustini. "Manet quieta

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inter iniurias, benefica in medio odiorum: in ira est mansueta, est inoffensa in insidiis; in iniquitate gemit, et spirat in veritate: gemens, in veritate, Venerabilis inter iniquitates, respirans." Fratres et carissimi filii. Ab renovata contemplatione Filii Dei facti hominem, sit cuilibet homini, in tota sua claritate, nuntius bonitatis et caritatis evangelicae. Sit credentibus renovatum incitamentum ad vivendum eam in tota eius integritate, ferens exemplum eius in mundum anxium; sit omnibus viris bonae voluntatis hortatio ad cogitationes salutares ad constantem applicationem principiorum, in quibus fundatur vita socialis ordinata. Humilis Vicarius Christi, in resonando vocem suam, voluit proponere cum evidentia plus movente officium commune, quod oritur ex essentia ipsius Natalis. Cum actum habemus finientes verba Nostra, cogitatio commota vertitur ad humanitatem totam, pro cuius salute incarnatus est Verbum Divinum: praesertim ad eos qui suffererunt, qui tribulati sunt in spiritu et in corpore, ad eos qui exspectant iustitiam et caritatem. Omnibus offertur optamen paternum consolationis omnium. Nec tacere possumus anxietatem Cordis Nostri: ut proximus dies Natalis, oriens super mundum, inveniat populos sine pace, sine securitate, sine libertate religiosa, angustiati ab umbra belli et famis. Pro illis ascendit ad Caelum prex Nostra fervens.

[*Latin ed. p. 22*]

22 Acta Apostolicae Sedis - Official Commentary, veiled in tears, with paternal wishes for a just resolution of every difficulty and controversy, and with the invitation, which we repeat to those responsible for the nations, that through their joint efforts, justice, equity, and the desired peace may be established. This word of peace, founded on true goodness, seeks to seal Our message, to which is attached the auspicious greeting and the gift of the Apostolic Blessing. AGREEMENT between the Apostolic See and the Paraguayan Republic concerning the establishment of the Castrense Vicariate. The Holy See and the Government of Paraguay, desiring to provide in a suitable and stable manner for the best religious assistance to the Armed Forces, according to their tradition and their aspirations, have decided to enter into an Agreement, and for this purpose have appointed their Plenipotentiaries, namely: His Holiness the Supreme Pontiff JOHN XXIII, to His Excellency, the Most Reverend Monsignor CARLO MARTINI, Apostolic Nuncio. His Excellency, the Constitutional President of the Republic of Paraguay, General of the Army ALFREDO STROESSNER, to the Most Excellent Señor RAÚL SAPENA PASTOR, Minister of Foreign Affairs. Who, after having exchanged their Full Powers, duly executed, have agreed upon the following articles: ARTICLE I. The Holy See establishes in Paraguay a Castrense Vicariate for the spiritual assistance of the members of the Armed Forces. Without prejudice to the provisions set forth in this Agreement, the Castrense Vicariate shall be governed by the Decree of ecclesiastical erection emanating from the Sacred Consistorial Congregation

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and by the norms contained in the Instruction "De Vicariis Castrensibus" of April 23, 1951 (A. A. 8, 1951, page 562). ARTICLE II. The Castrense Vicar shall be appointed by the Holy See in agreement with the President of the Republic.

[*Latin ed. p. 23*]

Acta Ioannis P.P. XXIII, 23: As Spiritual Head of the Armed Forces, he shall hold the rank of Brigadier General, with the honors, prerogatives, and emoluments appertaining to said rank.

ARTICLE III: The spiritual care of the Armed Forces shall be exercised by the Castrense Vicar, a Major Chaplain for the Army, a Major Chaplain for the Naval Forces, a Major Chaplain for the Military Aeronautics, and by the Chaplains assigned to said Forces. The Castrense Vicar shall designate a Pro-Vicar, who may be one of the Major Chaplains.

ARTICLE IV: The Castrense Curia shall have its seat in the Capital City of Asunción, and shall be constituted by the Pro-Vicar, the Major Chaplains, and other personnel deemed necessary by the Castrense Vicar.

ARTICLE V: Upon the vacancy of the Castrense Vicariate, the Pro-Vicar, or, in his absence, the Major Chaplain who has held the office the longest, shall provisionally assume the functions of Vicar, with the powers and obligations proper to Vicars Capitular, unless the Holy See deems it opportune to provide otherwise.

ARTICLE VI: The Castrense Vicar shall treat directly with the Minister of National Defense regarding the handling of all matters pertaining to his office.

ARTICLE VII: The Major Castrense Chaplains, under the orders of the Vicar, shall be responsible for the direction of the religious service of the Army, the Naval Forces, and the Military Aeronautics. The Chaplains of the Armed Forces shall exercise their sacred ministry under the jurisdiction of the Vicar, assisted by their own Curia.

ARTICLE VIII: The Castrense Vicar shall recruit his clergy, choosing from among secular and religious priests who have the proper authorization from their Ordinaries or Superiors. As for the religious, they shall...

[*Latin ed. p. 24*]

24 Acta Apostolicae Sedis - Commentarium Officiale shall observe the particular norms given by the Holy See with the Instruction of the Sacred Congregation of Religious, dated February 12, 1955. (A. A. 8., 1955, page 93). ARTICLE IX The Military Vicar, after the acceptance of the candidates by the Minister of National Defense, shall appoint the Chaplains of the Army, the Navy, and the Air Force, and shall issue to them their enabling titles. The designation of Chaplains for the respective services shall be made by said Ministry upon the proposal of the Vicar. ARTICLE X Furthermore, the Military Vicar shall consult with the diocesan Ordinaries and the reli-

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gious Superiors in order to designate from among their subjects a suitable number of priests who, without abandoning the offices they hold in their Dioceses and Institutes, shall dedicate themselves to assisting the military Chaplains in the spiritual service of the Armed Forces. With regard to the military, such priests and religious shall exercise their ministry under the orders of the Military Vicar, from whom they shall receive the necessary faculties ("ad nutum"). ARTICLE XI If any Chaplain should be subjected to a criminal or disciplinary proceeding by the military authority, that authority shall provide the relevant information to the Military Vicar, who shall arrange for the sanction to be carried out in the place and manner that he deems most appropriate. The Military Vicar may suspend or dismiss military Chaplains for canonical reasons and "ad normam iuris canonici," and shall communicate the measure taken to the Minister of National Defense, who shall declare them available in the first case, or shall discharge them from the Armed Forces of the Nation in the second. Military Chaplains are also subject "ratione loci" to the discipline and vigilance of the diocesan Ordinaries, who, in the event of an infraction, shall inform the Military Vicar, and who may themselves, if it is urgent, take the necessary canonical measures, giving immediate notice to the Military Vicar.

[*Latin ed. p. 25*]

Acta Ioannis P.P. XXIII, Article XII: The jurisdiction of the Castrense Vicar and of the Chaplains is personal, and extends to all Catholic military personnel in active service, to their wives, children, relatives, and domestic staff who reside with them in military establishments, to cadets in training institutions and aspirants in Sub-Officer institutes, and to all religious and lay persons who reside permanently in hospitals or other dependencies of the Armed Forces.

Article XIII: Military Chaplains have parochial jurisdiction with regard to the persons mentioned in the preceding Article. With regard to the canonical celebration of marriage, they shall observe what is prescribed in Canon 1097, 2, of the Code of Canon Law, according to which it is the rule that marriage be celebrated before the parish priest of the bride, unless a just cause excuses it; in the case of marriage being celebrated before a military chaplain, he must observe all canonical prescriptions.

Article XIV: Since the military jurisdiction is exercised within the territory of the various dioceses, it is cumulative with that of the local Ordinaries. However, in barracks, airports, armories, courts, prisons, camps, and other places intended for the Armed Forces, the Castrense Vicar and the military chaplains shall exercise it primarily and principally, and subsidiarily, although always by their own right, the local Ordinaries and parish priests, when the former are absent, through appropriate agreements in general with the Castrense Vicar, who will inform the corresponding authorities of the Armed Forces. Outside the places mentioned above, the

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local Ordinaries shall freely exercise their jurisdiction, and when requested, the local parish priests.

Article XV: When military chaplains, in the course of their sacred ministry with the military, have to officiate outside of temples, establishments, camps, and other places regularly intended for them, they must beforehand address themselves to the local Ordinaries or to the local parish priests or rectors to obtain the appropriate permission.

[*Latin ed. p. 26*]

Acta Apostolicae Sedis - Commentarium Officiale 26 ARTICLE XVI. The Paraguayan State recognizes that clerics, according to Canon 121, and religious, according to Canon 614, are exempt from military service. Likewise, this exemption is recognized for seminarians and students of religious formation schools. However, in the event of a general mobilization, secular or regular priests who have reached the age of mobilization and are deemed necessary by the Vicarius Castrense, shall be called upon to exercise their sacred ministry in the Armed Forces as Chaplains, enjoying the consideration of officers in reserve. The other clerics and religious who are not priests, as well as seminarians, postulants, and novices, to the extent that the Vicarius Castrense deems it necessary, shall be assigned to assist the military chaplains in their spiritual ministry or to health organizations. Bishops, Ordinaries "loci", superiors major religious, priests who have charge of souls, such as parish priests and coadjutors, rectors of churches open to worship, and priests in the service of curias and seminaries, are exempt from military service, even in cases of general mobilization. ARTICLE XVII. It is the responsibility of the Vicarius Castrense, in addition to sending instructions to the military chaplains and requesting the reports he deems appropriate, to conduct, either personally or through his delegates, on-site inspections of the situation of military religious service. ARTICLE XVIII. The Ministry of National Defense, in agreement with the Vicarius Castrense, duly authorized by the Holy See, shall regulate matters concerning the personnel, salaries, and promotions of military chaplains, as well as their rights and obligations as officers of the Armed Forces. ARTICLE XIX. In reason of their character as Ministers of God, it pertains to every chaplain, regardless of their rank in the hierarchy of the Armed Forces, to direct their instructions and religious discourses to all members of the Armed Forces entrusted to their sacred ministry.

[*Latin ed. p. 27*]

Acta Ioannis PP. XXIII, 27, ARTICLE XX. The present Agreement shall be approved and ratified in accordance with the constitutional or customary norms in force in each of the High Contracting Parties, and shall enter into force on the date of the exchange of the Instruments of Ratification, which shall take place in the City of the Vatican within the shortest possible time.

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It shall continue indefinitely, unless one of the High Contracting Parties officially notifies the other, with six months' prior notice, of its intention to terminate it. IN WITNESS WHEREOF, the aforementioned Plenipotentiaries sign and seal the present Agreement, in two equally authentic copies, in the Spanish language, in the city of Asunción, on the twenty-sixth day of the month of November of the year nineteen hundred and sixty. L. £8 S. CARLO MARTINI L. £B S. RAÚL SAPENA PASTOR.

ADDITIONAL PROTOCOL. The jurisdiction of the Castrense Vicariate, in the same terms in which it is established in the present Agreement for the Armed Forces of Paraguay, shall be extended to the Police Forces of Paraguay. The corresponding regulations, analogously to what is provided in Article XVIII of the present Agreement, shall be drawn up by the Ministry of the Interior, in agreement with the Castrense Vicar, duly authorized by the Holy See. In accordance with the provisions stipulated in Article III of the Agreement, the respective Major Chaplain shall be appointed, who shall be an integral part of the Castrense Curia. L. $i S. CARLO MARTINI.

Conventione rianam rata habitionis a die inter L. £ß S. Apostolicam habita, die XX mensis Instrumenta accepta XX Decembris stolicam Sedem et normam articuli XX anno Sedem et Rempublicam eiusdem Decembris reddita MCMLXI, et mutuo huiusmodi Paraquarianam Pactionis. RAÚL SAPENA PASTOR Rempublicam Paraqua- anno MCMLXI fuerunt. Exinde, Conventio icta vigere Ratii. e. inter Apo- coepit ad.

[*Latin ed. p. 28*]

Acts of the Apostolic See - Official Commentary

28 LETTERS

To the Most Reverend Fathers Cardinals and the Most Reverend Archbishops and Bishops of Latin America, to whom the Most Blessed Father communicates with concern the dangers that threaten the faith and the activity of Christian life in those regions.

JOHN PP. XXIII

Beloved Sons and Venerable Brothers, greetings and the Apostolic Blessing.

When our thoughts and affections turn to the beloved peoples of Latin America, we are filled with the sweetest joy. For those regions are not only distinguished by their achievements and progress, and promise great hope for future development; but above all, they shine with the seal of the Cross, which, imprinted by the will of God and faithfully preserved, rightly adorns all the peoples of your continent with the Catholic name.

Moreover, these regions are uniquely devoted to the protection of the

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Virgin Mary, who is their Queen and their most powerful intercessor. How much comfort we have found when, in solemn celebrations of faith and piety, we have been present among you and your faithful, witnessing your steadfast loyalty to the most holy religion! And how greatly we rejoice when we turn our thoughts to your pastoral care, with which you strive with all your strength to preserve the heritage received from the fathers of the Christian name, and to increase it ever more in the devotion and esteem of the faithful!

However, to these sources of joy are sometimes added concerns that deeply trouble our heart: those concerns which you yourselves, conscious of the grave burden imposed upon you, have brought to us with filial piety, seeking our prayers, and asking for words that would encourage you and show the way to secure action. For your vigilance does not escape the dangers that threaten the faith and the activity of Christian life in these nations.

Although so many and such great signs of hope are not lacking for you, we know with great anxiety that in certain regions of Latin America, where Christian life once flourished, God and His Church are being rashly and boldly attacked, and efforts are being made to spread this evil more widely.

May the words of the Apostle Paul: "Rejoice with those who rejoice, weep with those who weep" (Romans 12:15), guide all our thoughts and actions.

[*Latin ed. p. 29*]

To the venerable brothers and beloved sons who are suffering tribulation, we bear witness to our singular benevolence, and we assure them of our constant prayer, in which we implore God, the source of all consolation and hope, that He may grant them security, tranquility, and peace without delay. We earnestly exhort you, that, according to the demands of the episcopal office, and as the abundance of spiritual resources given to you as shepherds of souls, you spare no effort in protecting those entrusted to you from every kind of peril that threatens them. Therefore, enlighten their minds! For faith, the foundation of Christian life and fortitude, though it is a gift of God, which must be received by man with humble obedience, is nevertheless nourished by the word, since faith comes from hearing, and hearing from the word of Christ (Romans 10:17). Therefore, let it be your concern to nourish the souls of those among whom you perform the duties of father and teacher, with the wholesome food of the Gospel, and to illuminate them with the teaching of the Church. Direct your greatest efforts to imparting the elements of Christian doctrine, to instilling religious principles in children, adolescents, and young people, to fostering Catholic schools with all your might, to higher instruction in divine revelation, and to sacred prayers and missions to the people and various classes of citizens, according to the capacity and needs of each. Furthermore, strengthen the spirits of your faithful with the nourishment of heavenly grace! For, know-

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ing that without heavenly help, nothing is effective, nothing is holy, it is clearly necessary that your greatest care and concern be directed towards this end: that the Christian faithful may implore strength and help from God, that they may prosper in all their endeavors, that they may live the Eucharistic life, and that they may flourish through the use of the Sacraments. Likewise, foster a love of faith in them, and encourage them to cooperate with you, along with the entire clergy and religious, in every province of the apostolate, and especially in promoting the Catholic Action. In this way, they will feel themselves to be living members of the Church, and, distributed in suitable groups, they will rejoice in contributing to the religious and civil welfare of their nation. To achieve this, you need the help of priests, religious men, and devout virgins. Therefore, you must direct all your efforts towards increasing their number, which is still so inadequate to meet the needs, even using fraternal assistance, which Bishops and religious societies, from other parts of the world, offer to you; and you must support their endeavors, direct their initiatives, so that your pastoral concerns may achieve their proper and timely results.

[*Latin ed. p. 30*]

30 Acta Apostolicae Sedis - The official commentary details the effects of those measures which are uniquely directed towards firmly establishing the Kingdom of God among your peoples. Indeed, this Kingdom is not of this world (John 18:36); but it contributes most excellently to the tranquility and progress of this world itself, since it is not only the Kingdom of truth, holiness, and grace, but also the Kingdom of justice, love, and peace. Therefore, Our thoughts encompass weighty questions pertaining to civil, social, and economic matters which concern the public administrations of your nations, and to which the attention of those is turned who, by the duty of conscience, must consider the salvation and prosperity of the human race. For the paternal care which we have for your peoples, which we have always desired and hoped for, that these matters may be brought to a more opportune conclusion and as quickly as possible. For this reason, we offer exhortations and wishes, that the supreme rulers of the states, and all others to whom the burden of resolving such questions falls, may carry them out with due diligence and wisdom. However, it is fitting for Us to recall that no firm building can be erected unless it has the worship of the divine law and the norms of morals as its foundation. This law, these norms, the Holy Church proclaims and preaches, even with regard to the province of civil, social, and economic affairs. We ourselves have wished to confirm the doctrine of Our predecessors in this matter, and to add something to it, which the circumstances of the present time seem to require. Therefore, we earnestly desire that the rulers of your public affairs, as Our pastoral teaching has been pursued with such unanimous zeal, so too may they diligently apply its warnings to the matter at hand.

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And as for you, beloved sons and venerable brothers, who are the teachers and leaders of the people, it will be your duty to promote the Christian doctrine on social matters more and more, and to encourage the faithful – and especially those to whom greater power is given for action – to put it into effect, lest they give ear to deceptive teachings and prejudiced opinions which harm the prosperity and freedom of the people, as well as the eternal well-being of souls; lest they give opportunity to the enemies of the Church to falsely simulate that these things are not necessary even for the needs of this life. Therefore, to you, and to your clergy, to religious men and women, and to all who openly profess the faith, and to those who wish to offer you a helping hand in preparing for the triumphs of the Kingdom of God, matters of the highest importance.

[*Latin ed. p. 31*]

The Acts of Pope John XXIII, section 31, place upon us the burden of upholding the precept of fraternal charity, not merely with words, but above all with deeds and example, so that this precept, which is the cornerstone and foundation of the Church's social doctrine, may truly satisfy the anxieties of the people and their just aspirations. You, our beloved sons and venerable brothers, have our paternal wishes and encouragement, with which we commend both your proven virtue and the will of all those who, together with us, desire to promote the well-being and lasting peace of Latin America, from which the entire human family derives guarantees of security and lasting progress. That these may quickly lead to a happy outcome, we invoke the most present help of God and daily protection, and together with the prayers that Catholic people throughout the world earnestly offer for us, we intend to dedicate them especially to the spiritual needs of Latin America. And as a sign of these blessings, and as a witness to our favorable will, we impart the Apostolic Blessing to you, together with the clergy, the religious, the Christian people, and especially to those who govern the public affairs of this continent. Given in Rome, at St. Peter's, on the eighth day of the month of December, in the year 1961, in the fourth year of Our Pontificate. JOHN PP. XXIII. To His Eminence, Father Aloysius, titular of St. Andrew the Apostle of the Valley, of the Holy Roman Church, Cardinal Traglia, in the City, Pro-Vicar and President of the Episcopal Council for the Action Catholica and the apostolate of the laity in Italy, on the completion of the fifth and twentieth year since he was raised to the episcopal dignity. We desire to be present in spirit and thought with you as you celebrate the fifth and twentieth anniversary of your assumption of the episcopal dignity, knowing that our presence will bring great joy to those who wish you happiness. With pious joy.

[*Latin ed. p. 32*]

The Acts of the Apostolic See – Official Commentary, bearing 32 seals,

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we strive to offer you auspicious omens, praises, and congratulations. In this happy event, we certainly rejoice, openly testifying to the charity with which we follow you, and the excellent esteem in which you stand with Us. For, through your offices, diligently performed in the Roman Curia, as Sacred Prelate in the City, and now as Our Cardinal Vicar in the City, and as President of the Episcopal Council for Action Catholica and for guiding the apostolate of the laity in Italia, you have deservedly and deserve great merit for the Church, being admirable in your devotion to religion, pleasing in your disposition, virtuous in your morals, and possessing a gracious eloquence that is dear to everyone. Invoking the most abundant help and consolations from God through prayer, that you may remain strong in mind and body, and that with a cheerful and confident heart you may continue to contribute to the ancient Christian piety, especially of the city of Roma, we impart to you, Our Beloved Son, the Apostolic Blessing, and we grant it to you with heartfelt affection on this sacred anniversary. From the Vatican, on the 29th day of the month of December, in the fourth year of Our Pontificate. IOANNES PP. XXIII.

ADDRESSES. I. Those who attended the Congress in Roma from various nations, concerning the faithful who are called to the "state of perfection" in this age.

* Beloved sons! The meeting today and the pleasure it inspires in Our heart, dispense with any preamble. We shall say only – and this is sufficient to attest to the intensity of Our affection – that we have followed with prayer the preparation and realization of this first International Congress on Religious Vocations. We therefore wish to thank the Sacred Congregation of Religious, and especially you, most esteemed Cardinal Prefect, for having undertaken such a vast endeavor, which the competence of numerous professors has crowned with success. December 16th of the year 1961.

[*Latin ed. p. 33*]

•nr Acts, John Paul XXIII, 33. The sublimity of the priestly and religious vocation. The Congress emphasized a most delicate and urgent problem: vocations to the states of perfection in the world of today. The simple statement of the topic opens up visions of vast horizons, in which reasons for profound joy and hope alternate with others of apprehension and uncertainty. On one hand, there is the varied composition of religious families, which attract with the charm of their countless forms of life, ever-renewing legions of young souls. On the other hand, there is the observation of the obstacles that the worldly spirit raises to the formation of vocations, with the recurring allurements of the triple concupiscence, directly contrary to the vows of religious perfection. It suffices to mention a widespread mentality, which uses the press and audiovisual techniques to pollute even the sanctuary of families. This state of affairs, which is not new, but which is today felt more acutely in its spread and danger, imposes new problems

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and difficulties on directors of souls, and on those who are concerned with fostering, guiding, and defending vocations. For this reason, We greet with particular approval and encouragement the serious undertaking of the Sacred Congregation of Religious. The problem of ecclesiastical and religious vocations is a daily concern of the Pope who speaks to you; it is the sigh of his prayer, the ardent aspiration of his soul. It is the luminous intention that We entrust to the fourth joyful mystery of Our Rosary, in the contemplation of Mary, who presents to the Heavenly Father the Eternal Priest of the New Law: and, as We confided at the beginning of the month of October, in that mystery, "it is beautiful to observe the most joyful hopes of the perennial flourishing of the promises of the priesthood... young students of seminaries, of religious houses, of missionary colleges... whose growth, despite the difficulties and contrasts of the present time... does not cease to be a comforting spectacle, worthy of words of admiration and joy." 2. The preparation of vocations for the tasks of the priestly and religious life has already suggested paternal indications to Us in the Discourse to the Rectors of the Major and Minor Seminaries of Italy on July 29th of the current year. We then considered this work of great responsibility as a whole, treating of the formation of young seminarians according to 1 John 2:16. *L'Osservatore Romano*, October 1, 1961, p. 2. 3 - ACTA, vol. I V, n. 1. — 31-1-1962.

[*Latin ed. p. 34*]

Acta Apostolicae Sedis - Official Commentary 34, concerning the priestly life, their formation in holiness of life, and intellectual preparation.

3. Today, Our paternal voice wishes to emphasize the beauty of the priestly and religious vocation. The religious congregations of women represented here expand the horizon of this gathering. They are countless legions, offering an example of their life hidden with Christ in God, an example of self-denial, of service rendered with such zeal, following the dictates of the will of God. They offer to the world, which still knows how to appreciate it, the spectacle of perfect purity of heart and generosity to the utmost sacrifice. It is the joyful response of so many good daughters of cities and fields, largely coming from Catholic associations, who, attracted by an ideal of higher perfection, wish to dedicate themselves solely to God and to their brothers.

Numerous forms of total offering to God. This is the enchantment of the vocation, which We, with a trembling and confident heart, extol before Christian families, in whose warmth of virtue, illuminated by divine grace, the seedlings of future generations, the *novae olivarum* of the blossoming of tomorrow, flourish; and particularly of young men and women, more sensitive to the needs of the spread of the Kingdom of God, and thoughtful of their own perfection and the salvation of souls. To them We recall: the voice of Christ still resounds in the world, powerfully and sweetly drawing

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those who wish to become, through prayer, through apostolic service, and through suffering, a leader of souls. Jesus calls to follow Him: "If thou wilt be perfect, go, sell that thou hast, and give to the poor, and thou shalt have a treasure in heaven: and come, follow me" (Matthew 19:21). It is a losing of oneself in order to find oneself; a giving to Him, who knows how to render here on earth, and in the age to come, eternal life, energies of soul and body, talents and possibilities for the coming of His kingdom. The countless religious families, scattered throughout the world in the exercise of prayer and apostolate, offer to youth the fullness of an ideal for which it is worth living and dying: in them, the Church presents...

[*Latin ed. p. 35*]

Indeed, the acts of Pope John XXIII, number 35, mention various forms of total consecration to God for generous souls, from the ancient monastic and contemplative life, to the Orders and Congregations of active life, which prolong in time a particular aspect of the Lord's mission. To follow that voice, which calls, means to rediscover one's own life, dedicating it to Christ and the Gospel.

The very contemplative life, which a misguided activism does not fully comprehend in all its beauty, is essentially directed towards the apostolate, through prayer and reparation, according to the words of our predecessor, Pope Pius XI: "Those who perform the office of constant prayer and penance contribute much more to the growth of the Church and the salvation of the human race than those who cultivate the Lord's field through labor; for if divine graces were not drawn from heaven to irrigate the field, the fruits of the work of the evangelists would certainly be much less."

The fields of religious perfection are very broad, for from the generous search for God alone, in fidelity to His grace and in continuous interior improvement, arises the impulse towards generosity in the apostolate. Here are the fertile regions of the harvest, where the hands of the apostolate, the helping hands, are needed: here is the missionary apostolate, which requires numerous vocations, trained for the increased demands of spreading the Gospel in the world; here is the care of souls in large cities, in parishes entrusted with such abundance of results even to religious families; here is the delicate work of teaching, in the religious and moral preparation, before that intellectual, of youth, for which families entrust themselves to religious men and women with confidence, which cannot be disappointed: here are the applications of charity, in the exercise of works of mercy, in which meritorious Orders and Congregations stand out, perpetuating the passage here on earth of the charity of our Lord, of whom it is written that He went about doing good, and healing all.

New horizons for the harvest of Christ. These needs await and call the workers of the harvest: it will therefore be necessary to study and make every effort, so that the society of today, as in the time of the great founders

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and reformers, may also be filled with vocations.

[*Latin ed. p. 36*]

Acta Apostolicae Sedis - Commentarium Officiale 36, respondete ad invitationem Domini. Nova orizonta patebunt in futuro proximo cum celebratione Concilii Œcumenici: Historia docet quod ad omnia Concilia succedunt aevum extraordinariae fecunditatis spiritualis, in quo spiritus Sanctus vocations generosas et heroicas suscitat, et Ecclesiae viros necessarios et aptos dat. Haec perspectiva fidei et spei cor Nostrum praesagiis expectantis ardet. Continue vestrum congiuntum laborem ad promovendum omni modo vocationes religiosas, praebens pulchritudinem et fascinationem earum modo aptissimo, utendo instrumentis extraordinariis quae typis, radio et televisione ad diffusionem harum magnae sententiae praebentur. Opus est operari in collaboratione, cum ordine, cum reciproca reverentia; habere in mente bonum supremum Ecclesiae universalis, in qua locus est omnibus; sapere distribuere clerum et religiosas in primis lineis, ubi plus eorum opus est, superando sollicitudines intelligibiles; et dedicare omnem curam ad suscitandum ubique vocationes plus abundantes. Actio quae ad Sacram Congregationem Religiosorum, et ad singulas vestras Institutiones post hoc primum Congressum aperitur, est multiplex et impegnativa. Nos vobis prope sumus cum omni intelligentia, benevolentia animi Nostri et oratione Nostra. Oh, mitte, Jesu, operarios in messu tuo qui exspectat in toto mundo apostolos et sacerdotes sanctos, missionarias heroicas, sorores mitissimas et indefessas! Accende in cordibus iuvenum et puellorum scintillam vocationis; fac ut familiae Christianae amant se distinguere in dando Ecclesiae Tuae cooperatorum et cooperatricum crastini!

Anxietas Patris pro populis Congo.

Dilectissimi filii et filiae! Cum habemus verba in circumstantia tam opportuna, propter originem vestram ex omnibus terris mundi, permitte Patri ut in cordibus vestris effundat dolorem qui gravat in corde suo, quasi quaerens in eadem participatione communis doloris consolationem et renovatam fidem. Considerationes quae usque hic factae sunt, aperuerunt ante oculos vestros horizontes promettentes boni apostolatus et generosi servitii caritatis in omnibus terris, sine ulla distinctione, et ultra artificiosas barres quas Christianismus non admittit. Nuntii qui ad Papam pervenunt non sunt omnes festivi. Est vobis notum quid circa quindecim menses accidit, et in his diebus acuitur, in...

[*Latin ed. p. 37*]

From the Acts of Pope John XXIII, 37: A great nation which takes its name from the Congo. At the very moment when these lands, blessed by God, are striving to reap the hoped-for fruits of political independence – well-being, prestige, and the advancement of works of peace – behold, these very lands are drenched in blood! And that people, especially its

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youth, are placed in exceedingly difficult circumstances, leading one to foresee an uncertain future. We, who have daily contact with the Blood of Christ in the Eucharistic mystery, cannot remain indifferent to the immense suffering, the devastation, and the consequences, both near and far, of a moral and social order that deeply afflicts us. As you understand, beloved sons and daughters, we are certain that we will not be misunderstood, wherever our heartfelt words may reach. The anguish caused by the evil being perpetrated torments our soul. Therefore, we humbly turn to those who can and must intervene, that they may cooperate, with disinterested counsel, with objective information, and with the light of justice, to restore peace in that country, and to prepare tranquil and serene days for all. This is the fervent prayer that we raise to Almighty God, through the intercession of the Heavenly Mother. We desire to have you, those present here, and all those of upright spirit and good heart, united with us in this prayer. These paternal wishes are accompanied by a special Apostolic Blessing, which is first and foremost for you, Your Eminence, Cardinal Prefect, and for your collaborators in the Sacred Congregation, for the Pontifical Work for Religious Vocations, and for you all, for your religious families, and for the family of blood from which you come; and finally – in a most joyful expression of hope – for the young souls who, in the houses of formation, are preparing to dedicate themselves totally to God, to the Church, and to their brothers. To the Most Reverend Fathers of the Roman College and the Prefects of the Roman Curia, offering auspicious greetings to the Most Blessed Father in celebration of the feast of the Nativity of the Lord. * Your words, Your Eminence, are ample, precise, and courteous, referring to the two most important events of the Holy See during the course of 1961: namely, the Encyclical *Mater et Magistra* on social matters, and the milestones marked by the preparation for the Second Vatican Council. * December 24th of the year 1961.

[*Latin ed. p. 38*]

In the succession, both solemn and joyful, of the study sessions, both of the particular Commissions and of the Central Commission, which We ourselves presided over, your words – let us say – capture Our spirit in these days, which are marked by some anxiety due to news of new upheavals of a military and political nature, which are announced here and there; but they are also accompanied by reasons that mitigate the sadness and allow us to turn with pleasure, rather than with excessive fear. The enthusiastic and worldwide reception that the Pontifical Document of May 15, 1961, continues to receive, regarding social action and apostolate, repeats in a tone of high significance the affirmation of a historical fact: from the "Rerum Novarum" of Pope Leo XIII to Us, over a period of seventy years, great progress has been made. The acceptance of the Church's teaching on the relationship between capital and labor, and on the worker's question,

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the subsequent study of numerous new aspects of social activity for the resolution of the most recent problems that have arisen, have well deserved the respectful praise of men and sociologists of the most diverse intellectual and religious positions. What can be said of this decisive, agile, and comprehensive introduction of the apostolic magisterium to the needs of justice concerning productive structures, of works of rebalancing and promotion in areas undergoing development and economic and demographic growth, and for the restoration of relationships of human coexistence according to universal criteria, corresponding to the nature and different spheres of the temporal order, as well as to the characteristics of contemporary society, and therefore acceptable to all? Listening to your words, Cardinal, so vibrant with relevance, the thought turned to the memories of Our youth, when We heard talk of disagreements, and of arduous efforts to gain the appreciation of more than one, who, though distinguished, learned, and well-intentioned, were nevertheless entangled in prejudices and reluctant to heed the firm indications, which were imperative for Catholics, of the venerable Pope Leo XIII. He was then eleven years older than his distant and modest successor, who here today speaks, recalling episodes of those times concerning the testimony of people who were actively and ardently involved. This testimony, moreover, is confirmed in the first volume of the biography: E. Soderini, *Il Pontificato di Leone XIII*, vol. I, p. 445.

[*Latin ed. p. 39*]

The Acts of Pope John XXIII, a great Pontiff, record that on the occasion of the Christmas reception for the Sacred College and the Roman Prefecture, on December 23, 1901, he showed such exquisite consideration for the delicate sensibilities of someone present, that he suspended the reading of the second part of the address he had so carefully prepared, and he recommended to those present that they consult the continuation of it in *L'Osservatore Romano* in the early afternoon.

Most Reverend Cardinal Dean: it is for you to continue that reading. Sixty years have passed, from Christmas 1901 to Christmas 1961, and your words today echo with amplified and solemn resonance the same doctrine, which extends from *Rerum Novarum* of May 15, 1891, and from *Graves de communi* of January 18, 1901, to *Mater et Magistra* of May 15 of this year, through the wise guidance of the two Popes, Pius XI and Pius XII, on the occasion of the fortieth and fiftieth anniversaries of the oldest and most fundamental document. In the succession of centuries, this is a new proof of the perennial renewal of the Holy Church; and at the same time, a source of encouragement for all, young and old, especially for those who are teachers in Israel, to become familiar with the social doctrine of *Mater et Magistra*, equally illuminating for the understanding of the ways of the heavens, and to direct their steps with confidence and honor through the difficulties of the earthly journey.

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For those who are accustomed to the Divine Scriptures of the Old Testament – oh, that we all had a little more familiarity with them! – it is easy and useful to observe how in them are combined ancient history and wise admonitions concerning the lives of individuals and peoples who preceded Christ. The books of the New Testament, the Gospels and Acts, the Apostolic Letters, and the Apocalypse, unfold with even greater breadth, in the succession of twenty centuries of history and vibrant modernity, through the teaching that descends uninterruptedly from this Apostolic See, in the most varied forms of ancient and recent sermons, of Encyclicals of high doctrinal significance, of conciliar acts, which are always admirable analyses or syntheses of the most important points of the evangelical teaching, *ad lumen et ad revelationem gentium*.

As for the Ecumenical Council, you rightly said, Most Reverend Cardinal Dean, that the world demonstrates, through so many signs, that it has understood...

[*Latin ed. p. 40*]

The *Acta Apostolicae Sedis* – Official Commentary 40 will increasingly reveal the importance of the event that, in the name of the Lord, with humility and fervor, We are preparing. The initial appearance of the numerous Prelates and Consultors, convened from all continents for the preparatory meetings, has, according to your beautiful expressions, highlighted the universal character of the Holy Church and the organizations that are based in Rome. From these examples of human and Christian understanding, we all draw courage to hope and to work. We recall the conversation that occurred to Us during the Roman Synod, which We had the opportunity to address to those present on the second day, January 26, 1960. Regarding the encouragement for every priest towards his own sanctification, We expressed Our thought in three words: head, heart, tongue.

Remember the enthusiastic applause that erupted from the sacred and fervent assembly of all the clergy of Rome at that simple call? Well, in these three words is contained the admonition and the wish that We love to express, even in our most intimate prayers, for the Ecumenical Council. May it be followed and lived by all and by each, and always, until the end: head, heart, tongue. And since the two topics, the Encyclical *Mater et Magistra*, which marks the complete relevance of the Church's social teaching, and the upcoming Council, are the reason for the serene peace that, despite everything, we enjoy this Christmas, let the celebration of the reminder and the unexpected encounter of the ancient and glorious Pontiff with the humble young seminarian, whom Providence destined as his distant and modest successor, conclude with the very words of admonition with which Pope Leo XIII greeted those present at the exchange of greetings of the College of Cardinals and the Roman Prelature on that December 23, 1901. Thus, let that part of the Address that the venerable Pontiff did not deem fit

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to continue with his own voice, resonate under the vaults of the Apostolic Palace, and may you savor it as the voice of two Popes on the same topic, sixty years apart, remaining an eloquent testament to the same doctrine and the same fervor.

It is the active presence of Catholics in the life and history of nations, for the true progress of humanity, that is thus reaffirmed and proclaimed.

4 *A. A. S., LII, 1960, p. 221.*

[*Latin ed. p. 41*]

Acta Ioannis PP. XXIII 41 His successibus, secundum verba ipsius Papae Leonis, « consistit in spiritu oboedientiae et concordia animorum. Petimus auxilium unanime et harmonicum omnium bonarum voluntatum; adveniunt iuvenes, et conferant libenter operositatem energicam et ardentem, propriam aetatis illius; adveniunt seniores, et apportent, praeter fidem probatam, prudentiam et sapientiam, fructus experientiae. Unus et communis est finis; aequalem esse debet, et aequaliter sincerum in unis et in aliis zelum. Non suspiciones, sed fiducia reciproca; non censurae, sed patientia Christiana; non discordiae, sed caritas mutuata ». « Divinus Redemptor, qui, cum primum inter homines apparuit, eos consolavit dulcedine spirituali nova, per annuntiationem pacis, mereatur nunc Ecclesiam gaudere perfecta concordia omnium filiorum eius ». Haec sunt verba ipsius Papae Leonis in anno 1901, quae nostra sunt facta; et cum eodem benedicente auspicio veteris senex, amamus hoc festissimum conventum hodiernum concludere, Venerabiles Fratres et dilecti filii. Ecce. « Sacrum Collegium sit significatum animi nostri grati et affectus paterni, simul cum Benedictione Apostolica, quam de corde impartimus omnibus membris eius, sicut et Episcopis, Praelatis, et omnibus aliis qui hic nobis grata coronam praebent ». III Nocte Nativitatis D. N. I. C. habita ad Coetum Legatorum Civitatum apud Sedem Apostolicam, post Sacrum illis adstantibus peractum. * Excellencies et chers Messieurs, Memoria est adhuc prope et praesentissima in animo Nostro, de gratissima Nostra conciliatione cum Corpore Diplomatico occasione recentium anniverariorum Nostrorum. Et ecce, post hanc affectuosam festum familiaris, iterum convenimus in intimitate, quae adhuc moventior est, celebrationis liturgicae, in hac nocte Nativitatis, cuius mysteria harmoniae plena sunt, et quae notas suggerunt ad omnes animas credentes. * Die 25 Decembris mensis anno 1961.

[*Latin ed. p. 42*]

Acts of the Apostolic See - Official Commentary 42. This is the fourth time that We invite you to join us for Our midnight Mass. You have kindly expressed the pleasure you feel in being with Us on this occasion. And, let Us tell you, it is also a great satisfaction for Us to see, on this holy night, the representatives of nations gathered with Us around the manger

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of the Child of Bethlehem. Indeed, We like to consider you as a sort of delegation from the entire world, evoking in Our eyes a grand panorama of numerous peoples, for whom We raise to God, in this privileged moment, a fervent prayer. For nothing is more dear to Us than the prosperity of the peoples, their spiritual and material well-being, and We would like to see them, in particular, assured of that incomparable benefit to which they all aspire and which, in a certain way, conditions all the others: that of peace. "So great is the gift of peace," says Saint Augustine, "that even in earthly and mortal things, nothing is more pleasing to hear, nothing more desirable to seek, and finally, nothing can be found that is better." *Tantum est enim pacis donum, ut etiam in rebus terrenis atque mortalibus, cupisci, nihil nihil gratius soleat audiri, postremo possit melius inveniri, nihil desiderabiles con-*.

How true are the words of the great Doctor! And how they gain in significance in the light of the Mystery of Christmas! For it is the "Prince of Peace" who enters the world today. It is the peace that the angelic choirs announce in His name this night to "men of good will." It is the peace of men with each other and with God, which Christ has come to preach and establish on earth, and which He will seal with His blood. It is not, of course, any kind of peace. The Church, heir to the teachings of Her divine Founder, loves the peace that rests upon justice; the peace that recognizes the legitimate rights of others, that respects them; the peace that results from free and honest negotiations, even if these sometimes impose sacrifices and renunciations, to which each of the interested parties must be willing to consent willingly for the benefit of all: for all, without exception – individuals and peoples – desire to live peacefully on earth. Seeing you gathered here, it is natural that Our thoughts turn...

[*Latin ed. p. 43*]

Firstly, concerning the peoples whom you represent so admirably before Us. But it extends also – and, allow Us to say, with a particular affection – to the distant sons of other nations, equally dear to Our heart, who also aspire to true peace, but who, alas, are not officially represented here on this night of Christmas. These distant sons, Our heart follows them, and Our prayer accompanies them, day by day, in the sacrifices which they sometimes must endure in the name of Christ. Finally, Our thoughts turn to those who hold in their hands the temporal destiny of peoples, and from whom depends, to a great extent, the maintenance and progress of peace on earth. We recalled, in Our Christmas Radio Message, how great is their responsibility before God. It is also before men, for the judgment of history will be severe for those who have not done all that was in their power to remove from humanity the scourge of war. Therefore, it is with a good heart that We pray that the gentle light of this night of Christmas may illuminate them also – them especially! – and that the star of Bethlehem may guide

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them in the paths of peace. If men often cannot give peace, they can, to a certain extent, merit it through their fidelity to the moral law, through their concern to foster and bring to fruition all the seeds of good that God has planted in the human heart. You see, esteemed gentlemen, that the virtues which merit peace are depicted on the walls of this room, appropriately called "Clementine," in which the Christmas Mass is celebrated for the first time today. Our predecessor, Clement VIII, wishing to honor the first Pope who bore this name, Saint Clement, had represented here, in addition to the martyrdom and glorification of the Pontiff, four virtues, one at the top of each wall. These are justice, clemency, religion, and charity: a magnificent bouquet of Christmas, truly, and which harmonizes so well with the mystery of the Divine Child of the Manger, who came to teach men these virtues of which He is the perfect model! But these virtues, as is the great gift of peace, must be sought from Heaven. "Hodie nobis de coelo pax vera descendit!" sings the liturgy of the Roman Church: today, true peace descends to us from Heaven! And from Heaven, the prayers of men will bring down all that is the object of the ardent desires of humanity. You are aware of this, Excellencies and esteemed gentlemen, and that is why you have wished to come here tonight to join us in our prayer. With you are also, thanks to the Radio and Television, many others.

[*Latin ed. p. 44*]

Acts of the Apostolic See - Official Commentary: 44 invisible assistants. We think in particular of the elderly and the sick, who, being unable to leave their homes, at least have the comfort of being, in a certain way, present at the Mass of the Pope. May they be assured of a special remembrance in our prayers, and of our most paternal encouragement. As for you, gentlemen, allow us to reiterate, in conclusion, how deeply we are touched by your presence, and we wish you all, from the bottom of our hearts, a good and joyful Christmas, while we invoke upon you, upon those who are dear to you, and upon all your homelands, the graces of peace promised on this holy night to men of good will: "Peace on earth, goodwill toward men!"

To the Most Excellent Gentlemen, Envoys of the States to the Apostolic See, after receiving from them, at the beginning of the new year, the most felicitous greetings.

* Excellencies and dear Gentlemen, We are very touched by the greetings that have just been expressed to Us, on your behalf, by your worthy representative, His Excellency, the Ambassador of Ireland. We thank you for this, and we are happy to see you again on this pleasant occasion, traditionally dedicated to a brief review of the past year and to the exchange of greetings for the year to come. The year that is ending leaves us with the memory of events rich in emotion: the creation of new cardinals, the consecration of bishops from the five continents, the canonization of a humble daughter of the people, Saint Mary Bertilla Boscardin, the commemoration of

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the seventieth anniversary of the Encyclical *Rerum Novarum*: so many events to which the Diplomatic Corps was closely associated. It was also with you, dear gentlemen, in the painful circumstance of the death of Our very dear and unforgettable Secretary of State, Cardinal Domenico Tardini. And when the worsening of the international situation suggested to Us, last September, to address an appeal to the world in favor of peace, you were, dear gentlemen, in the first rank of Our listeners, and We were pleased to see on your faces the marks of your emotion and your agreement.

December 28th, in the year 1961.

[*Latin ed. p. 45*]

Acta Ioannis PP. XXIII 45. Et il nous est permis, enfin, avec sentiments d'humble reconnaissance, de rappeler et de conserver comme un cher souvenir de l'année écoulée, l'empressement si spontané et si touchant avec lequel, le mois dernier, tant de bonnes âmes ont voulu célébrer notre quatre-vingtième anniversaire de naissance. Là encore, Messieurs, vous étiez parmi ceux qui ont partagé de plus près notre joie et nos actions de grâces, et nous aimons vous redire combien nous en avons été sensible. Mais tout cela maintenant appartient au passé, et c'est vers l'avenir qu'il faut que nous nous tournons. L'entrée dans une nouvelle année est toujours une circonstance porteuse de joie et d'espérance. Aucun regard humain ne peut, certes, pénétrer l'avenir, qui reste, pour nous aussi, plein d'inconnu et de mystère, mais chacun se plaît à le revêtir des couleurs les plus prometteuses. Pour notre part, habitués à considérer en toutes choses l'aspect positif et encourageant qu'elles peuvent présenter, nous nous réjouissons de ce nouveau don de Dieu et allons, d'une âme sereine et confiante, au devant de ce que la divine Providence nous tient en réserve, les peines comme les joies. Il y a quelques jours, vous vous en souvenez, nous implorions ensemble, dans le silence de la nuit de Noël, le grand don de la paix. Que Dieu veuille que cet incomparable bienfait s'affermisse partout sur la terre au cours de 1962! C'est, nous le savons, le vœu le plus cher de toutes les nations que vous représentez ici. Ce sera aussi le premier de ceux que nous formons pour le bonheur de la grande famille humaine. La réunion du Second Concile Œcuménique du Vatican contribuera indirectement, nous en avons la ferme confiance, au développement d'une atmosphère de compréhension et de bonne entente, et c'est à dessein que nous avons choisi, pour promulguer la Bulle d'indiction, le jour de Noël, fête de la réconciliation et de la paix entre les hommes et avec Dieu. Vous avez été, mieux que d'autres, ici à Rome, en mesure de suivre les travaux préparatoires qui permettent d'envisager comme prochaine l'ouverture de cette solennelle assemblée. Il s'agira certes, avant tout, d'un événement religieux, orienté vers le bien de l'Église et de la chrétienté. Mais toute l'humanité — nous en avons formé le souhait dans la Bulle d'indiction — ressentira à quelque degré le bienfait de cette grandiose mobilisation des

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forces spirituelles, dont nous aurons été l'humble instrument. Splendide spectacle d'unité, d'universalité.

[*Latin ed. p. 46*]

Acts of the Apostolic See - Official Commentary 46, concerning fraternity: The Council will – we earnestly hope – be an example and an appeal to the countless men of good will who, throughout the world, are attached to moral and spiritual values, and who sincerely desire to see them affirmed ever more strongly, for the good of humanity. On January 1st, 1947, in Paris, interpreting the wishes of the Diplomatic Corps, We recalled the custom of ancient Rome, which on the first day of the year, offered to certain prominent figures an artistic lamp bearing, along with the figure of the new year, some auspicious words. "To preside over the government of a great country," We said then, "is somewhat like holding the lamp: to see clearly and to indicate the right path." We are pleased to recall this suggestive image today. But it is to the lights of the cave of Bethlehem that We wish to go in spirit, to light the lamp of 1962, to give it to you, Excellencies and dear Gentlemen, bearing the cordial and joyful wish, which you will kindly transmit in turn to the Governments and peoples that you represent: "Happy New Year, a year of happiness, a year of peace!"

RADIOPHONIC MESSAGE to all the faithful, on the day of the Nativity of Our Lord Jesus Christ, before the Supreme Pontiff imparted the Apostolic Blessing to them.

* To the Venerable Brother, beloved sons: The meteorological conditions of this day do not advise nor permit outdoor demonstrations. But a great and new event has also been inscribed this morning in the history of men, in the history of the Church, and in the exercise of that Christian piety which characterizes the love of our heavenly Father for us, which is the elevation of our filial love towards Him. The Nativity celebration is made even more auspicious this year and promises a new order, not as the prophetic poet said, "iam novus incipit ordo," but as Jesus said, and as Jesus, for the benefit of His Church, repeats at every moment: "Behold, I make all things new!"

* December 25th, in the year 1961.

[*Latin ed. p. 47*]

Acts of Pope John XXIII, 47. Always the divine leaven, which desires to ferment more deeply in our human hearts. Yes, beloved sons and daughters. The Second Vatican Ecumenical Council; which this morning, with the Bull "Humanae salutis," has been convened, assures that the pastors of the entire Christian flock, all of them, followed by the affectionate attention even of non-Catholics and non-Christians, will return to these Roman hills, where the shepherd who succeeds Peter holds the reins of him who is called the bishop of our souls. The Bishop of Rome, as he signed in the precious document of this morning – "Ego Ioannes Catholicae Ecclesiae Episcopus"

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– will be here with all the bishops of the world gathered around him, to speak of that one and holy thing, the only thing necessary, which is the love of men as brothers in the adoration of the one Father, in the more lively participation in the life and grace of Christ. The birth of Jesus marks not only the birth of new hopes, but of new divine certainties. Where Peter speaks, you know, it is Jesus who speaks, and in our humble, but at the same time, this time, more solemn word, with which we have convened the Council, shines a hope more than an invocation, that this new year may see the wars ended, the discordances silenced, and the earth united before the heavens in one cry: the cry of fraternal and filial love: "Our Father, who art in heaven!" In the prayer of the Church is the soul of the Council; it is the blessing invoked from heaven upon all the earth. Oh! Christmas of the Lord. My beloved brothers and daughters, this is our wish, our ardent longing, which will once again be a source of ineffable blessing. The blessing of Jesus, contained herein, which I cannot express from the central balcony of the greatest temple of Christianity, but entrusted to the wings of the new means of universal transmission, on the lips of his Vicar, will take on a threefold meaning, and descend upon those present and upon all the peoples of the entire earth. Jesus is born, He is born in Bethlehem as the Redeemer of all humanity. Pointing Him out to the crowds thirsting for light and inner consolation, John the Baptist said of Him: "Ecce qui tollit peccata mundi." It is the first, it is the great blessing of Christmas, that each man may be purified, see more clearly before himself, and be prepared to serve more fully in his responsibilities, inspired and supported by no ideal other than this: "Oh, Redeemer, oh, Redeemer." Jesus who is born is all our glory. "Ipse dat maiestatem populo suo." No less than the history of past centuries, is the history of the present century.

[*Latin ed. p. 48*]

The Acts of the Apostolic See – Official Commentary 48 refers to him. Without him, every effort to establish a secure direction for peoples is ineffective; without him, human life is a lamentation of peoples and individuals, a lamentation of those who vainly strive for a solid individual, familial, and social foundation. As it was yesterday, so it will be in the future: constructions that do not have Jesus as the cornerstone, that do not accept the word, the examples, the redemption wrought by Christ, or that reject them, are all destined, at the first gust of wind, followed by the hurricane, to collapse and perish. Jesus, who is born, is truly our peace. *Deus fortis, dominator, princeps pacis.* The powerful barely perceive the weakness of the Child in a cave outside the town; but the humble, called and led to him by faith, recognize his strength, and adore him. His peaceful principate presupposes in man the most vigilant and prompt cooperation, the attraction to self-mastery, in the discipline of the spirit and the body, in the dignity of life, and in the firmness of intentions. Once again, beloved

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children, we invite you, scattered as you are throughout the earth, we invite you, all men who love goodness, to turn your steps towards Bethlehem. In the name of that universal paternity that we represent on earth, if we do not say to you: "Hear him," because the Child Jesus does not yet speak from his cradle, we say to you: "See him." Consider this well, O children. This is Christmas: Jesus who redeems us, Jesus who gives us glory, Jesus who gives us peace; this is all. In seeing Jesus, almighty and humble, infinite and poor, the Word of God and silent, every man sees the salvation that comes from God, gains courage to reform his life, to make this mysterious and providential journey that is our human existence meritorious for himself and beneficial for his fellow men. As the Heavenly Father invites you to his Son, who has become our brother, so the Church, repeating the holy gesture of Mary, offers you Jesus through the priestly ministry that we continue. This means approaching the Ecumenical Council: it means approaching Jesus. He calls us with his smile, He extends His arms to all, as we do at this moment, He blesses you with the very words of our blessing.

[*Latin ed. p. 49*]

The Sacred Congregation for the Eastern Church 49

ACTS OF THE HOLY CONGREGATIONS

SACRED CONGREGATION FOR THE EASTERN CHURCH

DECREE

An Ordinary for the faithful of the Eastern rite is established in Strasbourg.

In recent years, a large number of faithful of the Eastern rite have petitioned to reside in the Republic of Strasbourg. Until now, Bishops and priests of the Latin rite, with the assistance of many priests of the Eastern rite, have provided spiritual care for these faithful as far as possible. However, the diversity of rite and discipline has often caused difficulties and doubts.

The Sacred Congregation for the Eastern Church, in order to better provide for the needs of the faithful of the Eastern rite, after hearing the leading ecclesiastical authorities of Strasbourg, considered the establishment of a proper Ordinary and, in an audience on February 13th of the current year, the undersigned Cardinal Secretary reported the following.

And Our Most Holy Lord Pope John, Divine Providence, with a benevolent nod to the prayers offered, deigned to establish and erect a special Ordinary for all faithful of the Eastern rite residing in Strasbourg, to be governed by its own Ordinary.

For this purpose, the Supreme Pontiff appointed the Most Reverend

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and Most Reverend Monsignor Firmin Lafitte, Apostolic Administrator of Buenos Aires, as Ordinary, granting him the authority to have an Auxiliary Bishop for the entire Ordinary and Delegates or Secretaries for each rite.

The jurisdiction of the Ordinary over the aforementioned faithful of the Eastern rite will be exclusive.

The Ordinary will diligently strive to establish parishes, build churches, instruct young men called to the service of the Lord, ensure that the true rites and discipline are faithfully observed by all, appoint priests for the care of souls, and foster all other things that he judges prudent to undertake in the Lord.

In places where there is no parish for the faithful of a particular Eastern rite,

[*Latin ed. p. 50*]

Acts of the Apostolic See - Official Commentary 50: The pastor of the place of the Latin rite shall provide for the spiritual well-being of those faithful, with the faculties granted to the faithful of the Eastern rite by the Ordinary. The Ordinary, of whom we have spoken above, shall also, every fifth year, take care to send a report on the state of the Ordinariate to the Sacred Congregation for the Eastern Church. The present Decree shall begin to be executed from the 17th day of the month of May, in the year of Christ 1959, on the feast of Pentecost. Contrary things notwithstanding. Given in Rome, from the offices of the Sacred Congregation for the Eastern Church, on the 19th day of the month of February, in the year of the Lord 1959. £ß EUGENIUS Cardinal TISSERANT, Secretary L. 93 s. A. Coussa, Assistant.

SACRED CONGREGATION FOR RITES

DECREE: Since the feast of the Most Sacred Heart of Jesus occurs in the year 1962 on the 29th of June, together with the feast of Saints Peter and Paul, the Apostles, which, according to the Code of Rubrics, number 91, 3, precedes it, some Ordinaries of places have requested that the feast of the Most Sacred Heart of Jesus be transferred to another day. Therefore, this Sacred Congregation for Rites, by mandate of the Most Holy Father, Pope John XXIII, decrees that in those regions where the feast of Saints Peter and Paul, the Apostles, is of precept, the feast of the Most Sacred Heart of Jesus shall be celebrated on the 22nd of June, on the Friday after the feast of the Most Holy Body of Christ. Therefore, for these regions, the calendar shall be changed as follows:

On the 22nd of June, Friday, the Most Sacred Heart of Jesus, of the first class.

On the 28th of June, Friday, the Vigil of Saints Peter and Paul, of the second class.

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On the 29th of June, Saturday, Saints Peter and Paul, of the first class.

On the 30th of June, Saturday, the Commemoration of Saint Paul the Apostle, of the third class.

From the Secretariat of the Sacred Congregation for Rites, on the 13th of December 1961.

£& C. Cardinal CICOGNANI, Bishop of Tusculan, Prefect.

L. © S. Enricus Dante, Secretary.

[*Latin ed. p. 51*]

Sacred Congregation of Rites, 51 II. DECLARATIONS concerning certain doubts which have arisen in interpreting the Rubrics Code. To satisfy certain requests concerning the external observance of feasts, this Sacred Congregation, after hearing the opinion of the liturgical commission, has decided that the following numbers of the Rubrics Code should be defined as follows:

N. 358. – External observance is, by its own right, granted only to:

a) the feast of the Most Sacred Heart of Jesus;

b) the feast of the Blessed Virgin Mary of the Rosary, on the first Sunday of October;

c) the feast of the Purification of the Blessed Virgin Mary, if the liturgical action proper to this day is transferred to a Sunday with the approval of the Holy See, only for that Mass which is followed by the blessing of candles and the procession;

d) the feast of the principal patron, duly established, of a nation, region, or province, whether ecclesiastical or civil, of a diocese, place, or town, or of a city;

e) the feast of the principal patron, duly established, of an Order or Congregation, and of a religious province;

f) the feast of the patron, duly established, of groups or institutions, in churches or chapels, to which the faithful gather to celebrate the patron;

g) the feasts of the anniversary of the dedication, as well as of the title, of a particular church;

h) the feasts of the title, as well as of the founder, canonized of an Order or Congregation;

i) feasts or commemorations, which are inscribed in the liturgical calendar of the entire Church or in the proper calendar, and which are celebrated with the particular participation of the people: the judge of this matter is the Ordinary of the place.

N. 359. – External observance, if granted by its own right, and unless otherwise stated for certain external feasts in n. 358, may be celebrated either on the day on which the feast falls, or on the immediately preceding or immediately following Sunday of the feast in question, or on another

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day determined by the Ordinary of the place, according to the rubrics. If, however, a special indult is granted, the external observance is assigned to a specific day.

[*Latin ed. p. 52*]

Acts of the Apostolic See - Official Commentary 52, concerning the typical edition of the second part of the Roman Pontifical. Recently, the Vatican edition of the second part of the Roman Pontifical has been published, which, by decree of this Holy Congregation, dated April 13, 1961, has been declared "typical." To address certain concerns, it has been deemed prudent to declare the following: When we speak of a "typical" edition, and also an "edited" edition, that is, an edition in which the rites, rubrics, and, moreover, the Gregorian chant, have been simplified and improved, either in part or in their entirety, the rites, rubrics, and Gregorian chant presented in previous editions have lost their obligatory force. Notwithstanding anything to the contrary. Rome, from the offices of the Congregation for Sacred Rites, on January 2, 1962.

† & C. Cardinal CICOGNANI, Bishop of Tusculan. Prefect.

L. © S. Henry Dante, from the Secretariat.

[*Latin ed. p. 53*]

Sacred Roman Rota, 53, ACTA TRIBUNALIUM. Sacred Roman Rota. Citations by edict. I. CHICAGO. Nullity of marriage (Slotkowski - Wachala). Since the actual place of residence of the Lady Mary Wachala is unknown, in the aforementioned cause, we summon her to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome) on the 6th of April, 1962, at half-past ten o'clock, to resolve the doubt, or, failing that, to subscribe to the following question: Does a nullity of marriage exist in this case? Those Ordinaries of the places, pastors, and others who have knowledge of the actual residence of the aforementioned Lady Mary Wachala, are to take care that she is informed of this edictal citation.

* Gerardus M. Rogers, Judge. From the Chancery of the Tribunal of the Sacred Roman Rota, on the 5th of December, in the year 1961. Marius F. Pompedda, Notary.

* The place of current residence of Madame Marie Wachala, defendant in this cause, being unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 6, 1962, at 10:30 AM, to agree upon or subscribe to the following question: Does a nullity of marriage exist in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Marie Wachala, should, insofar as pos-

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sible, inform her of this citation.

[*Latin ed. p. 54*]

"Acta Apostolicae Sedis" - Official Commentary 54 -, II. CARTHAGINE. Nullity of Marriage (Promoter of Justice – Velia – Malingre). Since the actual place of residence of the Lady Marthe Malingre is unknown, in the aforementioned case, we summon her to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 – Rome), on April 10, 1962, at eleven o'clock and a half, to resolve the following doubt, or, failing that, to subscribe to the following question: Does a nullity of marriage exist in this case? Those ordinaries of the places, pastors, and others who have knowledge of the current residence of the aforementioned Lady Marthe Malingre, are obligated to ensure that she is informed of this official summons.

* Lucianus Anne, From the Chancery of the Tribunal of the Sacred Roman Rota, December 5, 1961. Marius F. Pompedda, Notary.

* It is unknown where Madame Marthe Malingre, the defendant in this case, currently resides. Therefore, we summon her to appear, either in person or through a legally constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 10, 1962, at 11:30 AM, to agree upon or subscribe to the following question. Does a nullity of marriage exist in this case? The ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Marthe Malingre must, insofar as possible, inform her of this summons.

III. SANCTI ANTONII. Nullity of Marriage (Harris – Smith). Since the actual place of residence of Mr. B. J. Smith, in the aforementioned case, is unknown, we summon him to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza delia...

[*Latin ed. p. 55*]

The Sacred Roman Rota, (55 Cancellaria 1, Rome), for the 5th of April, 1962, at midday, for the purpose of resolving a doubt, or failing that, for signing the following doubt. Whether the sentence, confirmed on the 28th of June, 1961, by the Rota, should be upheld or overturned in this case. The Ordinaries of the places, the parish priests, and all others who have knowledge of the residence of the aforementioned Mr. B. J. Smith, are to ensure that he is informed of this edictal citation. * Peter Mattioli, Secretary from the Chancery of the Sacred Roman Rota, on the 5th of January, 1962. ... . i Marius F. Pompedda, Notary. Since the current place of residence of Mr. B. J. Smith, the defendant in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della

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Cancelleria) on the 5th of April, 1962, at 12 o'clock, to resolve or sign the doubt mentioned below. Should the sentence of the Rota of the 28th of June, 1961, be upheld or overturned in this case? The Ordinaries of the places, the parish priests, the clergy, and the faithful who have knowledge of the place of residence of the aforementioned Mr. B. J. Smith, should, as far as possible, inform him of this citation. IV QUEBECEN. Nullity of Marriage (Toutant - Morin). Since the current place of residence of Mr. Paul Émile Morin, in the aforementioned cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, before this Apostolic Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1, Rome), on the 6th of April, 1962, at 11 o'clock, to discuss the doubt pertaining to the litigation, or failing that, to sign the following doubt: Does a nullity of the marriage exist in this case?

[*Latin ed. p. 56*]

Acts of the Apostolic See - Official Commentary 56. Ordinaries of places, parish priests, and others who have knowledge of the current residence of the aforementioned Mr. Paul Emile Morin, must take care to ensure that he is duly informed of this edictal citation. * Gerard M. Rogers, Secretary from the Chancery of the Sacred Roman Rota, January 26, 1962. Marius F. Pompedda, Notary. * The place of current residence of Mr. Paul Emile Morin, the defendant in this cause, is unknown; therefore, we summon him to appear, either in person or through a legitimately constituted attorney, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 6, 1962, at 11 o'clock, to resolve or agree upon the doubt reported below: Does the case concern the nullity of the marriage? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Paul Emile Morin must, insofar as possible, inform him of this citation. TRIBUNAL OF THE VICARIATE OF THE CITY. Edictal Citation concerning the Nullity of Marriage (Micheletta - Strocco). Since the current place of residence of the aforementioned Lady Lucy Strocco, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a legitimately constituted attorney, at the Seat of the Tribunal of the Vicariate of the City (Rome, Via della Pigna, 13a), on April 2, 1962, at 9:30 AM, to discuss the doubt in question, or to subscribe to the following doubt: Does the case concern the nullity of the marriage? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady.

[*Latin ed. p. 57*]

The Vicariate Tribunal of Rome, having regard to the aforementioned residence of the lady Lucy Strocco, must ensure that she is duly informed of this edictal citation. * Bruno Banti, V. Off. From the Offices of the Vicariate

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Tribunal of Rome, January 30th, 1962. Ioannes Nastasi, V. Conc. * Since the current place of residence of Mrs. Lucy Strocco, the defendant in this case, is unknown to us, we summon her to appear, either in person or through a legitimately constituted attorney, at the seat of the Tribunal of the Vicariate of Rome (Rome, Via della Pigna, 13 a) on April 2nd, 1962, at 9:30 AM, to resolve or agree upon the doubt reported below. Does the marriage exist in this case? The Ordinary of the place, the pastors, the priests, and the faithful who have knowledge of the place of residence of said Mrs. Lucy Strocco, must, insofar as possible, inform her of this present citation.

[*Latin ed. p. 58*]

Acts of the Apostolic See - Official Commentary 58. DIARY OF THE ROMAN CURIA. Saturday, January 13, 1962. The Holy Father, Pope John XXIII, received in a solemn Audience His Excellency, Dr. OSMO LENNART ORKOMIES, Extraordinary Envoy and Plenipotentiary Minister of the Republic of Finnland, for the presentation of his Credentials. Monday, January 29, 1962. The Holy Father, Pope John XXIII, received in a solemn Audience His Excellency, Dr. TOMAS FRANCISCO MEDINA, Extraordinary Ambassador and Plenipotentiary of Nicaragua, for the presentation of his Credentials. SECRETARY OF STATE. APPOINTMENTS. By Apostolic Briefs, the Holy Father, Pope John XXIII, happily reigning, deigned to appoint: October 11, 1961. The Most Reverend and Illustrious Cardinal Agagianian, Gregory Peter, Protector of the "Franciscan Sisters of the Atonement" (Graymoor, Garrison, N.Y., U.S.A.). November 11. The Most Reverend and Illustrious Cardinal Larraona, Arcadio M., Protector of the Franciscan Tertiary Sisters of Elizabeth (Padua). November 27. The Most Reverend and Illustrious Cardinal Confalonieri, Carlo, Protector of the Sisters of Providence (Portieux, Saint-Die, France). November 27. The Most Reverend and Illustrious Cardinal Ottaviani, Alfred, Protector of the Order of the Servants of Mary (Rome). November 27. The Most Reverend and Illustrious Cardinal Marella, Paul, Protector of the "Society of the Holy Child Jesus" (Rome). November 27. The Most Reverend and Illustrious Cardinal Marella, Paul, Protector of the "Dominican Congregation of..."

[*Latin ed. p. 59*]

Diarium Romanae Curiae 59, Saint Catherine of Siena (Oakford, Durban, Mahdia). December 11, 1961. His Eminence and Reverend Lord Cardinal Larraona Arcadio M., Protector of the "Religiosas Terciarias Regulares Franciscanas de la Purísima Concepción" (Villa Obregón, Mexico, D.F.). His Eminence and Reverend Lord Cardinal Cicognani Amleto Giovanni, Protector of the Pontifical College Beda in Rome. By letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint: December 22, 1961. His Excellency, Reverend Monsignor Alcini Ilario, titular Archbishop of Nicea; the Most Reverend and Reverend

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Monsignors Camagni Ernesto and Cercone Leonardo, Consultors of the Sacred Consistorial Congregation. December 30. His Eminences and Reverend Lords Cardinals Confalonieri Carlo and Meyer Alberto Gregorio, Members of the Pontifical Commission for Biological Studies. January 3, 1962. The Reverend Monsignor Chiappafreddo Franco, Consultant of the Pontifical Commission for the Ecclesiastical Archives of Italy. His Eminence and Reverend Lord Cardinal di Jorio Alberto, Member of the Sacred Congregation of the Reverend Fabric of Saint Peter. By letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint: Domestic Prelates of His Holiness: March 29. August 20. April. May 19. June 26. July 6. July 13. 1958. Monsignor Bogan Bernard (Southwark). Monsignor Iggleden Arthur (Southwark). 1959. Monsignor Kerleveo Jean (Saint-Brieuc). 1961. Monsignor Rengifo Romero Julius (Cali). Monsignor Rodas Lisandro (Cali). Monsignor Megna Alfonso (S. Agata dei Goti). Monsignor Aroca López Mariano (Cartagena). Monsignor García Vedia Emiliano (Osma-Soria). Monsignor Tatarynovic Peter (Minsk). Monsignor Protat John (Meaux). Monsignor Klimas Michael (Belleville). Monsignor Horns Francis (Nîmes). Monsignor Egenter Richard (München und Freising). Monsignor Maier Anthony (München und Freising). Monsignor Thalhamer Joseph (München und Freising). Monsignor Weisthanner Joseph (München und Freising). Monsignor Eisenhofer Henry (München und Freising). Monsignor Fischer Ubert (München und Freising).

[*Latin ed. p. 60*]

Acta Apostolicae Sedis - Official Commentary 60, 1961.

Most Reverend Delagera Gioacchino (Munich and Freising).

Most Reverend Jandl Oscar (Munich and Freising).

Most Reverend Freiberger Lorenzo (Munich and Freising).

Most Reverend Wismeyer Enrico (Munich and Freising).

Most Reverend Defregger Mattia (Munich and Freising).

Most Reverend Arlanti Eodolfo (Lafayette).

Most Reverend Disch Giovanni (Lafayette).

Most Reverend Fortier Carlo (Lafayette).

Most Reverend Jeanmard Giulio (Lafayette).

Most Reverend Lavasser Giorgio (Lafayette).

Most Reverend Marin Carlo E. (Lafayette).

Most Reverend Martin Ignazio A. (Lafayette).

Most Reverend Sigur Alessandro O. (Lafayette).

Most Reverend Wassler Agostino M. (Lafayette).

Most Reverend Beller Uberto (New York).

Most Reverend Burns Charlton (New York).

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Most Reverend Cantatore Salvatore (New York).
Most Reverend Cassidy Guglielmo (New York).
Most Reverend Mahoney Francesco (New York).
Most Reverend Malinowski Stanislao (New York).
Most Reverend Murphy Filippo (New York).
Most Reverend Nicholas Giovanni (New York).
Most Reverend Novajowsky Andrea (New York).
Most Reverend O'Brien Giuseppe (New York).
Most Reverend Pinckney Alberto (New York).
Most Reverend Scanlan Giuseppe (New York).
Most Reverend Scott Walter (New York).
Most Reverend Sieczek Giuseppe (New York).
Most Reverend Smith Clifford (New York).
Most Reverend Vier Enrico (New York).
Most Reverend Wermuth Floriano (New York).
Most Reverend Ferreira da Silva G. Emanuele (Oporto).
Most Reverend Frank Enrico Francesco (Haarlem).
August 6.
Most Reverend Brun Luigi (Le Puy-en-Velay).
Most Reverend Chalendard Claudio (Le Puy-en-Velay).
Most Reverend Besnier Giuseppe (Nantes).
Most Reverend Pihour Luigi (Nantes).
Most Reverend O'Dougherty Loyolo (Tucson).
August 18.
Most Reverend O'Brien Giuseppe (Harbour Grace-Grand Falls).
Most Reverend Hogan Guglielmo (Harbour Grace-Grand Falls).
Most Reverend De La Isla Ezechiele (Querétaro).
Most Reverend Herrera Raffaele (Querétaro).
August 25.
Most Reverend Landazábal Giuseppe Trinità (Nueva Pamplona).
Most Reverend Collins Cornelio Antonio (Ogdensburg).
Most Reverend D'Orazio Laerte (Ascoli Piceno).
September 15.
Most Reverend Martini Elia (Ascoli Piceno).
Most Reverend Sebastiani Luigi (Ascoli Piceno).
Most Reverend Williams Charles (Johannesburg).
Most Reverend Monaghan Frederick J. (Nelson).

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July 13.

[*Latin ed. p. 61*]

Diarium Romanae Curiae 61, September 15, 1961.

Most Reverend Caufield John A. (Timmins).

Most Reverend Pelehat Joseph-Marie (Timmins).

Most Reverend Robitaille Alexandre (Timmins).

Most Reverend Alvarado Cucalón Félix (Panama), 20.

Most Reverend Carrizo José M. (Panamá).

Most Reverend Gutiérrez Gutiérrez Francesco (San Andrés Monsig. Tuxtla).

Most Reverend Grimaldi Guerrino (Salerno).

27. Most Reverend Chiusano Giuseppe (Sant'Angelo dei Lombardi).

Most Reverend Vargas Cacho Ramiro (Zamora, Mexico).

Most Reverend Tocut René Henri (Châlons).

October 7. Most Reverend Cefai Michele (Gozo).

Most Reverend Marinelli Giovanni (Comacchio).

October 20. Most Reverend Zarattini Giuseppe (Comacchio).

Most Reverend Lavorano Luigi (Venosa).

Most Reverend Mariani Giovanni (Bobbio).

October 28. Most Reverend Chiaurri Francesco (Cesena).

Most Reverend Amaducci Luigi (Forlì).

Most Reverend Baro Giovanni (Ivrea).

Most Reverend Del Monte Aldo (Tortona).

November 10. Most Reverend Ferrarazzo Lorenzo (Tortona).

Most Reverend Rolandino Giuseppe (Tortona).

November 17. Most Reverend Forster Carlo (Berlin).

Most Reverend Gramolini Enzo (Fossombrone).

Secret Monsignors, in addition to the regular number, of His Holiness:

November 13, 1959. Most Reverend Strand Pietro (Southwark).

January 15, 1960. Most Reverend Henderson Carlo (Southwark).

March 3, 1961. Most Reverend Bruno Franco (Ivrea).

May 4. Most Reverend Barrow Giacomo (Liverpool).

Most Reverend Me Donnell Dionisio (Liverpool).

November 12. Most Reverend Melgar Sanabria Roberto (Santa Cruz de la Sierra).

Most Reverend Valdés Oramas Emilio (Habana).

July 6. Most Reverend Hofbauer Uberto (München und Freising).

Most Reverend Miller Corrado (München und Freising).

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Most Reverend Fischer Enrico (München und Freising).
Most Reverend Eham Max (München und Freising).
Most Reverend Hafner Giovanni (München und Freising).
Most Reverend Fröhlich Carlo (München und Freising).
Most Reverend Wimmer Alfonso (München und Freising).
Most Reverend Kuhn Antonio (München und Freising).
Most Reverend Klees Uberto (München und Freising).
Most Reverend Ziegler Adolfo (München und Freising).
November 21. Most Reverend Knauber Adolfo (Trier).
Most Reverend Lafleur Giuseppe A. (Lafayette).
Most Reverend Murie Marcello (Lafayette).
Most Reverend Neyboer Bernardo W. (Lafayette).

[*Latin ed. p. 62*]

Acts of the Apostolic See - Official Commentary 62 21 1961.
Most Reverend Vincent Amos I. (Lafayette).
Most Reverend Harry Byrne (New York).
Most Reverend Edmondo Fogarty (New York).
Most Reverend Robert Ford (New York).
Most Reverend Gerard Green (New York).
Most Reverend Guy Giovanni (New York).
Most Reverend Stanislao Iablonski (New York).
Most Reverend Giacomo Lynch (New York).
Most Reverend Howard Moore (New York).
Most Reverend Vilfredo Riordan (New York).
Most Reverend Giovanni G. Loef (s-Hertogenbosch).
Most Reverend Nicola Filippo Giuseppe Van Ruijven (Rotterdam).
Most Reverend Walter Rosensweig (Tucson).
Most Reverend Michele KÓM (Aliwal).
Most Reverend Giovanni Ambrogio Stone (Ogdensburg).
Most Reverend Giorgio Norton Whittaker (Ogdensburg).
Most Reverend Luigi Alessandro Jaimes (Cúcuta).
September 9
Most Reverend Giuseppe Filipponi (Ascoli Piceno).
September 15
Most Reverend Vittorio Luciani (Ascoli Piceno).
Most Reverend Paolo Rozzi (Ascoli Piceno).
Most Reverend Damiano Tavoletti (Ascoli Piceno).
Most Reverend Lionel Brunette (Timmins).

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Most Reverend Benedetto Fechino (Turin).
Most Reverend Guy Stocco (Atri).
September 20
Most Reverend Francesco Ourina (Fano).
Most Reverend Stefano Mariotti (Fano).
Most Reverend Fortunato Minardi (Fano).
Most Reverend Romolo Paolucci (Fano).
Most Reverend Igino Tonelli (Fano).
Most Reverend Domenico Astolfi (Fano).
Most Reverend Domenico Saudeiii (Fano).
Most Reverend Antonio Bacchiocchi (Fano).
Most Reverend Francesco Battistelli (Fano).
Most Reverend Giuseppe Filippo Oardoso (Lisbon).
September 27
Most Reverend Domenico Spatuzza (Lacedonia).
Most Reverend Modesto Sánchez Mayón (La Paz in Baja California).
Most Reverend Lorenzo Bellomi (Verona).
Most Reverend Nicola Pérez Camorlinga (Zamora - Mexico).
Most Reverend Egidio Ciaramella (Alife).
October 7
Most Reverend Luigi Vaccaro (Alife).
Most Reverend Pietro Mourad (Baalbek of the Maronites).
Most Reverend Filippo Vittorio Del Giorno (Constantinople).
October 14
Most Reverend Giuseppe Turri (Comacchio).
October 20
Most Reverend Antonio Samaritani (Comacchio).
Most Reverend Andrea Zappa (Florence).
October 28
Most Reverend Giovanni Ferrari (Albenga).
Most Reverend Valentino Cavazzoni (Piacenza).
July.

[*Latin ed. p. 63*]

From the Roman Curia Diary, number 63, November 1961.
Most Reverend Bergin, Clifford E. (Chicago).
Most Reverend Bonneric, Maurizio (Tarbes et Lourdes).
Most Reverend Affini, Luigi (Cremona).
Most Reverend Franci, Aldo (Chiusi).

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Most Reverend Vegni, Giotto (Chiusi).

Most Reverend Carminati, Angelo (Lodi).

Most Reverend Giani, Leone (Pescia).

Most Reverend Francini, Lorenzo (Pienza).

Most Reverend Tapperi, Tálete (Pienza).

Most Reverend Di Comite, Nicola (Taranto).

Most Reverend De Nicolò, Pier Giacomo (Bimini).

Most Reverend Valeri, Valerio (Rome).

Most Reverend Cavassa, Giovanni Battista (Genova).

Secret Chamberlain of the Sword and Cape, ad honorem, of His Holiness: July 13, 1961.

Mr. Von Gumppenberg, Levin (München und Freising).

Chamberlain of Honor, in purple attire, of His Holiness: September 27, 1961.

Most Reverend De Bruyckere, Modesto M. (Breda).

HONORS

By Apostolic Briefs, the Holy Father, John XXIII, happily reigning, deigned to bestow:

The Grand Cross of the Order of Saint Sylvester: October 25, 1961.

Upon His Excellency, Professor Federico Bigi, Secretary for Foreign Affairs of the Republic of San Marino.

The Grand Cross of the Order of Saint Gregory the Great, civil class: December 19, 1960.

Upon His Excellency, Dr. Giovanni Ehard, President of the Government of Bavaria.

The Grand Cross of the Order of Saint Sylvester: July 20, 1961.

Upon His Excellency, Mr. Francesco Etzel, Minister of Finance of the Federal Republic of Germany.

Upon His Excellency, Mr. Riccardo Stücklen, Minister of Posts and Telecommunications of the Federal Republic of Germany.

Upon His Excellency, Mr. Francesco Giuseppe Strauss, Minister of Defense of the Federal Republic of Germany.

Upon His Excellency, Mr. Giuseppe Singer, President of the Senate of the ”Land” of Bavaria.

Upon His Excellency, Mr. Rodolfo Hanauer, President of the Chamber of the ”Land” of Bavaria.

[*Latin ed. p. 64*]

Acts of the Apostolic See - Official Commentary

64. From the Secretariat of State, the Holy Father John XXIII, may He

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happily reign, has deigned to bestow:

The Insignia of the Order of Saint Sylvester, Pope: August 18, 1961.

To Mr. Rosati, Alfred (Rome).

The Cross of the Order of Saint Sylvester:

June 15, 1961. To Mr. Salanne, René (Bayonne).

June 29, 1961. To Mr. De Wolf, Alfred (Ghent).

To Mr. Brayda, Julius (Mechelen).

To Mr. De Rons, Peter (Mechelen).

To Mr. Josi, John Mary (Mechelen).

July 6, 1961. To Mr. Faelli, Joseph (Rome).

To Mr. Malagodi, Peter (Rome).

August 13, 1961. To Mr. Marini, Adrian (Rome).

To Mr. Elice, Felix (Genoa).

August 6, 1961. To Mr. Rossetti, Louis (Treviso).

To Mr. Testi, Louis (Rome).

August 18, 1961. To Mr. Zucchi, Ernest (Sovana-Pitigliano).

To Mr. Ricci, Anthony (Tripoli, Africa).

To Mr. Banterle, Gabriel (Verona).

To Mr. De Mori, Albert (Verona).

To Mr. Fabrini, Guy Eugene (Florence).

September 8, 1961. To Mr. Santopietro, Mario (Terni and Narni).

To Mr. Colombo, Pius (Milan).

September 15, 1961.

NECROLOGY: December 1961.

Most Reverend Buzalka, Michael, Titular Bishop of Cone, January 1, 1962.

Most Reverend Mancinelli, Augustine, Archbishop of Benevento, January 2, 1962.

Most Reverend Emmanuel, Frederick, Titular Bishop of Ezani, January 6, 1962.

Most Reverend Baiferty, John Joseph, Titular Bishop of Faran, January 7, 1962.

Most Reverend Valentin, Peter Silas, Bishop of Kangting, January 9, 1962.

Most Reverend Montaigne, Paul Léon Cornelius, Titular Bishop of Sidima, January 17, 1962.

Most Reverend Mageean, Daniel, Bishop of Down and Connor, January 18, 1962.

Most Reverend Caminada, Christian, Bishop of Chur, January 19, 1962.

Most Reverend Saba, Augustine, Archbishop of Sassari, January 21,

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1962.

Most Reverend Fernandes, Domingos da Apresentaçâo, Bishop of Aveiro, January 22, 1962.

Most Reverend Aspe, Thomas, Titular Bishop of Callinico, January 22, 1962.

[*Latin ed. p. 65*]

Ann. et vol. LIV, 28 Februarii 1962 (Ser. III, v. IV) - N. 2

ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

Directio: Palazzo Apostolico - Città del Vaticano
Administratio: Libreria Editrice Vaticana

ACTA IOANNIS PP. XXIII

LITTERAE APOSTOLICAE

MOTU PROPRIO DATAE

Dies statuitur Concilii Oecumenici Vaticani II inchoandi.

Consilium, diu Nostra mente versatum, efficientes, atque communem catholicorum hominum explentes exspectationem, die xxv mensis Decembris, superiore anno MDCCCCLXI, in festo Nativitatis D. N. I. C., Constitutione Apostolica Humanae salutis promulgata, in hunc annum Concilium Oecumenicum Vaticanum II indiximus.

Nunc vero, re Nobiscum etiam atque etiam reputata, ut qui ex iure Concilio interesse tenentur, quae ad hanc causam opus sunt opportune parare queant, in animum induximus, ut celebrandi Concilii Oecumenici Vaticani II initium a die xi mensis Octobris huius anni statuamus.

Quem diem idcirco potissimum degimus, quod in memoriam redigit maximam illam Ephesinam Synodum, quae in catholicae Ecclesiae annalibus summi momenti obtinet locum.

Dignissimo appetente consessu, facere non possumus, quin universos filios Nostros iterum incitemus ad crebriores usque Deo admovendas preces, ut hic eventus prospere cedat, in quem intenti sumus, una cum Nostris venerabilibus Fratribus ac dilectis Filiis, peragendum Concilium directo apparantibus, simulque cum universo clero populoque christiano, qui eundem omni studio praestolantur.

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Ex quo quidem eventu hos praecipue flagrantissimis votis optamus fructus, ut scilicet Christi Sponsa Ecclesia, inditam sibi divinitus virtutem magis magisque confirmet et quam latissime in hominum animos infundat.

5 - ACTA, vol. IV, n. 2. — 28-2-1962.

The Council of Vatican II, which We decreed to be held this year on the twenty-fifth day of the month of December of the past year, in the year 1961, on the feast of the Nativity of Our Lord Jesus Christ, through the Apostolic Constitution Humanae salutis, having long been contemplated in Our mind, fulfilling the expectations of Our faithful people, and now, after again and again considering this matter with Ourselves, so that those who are bound by right to attend the Council may be able to prepare what is necessary for this purpose, We have decided that the beginning of the Council of Vatican II shall be held on the eleventh day of this month of October.

Therefore, We especially choose this day, because it recalls that most important Synod of Ephesus, which holds a place of the highest importance in the annals of the Catholic Church.

With the most worthy assembly approaching, We cannot refrain from again urging all Our sons to offer more frequent prayers to God, that this event may proceed successfully, in which We are intent upon, together with Our venerable Brothers and beloved sons, with the Council being clearly presented, and together with the entire clergy and Christian people, who strive for the same with all their efforts.

From this event, We hope for these things above all with the most fervent wishes, so that the Bride of Christ, the Church, may more and more confirm the divine grace bestowed upon her, and may instill it most widely into the hearts of men.

[*Latin ed. p. 66*]

Acts of the Apostolic See - Official Commentary 66. Thus, it is also permissible to hope that the peoples, more confidently trusting in Christ, the light for the revelation of the Gentiles, perceiving – especially those whom we see so afflicted by sorrows, discord, and calamitous conflicts – will, at long last, enjoying true peace, having religiously observed their mutual rights and duties. Therefore, having carefully considered all things, by our own initiative and by Our Apostolic authority, We decree and establish that the Second Vatican Ecumenical Council shall begin this year, on the eleventh day of the month of October. Furthermore, whatever has been established by Us in these Letters, issued by Our own initiative, We command and declare to be firm and valid, notwithstanding anything to the contrary. Given at Rome, at St. Peter's, on the first day of the month of February, in the year 1962, in the fourth year of Our pontificate. JOHN PP. XXIII. APOSTOLIC EXHORTATION To the entire clergy, concerning

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peace and communion with the Apostolic See: regarding the Divine Office, recited with the deepest piety, for the happy outcome of the Second Vatican Ecumenical Council. JOHN PP. XXIII. VENERABLE BROTHERS AND BELOVED SONS. GREETINGS AND APOSTOLIC BENEDICTIONS. The expressions of gratitude and the acts of devotion, which throughout the world have been offered to God on account of the convocation of the Second Vatican Ecumenical Council, are entirely fitting, Venerable Brothers and beloved sons, and should not cease, but should be constantly joined with a more fervent study of Christian piety. Therefore, the sentiments of such people, in which even the Petrine Sepulchre, the bulwark of Catholic unity, seems to resonate, remind Us in a certain way, that...

[*Latin ed. p. 67*]

The acts of Pope John XXIII, number 67, more appropriately and with greater urgency, address the sentiments of the Christian people concerning this most important event. Indeed, this eagerly awaited event will satisfy the common expectation of all the more, and will bear more salutary fruits, the more it contributes to the strengthening of the Catholic faith, to the better adaptation of the laws of the Church to the needs of this age, and to the striving of the faithful, with willing hearts and united forces, towards the goal of a holier life. We desire, above all, to bring about a happy outcome to this matter through fervent prayers offered to God; especially by the priests, for in their example and encouragement lies the strength of the entire Christian people. For this reason, already in the year 1966, on the twelfth day of the month of September, dedicated to the Name of the Virgin Mary, having remembered, and wishing never to forget, the Roman Seminary – where we spent happy years preparing for the sacred ministry – we said to those most beloved young men, almost as if commanding them, that We earnestly desired that the students of the seminaries, who are everywhere in the world, should daily join in a common and united prayer, and undertake exercises of fervent piety, so that they might obtain from God that the great Council, not only of Catholics, but of all men from every part of the world, might fulfill its expectations. This Our invitation to pray to God, which is certainly reasonable, has spread throughout the vast expanse of the world, from that Sabine hill, reaching the students of the seminaries of every language and every nation, and has kindled in their hearts a sacred flame; by which they are more strongly moved to seek the delights of the priestly life. And this, indeed, we consider most opportune; if these young men will.

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - The official commentary notes that, since the priesthood is newly begun, the most salutary laws of the Council are brought to fruition. O beloved and perennial youth, from which, under the

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guidance and auspices of the Virgin Mary, strong legions will arise, destined to undertake apostolic labors for the holy Church! As we reflected last month on the imminent Nativity of Jesus Christ, Saint Joseph, together with his most august Spouse, often came to mind, both of them seeking Bethlehem, where that most sacred mystery was fulfilled, which is announced with these words: "And the Word was made flesh and dwelt among us (and we saw his glory, the glory as it were of the only begotten of the Father), full of grace and truth." Indeed, who is more fitting than a priest to come into familiarity with Saint Joseph, to whom it was given to see God... not only to see and hear Him, but to carry Him, to kiss Him, to clothe Him, and to guard Him? For this reason, Saint Joseph, who on the eighth day of the month of December, in the year one thousand, eight hundred and sixty-nine, was designated the heavenly Patron of the entire Catholic Church, while the Vatican Council I was being celebrated; We, last year, on the nineteenth day of the month of March, in honor of his memory, established this salutary provision of the Vatican Council II. Today, as we celebrate the feast of the Epiphany, we are presented with that spectacle, in which the Evangelist Matthew, using sweet and unaffected words, depicts three Magi before the infant Jesus, led from the regions of the East by a prodigious star. And when they arrived, in order to express the sentiments of their souls, they adored Jesus and offered Him gifts of gold, frankincense, and myrrh. For those Magi, unexpected pilgrims, conspicuous in dignity, endowed with intelligence, and eager to learn, entrusted with sacred and weighty duties, willingly offer us the most pleasing spectacle.

[*Latin ed. p. 69*]

The Acts of Pope John XXIII, 69, concerning all members of the Catholic priesthood—namely, bishops, sacred prelates, and priests from both the secular and regular clergy—whom that same star leads to Christ, so that they may venerate Him with the highest reverence, as He lives eternally in His glorious and immortal Church throughout all time. Indeed, is not this Council, besides being a new and splendid Pentecost, also to be called a true and new Epiphany? For it is to be considered as one of many, and indeed the most brilliant, of the celebrations of the Catholic Church, which have been held throughout the course of centuries. Furthermore, the example of these blessed men, who, in a certain way representing the person of all mankind, have offered recent prayers and gifts of great value to our newly born Redeemer, seems to us to teach a most excellent lesson. Indeed, we are pleased to confess, Venerable Brothers and beloved sons, that the example of these very saints has urged us to exhort all priests of the Catholic Church to render a similar twofold service each day of this year, in which more diligent preparation must be made for the upcoming Ecumenical Council. Therefore, it seems fitting to remind all sacred ministers, of whatever nation, rite, or language, that it pertains especially to

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them to offer fervent prayers to God for the happy outcome of the Council. Indeed, all know that, apart from the daily Sacrifice of the Mass, which precedes all liturgical prayers, nothing can be more pleasing to sacred ministers than the Divine Office, or Divine Laude. Therefore, we consider it appropriate for all those who are bound by the duty of reciting the Hours of Prayer, to prepare themselves fittingly for the Council, and to encourage this particular form of prayer; that is, to devote the most diligent care to reciting these prayers daily, whether they recite them in churches of great size, or in small chapels, or publicly in the temple's sanctuary—which is the practice prescribed by the Breviary.

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis - The official commentary states that the best [manner] should be observed – whether privately, but always as a sacrifice of praise and in the name of the entire Church. That God, merciful, may favor this great event, which the Christians eagerly await, therefore, Venerable Brothers and beloved sons, may you generously contribute to this undertaking this year. All, from the novice subdeacon, who begins to taste the delights of the Divine Office with a pious and studious spirit, and is sweetly delighted by it, to the venerable elder, who enjoys a peaceful rest in reciting these prayers, as if he already anticipates that heavenly blessedness to which he is reserved in the Church of the Saints. For each priest must not only be considered a dispenser of the mysteries of God, as happens in the celebration of the Holy Mass, but also a mediator between God and men. No differently than the divine Redeemer, whose image he bears, himself, having been taken from among men, is constituted for men in those things that pertain to God. These words are excellently explained by St. John Chrysostom: "The priest stands between God and human nature: bringing benefits from there to us, and carrying our petitions there." This exhortation of ours, by which we urge priests to consider the Divine Office as supremely important and as their own proper manner of praying, in order to obtain the salutary fruits of the Ecumenical Council, which are desired by all, seems to us to be wonderfully connected with those four notes by which Christ Jesus willed to characterize the Church; by whose power, the same has always been and is one, holy, catholic, and apostolic, and flourishes perpetually with the abundance of life, and greatly desires to impart the riches of its life to those Christian communities.

[*Latin ed. p. 71*]

The Acts of Pope John XXIII, volume 71, show that, although separated by various rites, languages, dioceses, or religious congregations, these divisions have not yet restored the original unity. Indeed, the Sacred Office, which priests recite daily, although it may vary in its form due to differences in rite, language, diocese, or religious congregation, nevertheless pro-

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duces a divine poem of incomparable beauty, through which the family of men, redeemed by Christ Jesus, who is the Word of God the Father, and who, conceived by the Holy Spirit, was incarnate from the Virgin Mary, and made man, was crucified and rose victorious from the dead, offer worthy praise to God. The priest, as he turns the pages of this poem with a pious hand, finds his certainty of future glory strengthened, and experiences joy in the truth, and daily instruction in life, and comfort and strength in difficulties and in distress. Oh, how then the priest's mind rejoices, as, immersed in this divine work, he more fully perceives the Catholic spirit of the Church, which the pages of the Breviary breathe forth. For all parts of this [Breviary] shine with light, and resound with hymns. Whether the Psalms are included—from which arise both the joy of the true name, and the warnings of wisdom, and the sweet peace of souls—or passages from other books of the Old Testament are inserted, or from the four Gospels, with their abundant doctrine, or from the epistles of St. Paul, with their most excellent truths, or from other writings of the New Testament, all these are contained in the Breviary, which, for this reason, should be considered an inexhaustible and perennial source of heavenly light and grace. Therefore, it is not surprising that from this very Breviary, the Second Vatican Council—as is testified by the diligent and careful preparation of various documents for it—provides the purest doctrines and the wisest precepts of ecclesiastical discipline, which aptly and comprehensively respond to the needs of this time. Therefore, we can rightly and justly assert that we have now entered a new age, which, preserving the sacred heritage transmitted by our ancestors, promises wonderful things for the future.

[*Latin ed. p. 72*]

72 Acta Apostolicae Sedis - The official commentary pertains to the soul, to progress; and the dignity of this progress, and the salutary fruits thereof, are to be expected from Christ Jesus, the glorious and immortal King of the ages and of peoples. In this exhortation, filled with full confidence – in which we urge all priests, wherever they may be on earth, to contribute the fruits of their piety, so that the upcoming Second Vatican Council may proceed successfully – Our mind, Venerable Brothers and beloved sons, recalls those wise men who worshipped Christ, whom the Catholic Church honors today; and we contemplate not only the examples of faith and love that these same men, acting as representatives of all peoples, have given, but above all, the gifts offered by them to Christ; which, more than by the material from which they are composed, are to be esteemed for their very meaning; for gold represents charity, incense represents prayers, and myrrh represents the devotion of oneself. These gifts offered appear most fittingly to declare the Hourly Prayers, therefore poured forth by priests, so that God may grant His graces abundantly to the Council. For whoever embraces these prayers with mind and thought, will surely find that the

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practice of charity is inherent in them, first because of the things indicated or commented upon, then the fragrance of incense is inherent in them, because of the fragrance that arises from the constant prayers of priests, and finally, myrrh, chosen and fragrant, is inherent in them, which signifies the weighty duties and services, often offered by priests through hardships, through illnesses, and through trials. For these reasons, we are fully confident that the priests of the Catholic Church, everywhere on earth, responding to this exhortation of Ours, will wish to contribute to the desired outcome of the Council in this very way, which is a great expectation for so many people. But in order to add encouragement to the sacred ministers, who are everywhere on land or sea, we make them more certain, belonging to the flock of Dominic.

[*Latin ed. p. 73*]

The Acts of Pope John XXIII, 73, address the humble Pastor of the entire Church, urging him to constantly keep this matter in mind. For, first thing in the morning, in the greatest tranquility of all things, he pours forth this great prayer, pertaining to the desirable outcome of the Ecumenical Council, with the words of the entire Catholic Church, and is led to the daily duties of his office. Finally, as we conclude this exhortation, we wish to cite a passage from the Book of Revelation, a truly wondrous and comforting passage, in which certain divine rites and ceremonies are depicted as being performed in the temple of heaven, from which, especially, priests can receive an invitation to meditate: "And another angel came, and stood before the altar, having a golden censer: and there was given to him much incense, that he should offer of the prayers of all saints, upon the golden altar which is before the throne of God." And the smoke of the incense, with the prayers of the saints, ascended from the hand of the angel before God. And the angel took the censer, and filled it with fire from the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. From this glorious spectacle, it is clearly understood how important the prayers of the saints, that is, of the Church, are, with the most benevolent God willing, to the course of events and of time. Therefore, since we feel so strongly about the heavenly power of the Church's prayers, and especially about these Hours of Prayer, we are therefore the advocates of all those who, by the public mandate of the Church, devote themselves to prayers of this kind, so that they may contribute to a happy outcome for the Council; which, indeed, aims to seek the more ardent footsteps of youth for the Church, so that it may render its own splendor. This will indeed present a spectacle of truth, unity, and charity; a spectacle which we believe will be pleasing, even to those who are separated from this Apostolic See, and will receive a welcome invitation to seek and attain that unity for which Jesus Christ fervently prayed to the heavenly Father. 9 10 9 Apoc. 8, 3-5; cfr. 5, S.

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10 Litt. Enc, Ad Petri Cathedram, A.A.S., vol LI (1959), p. 511.

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis - Official Commentary. While We were beginning these exhortations, Our mind was filled with the greatest joy, so that We might somehow find each of you, Venerable Brothers and beloved sons, everywhere on earth, and converse with you as if you were present. Now, We conclude writing in such a way that We feel most sweetly that We remain united with you, both by the bonds of common faith, and of piety, and of charity. And We have the happiest hope that you will diligently associate your prayers with Ours, not only during these months that precede the Œcumenical Council, but especially during those glorious days when that great assembly will be held. And that this union of our hearts may also be expressed in a common formula of prayer, We therefore propose this to you, to be recited before the Hours of Prayer: "May the sacrifice of praise be accepted by You, O Lord God, which I offer for the happy outcome of the second Vatican Œcumenical Council, and grant that what We, together with Our Holy Father John, earnestly ask of You, may be effectively obtained through Your mercy. Amen." With this prayer proposed, it is also permissible for Us to submit another matter to the consideration of priests, which seems to pertain most directly to the matter. Indeed, it is certain, and with the sweetest certainty, that the Catholic Church, the mother of all, has been entrusted by the all-powerful God to the singular protection of each individual, by the authority of the font of Baptism, to a particular Angel. From this Angel, our own guardian, let us therefore ask above all, that He may deign to be present with us daily when we recite the Divine Office, so that we may recite it worthily, attentively, and devoutly, and therefore, that it may be pleasing to God, fruitful for us, and a good example for the souls of others. Finally, without any doubt, We believe that you, Venerable Brothers and beloved sons, will respond to this Our exhortation with willing hearts, and may you receive abundant blessings from the Most Holy and Eternal God.

[*Latin ed. p. 75*]

Acts of Pope John XXIII, 75, we implore the abundance of graces. May this be a pledge of our favor and goodwill, and may the Apostolic Blessing, which we bestow upon each and every one of you with paternal affection, be with you. Given in Rome, at St. Peter's, on the sixth day of the month of January, in the feast of the Epiphany of Our Lord, in the year 1962, in the fourth year of Our Pontificate. JOHN PP. XXIII. APOSTOLIC CONSTITUTIONS. I. Concerning the better arrangement of the ecclesiastical province of ARGENTINAE. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The noble Republic of Argentina, whose religious faith is as brilliant as

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the golden sun traversing the vast "pampas," and as firm as the solid peaks of the highest mountains, has been the object of such great care by this Apostolic See, that the Roman Pontiffs have often given singular testimonies of their benevolence and concern towards it: for it is a most beloved part of the Church, whose progress, which it makes in all things, ought certainly to be equaled by an equal increase in religious devotion. For this reason, at the request of the venerable Brother Humbert Mozzoni, Archbishop with the title of Sidetano, and Apostolic Nuncio in the Republic of Argentina, so that the ecclesiastical province of that nation might be arranged in a more suitable manner, we have decided to grant this, with the firm hope that joyful fruits may be gathered from it. Having heard the opinion of our beloved son, Anthony, Cardinal Caggiano, the sacred Archbishop of Bonaerensis, and also the Ordinary prelates of the places concerned, by Our supreme and apostolic authority, We decree and order the following. The province of Bonaerensis shall consist of:

[*Latin ed. p. 76*]

Acts of the Apostolic See – Official Commentary concerning the metropolitan See of Buenos Aires and its suffragan dioceses: San Nicolás de los Arroyos, San Isidro in Argentina, San Dominic of July Ninth, Merced, Morón, and San Martín, which are established this very day; Bahía Blanca constitutes a province: the metropolitan Church of the same name, and the suffragan dioceses: Comodoro Rivadavia, Santa Rosa in Argentina, Viedma, and Río Gallegos, which we establish today; Córdoba in Argentina will become a province: the metropolitan See of the same name, and the suffragan dioceses: Río Cuarto, Villa María, and Franciscopolis, founded this day; the province of La Plata will be united: the metropolitan archdiocese of the same name, and the suffragan Sees: Zárate, Mar del Plata, Azul, and Avellaneda, established today; the province of Paraná will encompass: the metropolitan Church of the same name and the suffragan dioceses: Gualeguaychú and Concepción del Uruguay, which are included in the order of dioceses this day; the province of Salta will consist of: the Salta See itself and the following suffragan dioceses: Jujuy, Catamarca, and Orán, which we establish today; the province of San Juan de Cuyo will encompass: the Church of the same name, and the following as suffragan dioceses: San Luis and La Rioja, which we separate from the province of Córdoba in Argentina; the province of Santa Fe in Argentina will be composed of: the metropolitan See of the same name, and the suffragan dioceses: Reconquista, Rosario, and Rafaela, which we establish today; the province of Tucumán will be formed: the metropolitan See of the same name and the suffragan dioceses: Santiago del Estero and Jujuy. Furthermore, we remove the Corrientes diocese from the ecclesiastical province of Paraná, we separate the Mendoza diocese from San Juan de Cuyo, and we reduce them to the

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form of metropolitan archdioceses. Therefore, the province of Corrientes will consist, besides the See mentioned above, of the suffragan dioceses: Posadas, to be separated from the province of Paraná, Formosa, and Resistencia, which we remove from the province of Santa Fe in Argentina, and Goya, established today; finally, the province of Mendoza will be constituted: the metropolitan See of the same name, and the dioceses: San Rafael and Neuquén, as suffragans, established today. To the metropolitan Churches which we have founded, we grant all rights and privileges that are fitting for such a dignity; likewise, we impose upon their prelates the burdens that are just. But those sacred prelates who at present govern the Churches of Corrientes and Mendoza, we raise to the rank and dignity of archbishops of the aforementioned metropolitan archdioceses, granting them the corresponding rights and duties.

[*Latin ed. p. 77*]

Acta Ioannis PP. XXIII, number 77. Furthermore, the venerable Brother Humbert Mozzoni, whom we remember, will bring these matters to fruition, or he whom he designates, having the necessary powers for this purpose. In truth, the acts should be drawn up, and sincere copies thereof should be sent promptly to the Sacred Congregation Consistorial. If, at that time, another presides over the Apostolic Nunciature in that Republic, he shall carry out these orders. We wish these letters to be effective now and in the future, so that those to whom they pertain may religiously observe what has been decreed through them, and thus obtain their full force. No prescriptions of any kind whatsoever can be contrary to the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Let anyone who in any way disregards or rejects Our decrees know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the tenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-one, the third year of Our pontificate.

IACOBUS A. Card. COPELLO,

S. R. E., Chancellor.

CAROLUS Card. CONFALONIERI,

S. Congr. Consist., Secretary.

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Francis Tinello,
Regent of the Apostolic Chancery.
Loco £6 Plumbi In Ap. Cane, tab., vol. CVI, n. 39.
Franciscus H. Albertus Serafini,
Ferretti,
Protonotary,
Protonotary Apostolic,
Apostolic.

[*Latin ed. p. 78*]

Acts of the Apostolic See - Official Commentary 78 II OF THE HOLY FAITH IN ARGENTINA-RECONQUISTA (RAPHAËLIA). Certain territories are detached from the Archdiocese of the Holy Faith in Argentina and the Diocese of Reconquista, and a new diocese is established, to be called "Raphaëlia."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

Since the Venerable Brother Humbert Mozzoni, Archbishop with the title of Sidetanus and Apostolic Nuncio in the Republic of Argentina, deeply concerned for the good of souls, requested that, after a more suitable arrangement of the territories of the Archdiocese of the Holy Faith in Argentina and the Diocese of Reconquista, a new diocese be established there, We readily, after offering prayers, granted this request, and, after hearing the Venerable Brothers Edwin Nicholas Fasolino, Archbishop of the Holy Faith in Argentina, and John Iriarte, Bishop of Reconquista, concerning Our supreme authority, We decree and order the following:

From the Archdiocese of the Holy Faith, which We mentioned, We detach a territory belonging to the regions, commonly called Departments, named Castellano and San Cristóbal; and from the Diocese of Reconquista, We detach a territory belonging to the civil region, commonly called Department, called Nueve de Julio; and from these, We establish a new diocese, to be called Raphaëlia, with the following boundaries: to the north, the Diocese of Reconquista; to the east, the rising sun; and to the south, the Archdiocese of the Holy Faith in Argentina; to the west, the Dioceses of San Francisco and AÃ±atuya, founded on this very day, and of Saint James of Estero.

The episcopal residence will be established in the city commonly called Rafaela, and the episcopal cathedral will be in the curial temple, located there, dedicated to the holy Archangel Raphael, which will, of course, possess the rights and privileges of a cathedral.

Furthermore, We grant to the sacred Prelate all rights and insignia, with the corresponding offices and obligations.

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Among other things, We remind that he, together with his diocese, is subject to the metropolitan See of the Holy Faith in Argentina and its Archbishop as a suffragan.

Moreover, We command that, as long as the Chapter of Canons is established by other means...

[*Latin ed. p. 79*]

Decrees of Pope John XXIII, 79. Let letters be drawn up in lead. Diocesan consultors shall be chosen, who shall assist the Bishop, or the council, or with their aid, according to the norms of law; these shall cease from their office according to the established canons. Concerning the episcopal table, we decree that it be provided from the goods of the Curia, from the money freely given by the faithful, and from a portion of the goods which will be available to the diocese of Rafaela, according to Canon 1500 of the Code of Canon Law. Furthermore, concerning the administration and governance of the new See, all the prescriptions of the sacred canons shall be scrupulously observed, regarding the election of a Capitular Vicar when the See is vacant, and other matters of this kind. Concerning the Seminary, we decree that, as soon as possible, at least one be constructed for the purpose of forming boys for the priesthood; and that those who are more promising be sent to Rome, to the Pontifical College of Latin America, so that they may be imbued with philosophical and theological disciplines. Concerning the clergy and the students of the Seminary, we decree that, after these letters have been put into effect, priests shall be assigned to that diocese in which they legitimately hold an office or benefice; and that the other clerics and students of the Seminary shall be assigned to that diocese in which they legitimately reside. Finally, all acts and documents which in any way pertain to the new Church of Rafaela shall be sent from the episcopal Curias of Buenos Aires and Reconquista to Rafaela, to be kept with all diligence in a properly established archive. Furthermore, our venerable brother Humbert Mozzoni, whom we have mentioned, shall strive to carry out these letters, either by himself or through another man constituted in an ecclesiastical office. When the matter has been completed, the documents shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Congregation Consistorial. If, at the time of execution, an Apostolic Nuncio is present in the Republic of Argentina, he shall follow our mandates. We will and order that these letters be effective now and in the future; so that those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind shall be able to oppose the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely void and of no effect. Furthermore, it is not permitted to anyone to tear

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or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man constituted in an ecclesiastical office, and which are signed by a public notary, shall have the same validity as if they were presented. If anyone should in any way despise these Our decrees in general.

[*Latin ed. p. 80*]

Let those who, in any way, disparage the Acts of the Apostolic See, know that they will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter, on the tenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our Pontificate. JAMES A. Card. COPELLO, Secretary of the Holy Roman Church. CHARLES Card. CONFALONIERI, Secretary of the Congregation for Consistories. Francis Tinello, Regent of the Apostolic Chancery. Francis H. Ferretti, Apostolic Protonotary. Bernard De Felicis, Apostolic Protonotary. *In Ap. Cane, tab., vol. CVI, n. 27.*

III. MENDOZA (SAN RAFAEL). Certain territories are withdrawn from the diocese of Mendoza, in the Republic of Argentina, and a new diocese is established, to be called "San Rafael."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

The Church of Christ, which is the society of those redeemed by the only-begotten Son of God, increases day by day in blessings, although beset on all sides, and it is fitting, if We deem it opportune, to provide greater assistance to the faithful through appropriate ecclesiastical arrangements.

Therefore, approving the prayers of the Most Reverend Brother Humbert Mozzoni, Archbishop with the title of Sidetani and Apostolic Nuncio in the Republic of Argentina, who requested that a new diocese be established from the territory of the Church of Mendoza, We, after hearing the Most Reverend Brother Alfonso Maria Buteler, the Sacred Bishop of Mendoza, and with the consent of those who have some right in this matter, or who believe themselves to have such a right, and exercising Our supreme authority, decree and determine the following:

[*Latin ed. p. 81*]

By the authority of Pope John XXIII, we decree the following. From the territory of the Diocese of Mendoza, we separate the civil regions commonly called Departments, namely San Rafael, Malargüe, and Alvear, and from these, we establish a new Diocese, to be called Fororaphaël, with the same boundaries and civil regions from which it is formed. Therefore, this Diocese will be bordered to the north by the Diocese of Mendoza; to the east by the Dioceses of St. Lewis in Strasbourg and St. Rose in Strasbourg; to the south by the Dioceses of St. Rose in Strasbourg and Neuquen; and

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finally, to the west by the Republic of Chile. The seat of the Diocese of Fororaphaël will be the city of San Rafael, where the Bishop will establish his residence, and the episcopal chair of his teaching office will be placed in the temple dedicated to God in honor of the Archangel St. Raphael, which we hereby elevate to the dignity of a cathedral. Furthermore, all the rights, privileges, insignia, and faculties pertaining to all other Dioceses of the same rank are granted to this new Diocese and to its sacred Prelate, along with the duties and obligations proper to his office. Moreover, we decree that the See and the Holy Prelate of the Church of Fororaphaël, elevated on this very day to the dignity of a metropolitan See, shall be suffragan to its Metropolitan, according to the common law. Since it greatly contributes to the honor of God and to the proper governance of the Diocese if a group of learned men assists the Bishop, we command that a college of Canons be established in the cathedral church, according to the norms to be established in subsequent documents. If this cannot be done immediately, then diocesan Consultors, as they are called, shall be chosen, who, however, will cease from their duties once the college is established. We also desire that the Bishop build at least a small seminary to receive boys of good hope who are called to the priesthood, and that, when they have reached the age of maturity, he send chosen young men to Rome, to the Pontifical College of Latin America, to be instructed in philosophical and theological disciplines. The episcopal table, which is called the Curia, will be supported by revenues, by money freely offered by the faithful, and by a portion of the goods that, according to Canon 1500 of the Code of Canon Law, will accrue to the new Diocese. With regard to the governance and administration of the Diocese, including the election of the Capitular Vicar in the event of a vacancy, all the rights and obligations of the clergy and the people shall be observed according to the common law. With regard to the priests and clerics, we decree that, upon the implementation of these decrees, that portion of the clergy who hold a legitimate office or benefice within the territory of the new Diocese shall be considered as belonging to it; the remaining clerics and seminarians shall be assigned to the Diocese in which they legitimately reside. Finally, the acts and documents pertaining to the newly established Diocese shall be promptly sent to its episcopal Curia. – ACTA, vol. IV, n. 2. – 28-2-1962.

[*Latin ed. p. 82*]

Acts of the Apostolic See - Official Commentary 82, to be kept religiously in the archives. Furthermore, this decree of Our will will be carried out by the venerable Brother Humbert Mozzoni, whom We have mentioned. If he should be unable to carry it out himself, We command that he be permitted to delegate another to the task, provided that it is a man distinguished by ecclesiastical dignity. Upon completion of the matter, the documents shall be drawn up and true copies shall be sent to the Sacred

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Congregation of the Consistory as soon as possible. And if another should be in charge of the Apostolic Nunciature in the Republic of Strasbourg at the time of execution, We assign to him the duty of carrying out the entire matter. We will and desire that these letters be effective now and in the future; so that those things which are decreed by them may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the effectiveness of these letters, since by these letters We repeal all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Let anyone who in any way disregards or rejects Our decrees know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the tenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our pontificate. JAMES A. Cardinal COPELLO, Servant of God, E. Chancellor. CHARLES Cardinal CONFALONIERI, Servant of God, Secretary of the Sacred Congregation of the Consistory. Francis Tinello, Apostolic Secretary. Begging Leave. In Ap. Cane, table, vol. CVI, n. 30. Albert Serafini, Bernard De Proton. Felicis, Apostolic Protonotary. Apostolic.

[*Latin ed. p. 83*]

Acta loathiis Pp. XXIII, 83, IV, SALTENSIS (NOVORANIENSIS). In certain territories separated from the archdiocese of Salta, a new diocese is established, named "Novoraniensis."

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: We consider it a supreme duty to arrange the affairs of the dioceses, in accordance with the circumstances of the times, so that the Christian law may be more and more effectively promulgated among men, and that the people may more abundantly enjoy the benefits of the spiritual goods. Therefore, when the venerable Brother Humbert Mozzoni, Archbishop with the title of Sidetanus, and Apostolic Nuncio in the Republic of Argentina, requested from this Holy See that a new diocese be established within the extensive territories of the archdiocese of Salta, after having heard what the venerable Brother Robert Joseph Tavella, Archbishop of Salta, thought about this matter, we judged that the prayers presented were entirely worthy of being granted. Wherefore, with the consent of those who have some right in this matter, or who believe themselves to have such a right, we, with our supreme authority, decree and order the following: We separate from the archdiocese of Salta cer-

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tain territories, commonly called "Departamentos," which bear the names: Oran, Iraya, Santa Victoria, San Martín, and Rivadavia, and from these we establish a new diocese, to be called Novoraniensis, which will have the same boundaries and regions, or "Departamentos," as we have mentioned.

Therefore, the new diocese will be bordered as follows: to the north, by the Republic of Bolivia; to the east, by the Republic of Paraguay and the diocese of Formosa; to the south, by the diocese of Resistencia and the archdiocese of Salta; and finally, to the west, by the diocese of Jujuy. The seat of this ecclesiastical jurisdiction will be in the city of Oran, and the church located there will be consecrated to God in honor of Saint Raymond of Penyafort, and will be considered the cathedral, in which the Bishop's chair will be located.

Therefore, we grant to the sacred cathedral of Novoraniensis, and to the Prelate of that place, all the rights, insignia, and privileges that are appropriate; and we also impose upon the Bishop the same duties and obligations that are binding upon other pastors of dioceses. We decree, moreover—

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis - Official Commentary. Furthermore, we decree that the Bishop of Novoraniensis shall be subject to the metropolitan jurisdiction of the Archbishop of Saltensis; he shall establish a body of canons, according to the decrees to be issued in other Letters; however, until this is done, we grant him the faculty to choose diocesan consultants, whose counsel and assistance he may use, if it seems opportune. Regarding the seminary, we decree that it is the duty of the Bishop to at least establish one, for the formation of young men called to the priestly ministry; and those of them who are endowed with talents and virtues, when they have reached the age of majority, shall be sent to Rome, specifically to the Pontifical College of North America, to be instructed in philosophical and theological disciplines. The new diocese's episcopal revenue, which is mentioned, shall be provided by funds freely offered by the faithful and by goods that, according to canon 1500 of the Code of Canon Law, accrue to it. Furthermore, we decree that priests attached to the diocese of Novoraniensis shall remain in that diocese if they hold a benefice or office there; and that seminarians and other clerics shall be assigned to that diocese in which they have a legitimate domicile. Finally, documents and records pertaining to the new diocese shall be promptly sent to its Curia, to be kept religiously in the archives. Moreover, the execution of these Our Decrees shall be overseen by the venerable Prelate Humbert Mozzoni, whom we have mentioned, or by someone he may designate, with the necessary powers for that purpose. If, at the time when these Our Letters are to be put into effect, someone else presides over the Apostolic Nunciature in the Republic of Argentina, he shall carry out these Our mandates. When he has completed everything

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properly, a true copy of the completed matter shall be sent to the Sacred Congregation of the Consistory as soon as possible. We intend that these Letters be effective now and in the future; so that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, shall be able to oppose the effectiveness of these Letters, since by these Letters we derogate from all prescriptions that might be contrary to them. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which are signed by a public notary, shall have the same full faith as if they were presented. Let those who in any way despise or neglect these Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs.

[*Latin ed. p. 85*]

Acts of John PP. XXIII, 85. Given in Rome, at St. Peter's, on the tenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-one, the third year of Our Pontificate. – James A. Cardinal Copello, Secretary of State. Charles Cardinal Confalonieri, Secretary of the Congregation for Consistories. Francis Tinello, Regent of the Apostolic Chancery. Francis H. Ferretti, Apostolic Protonotary. Bernard De Felicis, Apostolic Protonotary. In the Apostolic Acts, table, volume CVI, number 26. APOSTOLIC LETTER concerning the declaration of the Most Blessed Virgin Mary of Columna as the principal Patroness and St. Pius PP. X as a secondary Patron of the entire archdiocese of Zamboanga. JOHN PP. XXIII, for the perpetual memory of the matter. – It is said that the city of Zamboanga, in the Philippine Islands, is distinguished by its piety towards the Most Holy Virgin, called Columna, because it venerates the Most Blessed Virgin Mary, invoked by that name, whose sculpted image was placed in the citadel of the city in the year 1710, and has since been honored with the highest reverence. This fervor of religion pervades the archdiocese, whose jurisdiction was prudently established by our predecessor, Pope St. Pius X, bringing forth a joyful abundance of spiritual fruits. Since this particular form of piety is deeply ingrained in the hearts of the faithful, the Venerable Brother Aloysius dei Rosario, Archbishop of Zamboanga, requested that We declare the Most Blessed Virgin Mary of Columna as the principal Patroness of his archdiocese; furthermore, since this jurisdiction was established by the same Saint Pius X fifty years ago, the same Prelate made supplications to Us, that We would make this outstanding Supreme Pontiff, who has deserved so much from the Church, a secondary Patron. Gladly complying

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with these requests, We, from the Congregation of Sacred Rites,

[*Latin ed. p. 86*]

86 Acta Apostolicae Sedis - After consultation, with certain knowledge and mature deliberation concerning the fullness of Apostolic power, by these Letters, valid and forever, We establish and declare the Blessed Virgin Mary of Kolomna as the principal Patroness before God, and Saint Pius X as the less principal Patron of the entire archdiocese of Zamboanga, with all the honors and liturgical privileges that rightly belong to principal and secondary patrons of dioceses. Notwithstanding any contrary provisions. We decree, We establish, We determine that these present Letters shall forever remain valid and effective; that they shall fully produce and obtain their intended effects; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that they shall be rightly judged and defined; and that, from this moment forward, they shall be considered void and null, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the sixth day of the month of May, in the year 1960, in the second year of Our Pontificate. D. Card. TARDINI, Prefect of the Congregation for Public Affairs of the Church. Saint Bernard of Siena, Confessor, is chosen as the heavenly Patron of all in France who engage in the laudatory dissemination of news (commonly known as "publicity"). JOHN PP. XXIII. For the perpetual memory of this event. — It is most pleasing to the Holy Mother Church that all arts, by which the true progress of men is achieved, should be conformed to the reasons of religion and piety, since every work and endeavor must be directed to God as the ultimate Author and End. Guided by this principle, Pius X, Our immediate Predecessor of blessed memory, who, mindful of his office, strove to bring all societies, and all guilds and associations of artisans and workers, back to the precepts of the Christian law, gladly heard the Italian disseminators of laudatory news, who had asked him to declare Saint Bernard of Siena as the heavenly Patron of their association. This choice was not made in vain, for the Lord Jesus Christ's illustrious messenger, as he was, devoted himself to the divine word.

[*Latin ed. p. 87*]

The acts of Pope John XXIII, number 87, indicate that these means would also be useful for disseminating [the faith], being most suitable for encouraging religion among the common people, and which, although introduced by a new method, are used by those who are now engaged in that art. Therefore, the prayers of this kind of promoters from the Gallic nation were most pleasing to Us, that We might establish the same Saint as their patron, and We are confident that, strengthened by the protection of so great a man and encouraged by his example, they will diligently pursue the

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good and the right in their work. Therefore, with these same prayers, Our beloved sons, Mauritius, Presbyter of the Holy Roman Church, Cardinal Feltin, Archbishop of Parisiensis, having presented their petition, We, after consultation with the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, declare that Saint Bernard of Senensem, Confessor, the promoter of all the laudatory messages from Gallia, commonly called "publicitaires," is chosen and declared the heavenly patron of these, with all the honors and liturgical privileges that rightly belong to the patrons of orders or groups. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, that these present letters shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from now on, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twentieth day of the month of May, in the year 1960, in the second year of Our pontificate. D. Card. TARDIÑI, for the public affairs of the Church, honors the Basilica Minor of the Church of the Most Holy Virgin of Guadalupe, located at "La Ceiba de Guadalupe," in the archdiocese and city of Sancti Salvatoris in America. JOHN PP. XXIII, for the perpetual memory of the matter. — The Virgin of Guadalupe has a distinguished seat established in the archdiocese of Sancti Salvatoris in America, namely the church commonly called "La Ceiba de Guadalupe," which is located in the extreme part of the city of Sancti Salvatoris.

[*Latin ed. p. 88*]

The Acts of the Apostolic See – Official Commentary, number 88, is particularly worthy of commendation, because the image of the Blessed Virgin Mary of Guadalupe, placed there, and redeemed with a golden diadem by the concession and authority of the Petrian Canon Regulars in the year 1953, is cherished by the faithful through constant devotion. Furthermore, the temple is distinguished and renowned for its size, its grandeur, and its decorations, especially the marbles. Moreover, a sufficient number of sacred ministers reside there in the house of the Regular Clerics of the Somaschan Order, who diligently perform the divine rites in the ministry of this sanctuary with due reverence. Therefore, since this church deserves to hold a preeminent place, the Most Reverend Marius Casariego, Bishop in the titular See of Pudentiana and Auxiliary to the Archbishop of Guatemala, together with his brethren of the Somaschan Order, presented petitions to Us, so that We might bestow upon this temple, which has deservedly earned praise, the title and rights of a Minor Basilica. These petitions, also presented in the name of the faithful of the entire ecclesiastical Province

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of Salvadorensis, and supported by the recommendation of the Most Reverend Brother Aloysius Châvez y González, Archbishop of San Salvador, We have willingly decided to fulfill. Wherefore, We, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters, in perpetuity, We elevate the church or sanctuary of the Blessed Virgin Mary of Guadalupe, located in the place commonly called "La Ceiba de Guadalupe" in the city of San Salvador, to the honor and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples of that designation. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain; these present letters shall remain forever valid and effective; they shall have and shall obtain their full and complete effect; and those to whom they pertain, now and in the future, shall fully observe them; and it shall be considered and declared to be done in due form; and if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever, it shall be considered void from now on and of no effect. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-fifth day of the month of July, in the year 1960, in the second year of Our Pontificate. D. Card. TARDINI, Prefect of the Congregation for Public Affairs of the Church.

[*Latin ed. p. 89*]

By the Acts of Pope John XXIII, 89, in Title and Privileges, the Basilica Minor cathedral church of the archdiocese of St. Louis is designated.

JOHN PP. XXIII. For the perpetual memory of the matter. — Louisville, a city of industry within the boundaries of the state of Missouri, the church of St. Louis, King, formerly a cathedral, is greatly enhanced, having been constructed with the aid of pious groups and inhabitants, and distinguished by its size and artistic works, among which certain painted images are worthy of mention. This august house of God is not only distinguished by its architectural style and ornamentation, for which reason it was recently illuminated with public monuments of the United States of America, but also because it is recognized as a principal seat of piety, from which, as it were, the Catholic religion has spread to the surrounding region. Furthermore, it should not be overlooked that, being located in a part of the city where frequent business transactions take place, this church has become a sanctuary for merchants and those engaged in various affairs, who frequently attend services there and then depart at midday to offer prayers to God. Moreover, the church has a sufficient number of priests dedicated to its ministry, so that religious ceremonies are carried out there with due solemnity.

Having considered these matters, our beloved son, Joseph Elmer Ritter, Cardinal Priest of the Holy Roman Church, Archbishop of St. Louis, re-

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quested that we grant this church, so richly deserving of praise, the title and status of a Basilica Minor. Having heard these requests with a willing heart, we, after consultation with the Sacred Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters, and perpetually, we elevate the church, dedicated to God in honor of St. Louis, King, in the city and archdiocese of St. Louis, to the dignity of a Basilica Minor, with all the honors and privileges that rightfully belong to churches of the same title.

Notwithstanding any contrary provisions.

These things we decree, establish, and ordain, that these present letters shall forever remain valid and effective, and shall have and obtain their full and complete effect; and that they shall be observed by those to whom they pertain or are intended to pertain.

[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis - The Official Commentary can, now and forever, fully support; and thus, it must be properly judged and defined; and anything attempted regarding these matters, by anyone, with any authority, knowingly or unknowingly, shall be null and void from now on. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-seventh day of the month of January, in the year 1961, the third year of Our Pontificate. D. Card. TARDINI. Saint Patrick, Bishop and Confessor, and Saint Anne, the Blessed Virgin Mary's mother, are established as the principal celestial patrons of the diocese of Norwich. JOHN PP. XXIII. For the perpetual memory of this matter. — Those who, established in the world, strive with so many difficulties, dangers, and sorrows, towards the eternal homeland, do not inappropriately adopt celestial patrons, whose illustrious examples they may contemplate and follow, and through whose intercession and help, they may more easily overcome adversity. Therefore, with right judgment, the Venerable Brother Vincent J. Hines, Bishop of Norwich, and the sacred clergy and the Christian people entrusted to his care, have decided to dedicate themselves to the faith and protection of Saint Patrick and Saint Anne, the mother of the Blessed Virgin Mary. We, however, wishing to grant, at the request of the aforementioned Prelate, that this pious choice be considered valid, after consulting with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by these letters, perpetually and in every way, we confirm, or rather, we establish and declare, Saint Patrick, Bishop and Confessor, and Saint Anne, the mother of the Blessed Virgin Mary, as the principal celestial patrons of the entire diocese of Norwich, with all the honors and liturgical privileges that properly belong to the principal patrons of dioceses. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; and shall have and obtain their full and complete

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effects; and that they shall, now and forever, fully support those to whom they pertain or may pertain; and thus, they must be properly judged and defined; and anything attempted regarding these matters, by anyone, with any authority, knowingly or unknowingly, shall be null and void from now on.

[*Latin ed. p. 91*]

The acts of Pope John XXIII, page 91, and it will be rendered void if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the ring of the Fisherman, on the sixteenth day of the month of February, in the year 1961, the third year of Our Pontificate. The Most Reverend Cardinal Tardini, holding the sixth title in the public affairs of the Church, and with privileges, decorates the Basilica Minor Sanctuary of the Blessed Virgin Mary of Elevation, in the diocese of Ambato. JOHN PP. XXIII, for the perpetual memory of this event. — The faithful people of the region, which is now contained within the diocese of Ambato, have built a sanctuary dedicated to the Blessed Virgin Mary of Elevation, and have repeatedly overcome earthquakes and disturbances. For what is seen in this age is the fourth temple, and it is more magnificent and stronger than the others, built with remarkable zeal, after the previous church collapsed in the year 1949. Therefore, this unique monument of piety is the principal seat of the devotion of the Marian Islands, since there, the image of the Most Holy Mother, which we call the Virgin of Elevation, is venerated with the utmost devotion. Because of this salutary and widespread devotion, the Virgin of Augusta, invoked by that name, was declared the principal patroness of the diocese of Ambato in the year 1952 by Pope Pius XII, Our predecessor of blessed memory. Wishing to enhance the splendor of the temple, which is celebrated with worthy praises, the Venerable Brother Bernardinus Echeverría Ruiz, Bishop of Ambato, made supplications to Us, so that We might graciously grant it the name and rights of a Minor Basilica. To these requests was added the highest commendation of Our beloved son, Charles M., Cardinal of the Holy Roman Church, Archbishop of Quito, and the Venerable Brother Alfred Bruniera, Archbishop in title of Claudiopolitan in Honor, Apostolic Nuncio in the Republic of Ecuador. Therefore, We, with a willing heart, fulfilling these wishes, after consulting with the Sacred Congregation of Rites,

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - An Official Commentary, with certain knowledge and mature deliberation, concerning the fullness of Apostolic power, by these Letters we elevate, in perpetuity, the Sanctuary of the Blessed Virgin Mary, called "of Elevation," located within the territory of the diocese of Ambato, to the dignity of a Minor Basilica, with all the rights and privi-

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leges that properly belong to sacred buildings of the same name. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully avail themselves of them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary should occur, knowingly or unknowingly, by anyone with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-sixth day of the month of April, in the year 1961, the third year of Our Pontificate. D. Card. TARDINI. The titles and privileges of the Minor Basilica of the Church of the Blessed Virgin Mary Assumed into Heaven, in the town of Clusone, diocese of Bergamo, are conferred. JOHN PP. XXIII. For the perpetual memory of this event. — Titles of honor, although fitting for men, are sometimes granted to sacred places, which, built of "living and chosen stones," are most suitable for the service of religion. Among these, we consider the ancient temple that exists in Clusone, in the noble town of the diocese of Bergamo, so dear to Us, which is distinguished, no less by the name of the Blessed Virgin Mary Assumed into Heaven, than by its magnificent construction and splendor of marble. As is well known, the faithful have chosen this very famous building as a principal seat of piety, which they frequent most often, trusting in the intercession of the Mother of God. When Our beloved son, the Archpriest of Clusone, requested that we elevate it to a singular dignity, We received these petitions, which were commended by the Venerable Brother Joseph Piazzi, Bishop of Bergamo, in a letter.

[*Latin ed. p. 93*]

The Acts of Pope John XXIII, page 93, which we deem worthy of acceptance. Therefore, after consultation with the Congregation for Sacred Rites, and with full knowledge and mature deliberation concerning the fullness of Our Apostolic authority, by the force of these letters and perpetually, We dedicate the church, for the honor of God and of the Blessed Virgin Mary, assumed into Heaven, in the town of Clusone, within the diocese of Bergamo, and We adorn and enrich it with the honors and privileges of a Minor Basilica. Notwithstanding any contrary provisions. We decree, We establish, We ordain that these letters shall remain forever firm, valid, and efficacious; that they shall produce and obtain their full and complete effects; and that they shall fully benefit those to whom they pertain, now and in the future; and that they shall be duly judged and defined as such; and that they shall be declared null and void from this moment and forever, if anything to the contrary, concerning these matters, should occur through the action of anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's Ring,

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on the twenty-eighth day of the month of July, in the year 1961, the third year of Our pontificate. By special mandate of the Most Holy, for the Lord Cardinal for Public Affairs, ANGELUS DELL'ACQUA, Substitute VIII of the Apostolic Nunciature for the Republic of Senegal, is established. JOHN PP. XXIII. For the perpetual memory of the matter. — How much benefit arises from public offices concerning relations between this Apostolic See and the States is known to no one, and has already been proven by practice. Therefore, since it has seemed opportune to unite the Apostolic See and the Republic of Senegal through such public bonds, We, by Our own initiative, with full knowledge and mature deliberation concerning the fullness of Our Apostolic authority, by the force of these letters, We establish and constitute an Apostolic Nunciature in the Republic of Senegal, whose seat We place in the city of Dakar. Therefore, We grant to this Nunciature, thus established by Us, all and each of the offices, privileges, and indulgences that are proper to such Legations. We decree, We establish, We ordain that these present letters shall be firm, valid.

[*Latin ed. p. 94*]

Acts of the Apostolic See - Official Commentary 94 and are perpetually to exist and remain; to produce and obtain their full and complete effects; and to fully support this established Legation now and in the future; and thus to be rightly judged and defined; and to be declared invalid from now on and void, if anything contrary to these, by anyone, knowingly or unknowingly, should happen. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the seventeenth day of the month of November, in the year 1961, the fourth year of Our Pontificate. HAMLETUS I. Card. CICOGNANI. LETTER To the Reverend Father Augustine Sépinski, General Minister of the Order of the Friars Minor, on the occasion of the fourth centenary since Saint Peter of Alcantara passed away into Heaven. JOHN PP. XXIII. Beloved son, greetings and the Apostolic Blessing. — The lily, which, adorned with seraphic grace and unblemished justice, has blossomed in the enclosed garden of the Church, is Saint Peter of Alcantara, whom we consider truly worthy, who this year attracts a greater devotion of minds and public piety: for it will soon happen that the fourth centenary will be completed since he passed from this earthly life into Heaven. Since he is a distinguished ornament of the Order of the Friars Minor, we greatly approve and praise the plan that you, beloved son, have undertaken, with the aim of establishing celebrations with appropriate rites, especially among the members of your Franciscan religious family, to honor this secular memory. That these may be more perfect and fruitful, it is fitting that, as this event is commemorated, the illustrious life, the outstanding virtues, the documents of wisdom of Saint Peter of Alcantara, his austere penance, and the glorious miracles, be brought to light, so that the faithful, recalling his merits, may strive to attain better and greater things, moved by these excellent examples. We deem it

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salutary and just to highlight the most important aspects of his life, who is not only an ornament of yours, but also of Spain. Born in Alcantara in Spain in the year 1455, in the prime of his youth...

[*Latin ed. p. 95*]

John XXIII, nearing the end of his life, joined the Order of the Friars Minor. With solemn vows made here, he progressed with eager zeal on the path of evangelical perfection, resolving to pursue all that is truly religious, pure, pious, and austere. In his actions, he was prudent and diligent, and he admirably fulfilled the weighty duties entrusted to him. However, inflamed by the spirit and example of the Patriarch of Assisi, he considered it a purpose given to him by God to dedicate himself outstandingly to prayer and penance. To better follow this inclination of his soul, he sought out solitary places, indulged in voluntary penances, praying to the heavens for grace and forgiveness, and finally, near Pedroso in the diocese of Coria, he built a small, secluded monastery called "El Palancar," where he lived very simply with a few companions, being the author of that regular discipline which is called "Alcantarina." "With the admirable ministry of penance and the highest contemplation" (Oratio in die festi), he "not only renewed, but also increased" the examples of the ancient hermits. However, while dedicating himself to this way of life, he did not hesitate to apply himself to a suitable and active form of life. Among other things, he was an outstanding preacher, he greatly assisted St. Teresa in renewing the ancient form of the Carmelite discipline, he was a wise and discerning counselor, and he wrote a golden work on spiritual matters, entitled "Tratado de la oración y meditación." With prudent eloquence, understanding the paths by which the soul, responding to heavenly invitations, ascends higher, rich in the spirit of prayer and grace, he teaches with remarkable insight that prayer and active life are not to be separated, but rather that both must be joined in a fruitful union, and that the latter should yield the most exquisite fruit of the former. He skillfully and clearly instructs those who desire to prepare ascents in their hearts, who are not content with a meager diet but seek substantial nourishment, on how, with the help of God's grace, mental meditation can pass into a higher form of contemplation, just as a ship, after a laborious voyage on the sea, finds rest in a peaceful harbor. St. Teresa diligently read and pondered the teachings of St. Peter of Alcantara, seeking his counsel and availing herself of his spiritual guidance. The Franciscan brethren certainly have in St. Peter of Alcantara an example of outstanding virtue, which they should eagerly imitate in both their way of living and acting.

[*Latin ed. p. 96*]

The Acts of the Apostolic See – Official Commentary 96 diligently adapt to discipline. For, inflamed by charity towards God, one must constantly

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dedicate oneself to prayer and divine contemplation, content with little, bearing "the mortification of Jesus in our body, that also the life of Jesus may be manifested in our bodies," these are the precepts most consonant with their religious profession; and in no other way can they nourish "the spirit of holy prayer and devotion," which the Franciscan Rule (c. V) urges them to foster, as a particular characteristic of their spiritual life. From this, it will result that, in exercising the apostolate, they will bear abundant and sincere fruit: for indeed, the apostolate either languishes from idleness or, lacking inner nourishment, falls into vain clamor, when the vigor of penance, the strength of fortitude, and the guardian of virtue, are weakened. All the faithful also should attentively observe and, as far as their strength allows, imitate in their own lives what is found in St. Peter of Alcantara, all the more so because <x naturalism > has crept into the veins of human society, so that, neglecting spiritual and eternal goods, it confines and restricts everything to the limits of nature, and therefore corrupts morals and builds miserable ruins. St. Peter of Alcantara, with the noble banner of evangelical perfection and wondrous penance, protects against so many dangers inherent in crooked and slippery paths, and prepares the ways of the Lord, which, always straight and beautiful, are happily traversed when each one, by casting aside what is unlawful, moderating what is lawful, is drawn away from earthly things, and desires heavenly things, and prays for this: "Lead me in the way everlasting," that is to say, in the spiritual way that leads to heaven, to which there is no end, and where blessedness never fails. Indeed, from the depths of our heart, we greatly desire that, as the solemnities for commemorating the fourth centenary since St. Peter of Alcantara was born into eternal life are celebrated, and with him praying, they may have a corresponding outcome, and bear abundant fruit of sanctity of souls. Finally, to you, beloved sons, to the members of the Order of Friars Minor, whom you govern, to the religious and sacred virgins of the Franciscan Order, and to all who participate in this so festive and blessed commemoration, we impart the Apostolic Blessing, a pledge of the superabundance of heavenly gifts, most cordially. Given in Rome, at St. Peter's, on the day and month of January, in the year 1962, in the fourth year of Our Pontificate. JOHN PP. XXIII.

[*Latin ed. p. 97*]

Acts of Pope John XXIII, 97. ADDRESS to the Most Reverend Fathers Cardinals, the Most Reverend Bishops, and other members of the Central Commission preparing for the Vatican Council, delivered after the third session.

* Venerable Brothers and beloved sons. You have now gathered in Rome for eight months, coming from all parts of the world, to undertake the labors of such great utility and importance, in preparing for the Ecumenical Council, with a sense of duty. It is clear to Our eyes, indeed, to say more

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accurately, it is deeply imprinted in Our mind and heart, all the magnificent efforts that have been undertaken in this preparatory work, contributions from the leaders of the Catholic world from both East and West, Our Roman Curia, universities, and men of learning from the clergy and laity, drawn from all nations. All of these efforts have harmonized, inspired by an outstanding spirit of faith and charity, working together to prepare for an event of great significance. In recent days, through conversations with one or two of you, We have clearly perceived how much has been accomplished thus far, in such a way that a multitude of diverse elements have been brought together for a successful outcome. For this, venerable Brothers and beloved sons, We thank you, and We offer praise, which you do not seek, nor do We repeat. For often, in private conversations and in public addresses, words flow from Our mouth, with which We honor your efforts. Moved by the feelings that arose from a virtuous example, We recently read a homily by Saint John Chrysostom, which begins with the words: "Moses, that great servant..." We desire to apply his sweetest words, which, with felicitous appropriateness for this moment in time, express Our deep feeling: "If My presence alone, as one man, has filled so great a multitude with such joy, what do you think the joy would be that I would experience from seeing you? And indeed, Jacob rejoiced and was refreshed, seeing his son Joseph."

January 28, 1962.

7 - ACTS, vol. IV, n. 2. - February 28, 1962.

[*Latin ed. p. 98*]

Acta Apostolicae Sedis - Commentarium Officiale 98: In spiritu, ego non unum Joseph, sed omnes vos similes illi video... 1 Ego servus sum vestrae caritatis x). In illius orationis contextu duo praelucent verba: gaudium et servitium. Gaudium quod e fraterna animorum consensione oritur, peragravia quoque incepta facilia reddit; servitium, sane, quod Ecclesiae Sanctae exhibemus, veri nominis illud affert gaudium quod unum habetur in terris, ac semper integrum incorruptumque permanet. Quam ob rem, hic Sacri Psalmae verba iterare iuvat: « A gradual canticle of David. Behold how good and how pleasant it is for brethren to dwell together in unity: » Huiusmodi vero laetitia effusior fit, cum conscii sumus nos officio nostro omni cum sedulitate functos esse, atque in commissi muneris partibus explendis alacrem generosamque navasse operam. Quam ob rem periculosum est verba Constantinopolitani illius Patriarchae iterum nobis aptare: « Ego servus sum caritatis vestrae ». Iesu Christi Vicarius pergrati animi officio se obstrictum esse sentit erga eos, quorum adiutrice utitur opera, itemque erga omnes dilectos filios, qui religiosas Eius curas et sollicitudines, ad Concilium spectantes, penitus intellexerunt. Id sane suavissimum est vinculum, unum omnium artissime devinciens, siquidem caritatis affectus quodlibet iugum levius reddit. Qua de re gratum vobis

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pandimus animum, profitentes Nos summopere opera vestra delectatos esse. <(Ipsum santi ficantes aerem civitatem fecistis Ecclesiam... Quia magna laetitia est matri cum exultant filii et grande gaudium pastoris cum exultant agni gregis... » . 3 Communis sane laetitia spectabili ex mole oritur peracti laboris: haec ideo sit causa, cur pectoris Nostri gaudia iterum vobis significemus atque confirmemus iisdem S. Chrysostomi verbis: <x Vester enim profectus meum gaudium, mea gloriatio, mea corona est » . 4 Re enim vera in tertio hoc vestro Conventu quaedam summi momenti capita pertractata sunt, quae Ecclesiae doctrinam, morum disciplinam, et apostolatus rationes spectant, quae hodierni temporis necessitatibus congruant. Ingens sane ac perampla fuit praecipuorum negotiorum materies, quam penitus accurateque praeteritis diebus ponderavistis. Nam, si peracti laboris argumenta vel summariamente enumerentur, illico patet eorum magnitudo. Etenim in Pontificia Commissione Theologica, quae dicitur, de morum disciplina 'deque iis omnibus, quae moralem

[*Latin ed. p. 99*]

The Acts of Pope John XXIII, volume 99, address matters of great importance, and have been the subject of careful consideration and study. The Pontifical Commission, responsible for the discipline of the sacraments, has discussed the sacraments of Confirmation, Penance, and the Holy Orders; the Pontifical Commission, advising on the affairs of the Eastern Churches, has reported on the sacraments of the Church, on sacred rites, on patriarchs, on communion in the sacred mysteries, and on the use of the vernacular language in the sacred Liturgies; finally, theological questions have been raised concerning the preservation of the deposit of faith in its entirety and with fidelity. All of these matters, although we have only briefly explained them, allow us to have the peaceful assurance that significant work has already been accomplished, provided that, through these efforts, suitable resources have been gathered to facilitate the work of the Fathers of the Council. All of these matters deserve careful consideration, and thus far, this has been the case. Indeed, it is justly affirmed that every Ecumenical Council begins with common aspirations, which aim to achieve greater good; these are indicated and reported by the Bishops, who together gather and interpret the needs, expectations, and most fervent desires of the clergy and the Christian people. This is clearly demonstrated by the sixteen volumes, which also contain the opinions of the Bishops, that are available to you. Furthermore, the Provincial Councils and diocesan Synods, the number of which has greatly increased in recent years, contribute greatly to the increase in experience and practice; for it is from these that all kinds of undertakings and works have flourished most happily, which are of great benefit to the proper guidance and well-being of souls. As for the volumes and commentaries that have been published, either by priests or by laymen, it is clear that these possess only private authority and influ-

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ence. Already, a large number of books, pertaining to the celebration of the Council, have been published, even by those who are outside the confines of the Church, and we note with paternal joy that almost all the authors have clearly demonstrated what a Council is, what it proposes, and what it strives to achieve. However, in order that the works of each individual may truly be useful, it is certainly desirable that they be always imbued with prudence and a love of truth—especially if the authors possess any authority—so that their actions do not cause disturbance or anxiety. Moreover, in this area as well, all those who consider themselves faithful sons of the Church follow the exhortation of the Apostle Paul.

[*Latin ed. p. 100*]

Acta Apostolicae Sedis - Official Commentary 100 piunt: ((Be perfect; exhort one another; mind the same things; be at peace; and may the God of peace and love be with you... May the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all)). 5 Before we bring this meeting to a close, it is permissible for Us to seize the opportunity, a most joyous and solemn one, to inform you now of two forthcoming Pontifical Documents, which indeed testify to Our particular and paternal concern. The first, which will be published as soon as possible, pertains directly to the Council, inviting all priests throughout the world to pray for its successful outcome. It is a letter to the entire clergy, so that throughout the world, the ministers of the sacred rites, as if with one voice and one mind, according to their own rites and norms, may offer prayers to God through the recitation of the Divine Office; that is, the Divine Office, which, with its Psalms and passages from Holy Scripture, celebrates divine praises with wondrous beauty, in order to obtain God's constant help, to provide daily spiritual nourishment to souls, and finally, to stir up and promote the spirit of religion throughout the entire Church. Our exhortation is that, making use of this excellent form of prayer, as this year turns, all priests of whatever rank, united in spirit with the Vicar of Christ, may devote the richest of their offerings to God, to support the labors of the Council. The second Document pertains to the Latin language, so that its use may increase more and more in the sacred Seminaries, which is the language proper to the Roman Church, and whose observance, due regard being had for the customs and necessities of other languages, the sacred ministers are bound to observe and promote with religious devotion. Venerable Brothers and beloved sons, As it is time for this gathering to conclude, We ask, through the words of St. John Chrysostom, that you and the entire Church offer your prayers, so that Almighty God may favorably regard the impending great event: "This is my treasure; these are my riches, and therefore I ask for your prayers. Your prayers are my wall and my defense." 6 And We urge not only you and the beloved priestly order, but also the entire Christian people to pray: "Do not say: 'I am a layman, how

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can I pray for a priest?'" 5 6 2 Corinthians 13:11, 13. I. c. n. 20, p. 123.

[*Latin ed. p. 101*]

From the Acts of Pope John XXIII, page 101, are the words: "And the prayer was made continually..." I ask for such a gift from you, I implore such grace, and may God, who receives your prayers, grant me a more eloquent expression, that I may instruct the people entrusted to me in the path to salvation through Christ our Lord, with whom is honor, glory, and power for ages of ages. Amen."

7. To many, both from the clergy of both orders and from the faithful, present at the celebration on the feast of the Purification of the Blessed Virgin Mary, after the offering of candles to the Most Blessed Father.

"Beloved children. The gathering of this numerous and esteemed group of members of the secular and regular clergy of the city, and of ancient associations, who have come together to offer the blessed candles, gave us the opportunity in recent years to say a few words that we hope you will receive with pleasure. The episode of the Presentation: the infant Jesus, held in the maternal arms of Mary, with Saint Joseph beside him, the guardian of both, spreads such tenderness and peace that it touches the hearts. The liturgy of today takes its tone from the profound words of the aged Simeon, who greets the vision of the light, revealed before righteous and God-fearing men, throughout the succession of centuries. Oh! what a spectacle and what intimate joy in the contemplation of this light – *lumen ad revelationem gentium* – of which the entire history of humanity is exalted: a light of truth, a light of charity. This, as Saint Paul says, is joy, peace, patience, kindness, goodness, gentleness, and faithfulness.

1. All expressions of human brotherhood.

On this festive occasion this year, we do not, unfortunately, speak of serene joy, nor of tranquility and peace, but of the sufferings, the groans of which reach us from various parts of the world – Europe, Asia, Africa, the Americas – where the unrest of civil life is the subversion and ruin of social order.

7. Ibid., note 21-22, page 123.

* February 2, 1962. Cf. Galatians 5:22.

1.

[*Latin ed. p. 102*]

The Acts of the Apostolic See - Official Commentary 102. The most critical and dangerous aspects of this threatening disorder are known to you by the names of certain places which, for many months, have become tragically and disastrously infamous. We are permitted to mention explicitly a country which We visited in 1950, and which left upon Us indelible and beautiful impressions: Algeria. Every day, every night, the most grievous

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acts of violence multiply the victims there. These sad events, which occur in various parts of the world, some of which have worsened in recent weeks, escalating into episodes of open disorder and crime, are a cause of grave anxiety and deep sorrow. News of new attacks against the lives and property of numerous citizens is all too frequent. Experience unfortunately confirms that violence begets violence: *"Qui gladio f erit, gladio périt."* In this way, the sacred goods of man are not defended: his freedom, civic order, true progress, civilization, and peace. We are saddened by all episodes of abuse of every kind: both the reckless rebellion and the arbitrary repression, which continue to stain the world. In these storms, numerous missionaries have also fallen, who obeyed the command of Christ to bring the light of Christian revelation, thereby also promoting spiritual and social progress. In order to achieve, everywhere, the hoped-for peaceful coexistence between communities of different origins, it is first necessary that, laying aside all animosity, *cogitationes pacis et non afflictionis* – thoughts of peace and not of affliction – be cultivated.

And this, beloved children, is what We wish to entrust to your prayers and to those of all good people, particularly on the feast of Jesus presented in the Temple, and of His Mother, who offers Him to the Eternal Father. May the merits of Jesus the Savior, and through the intercession of Mary, the star of lasting concord shine brightly between brothers, who are today sadly opposed to one another; and may the populations striving for the attainment of serene and industrious coexistence find the fulfillment of their legitimate aspirations. Here and there, to the discerning eye that studies the horizon, there is a glimpse of some clearing, of serenity returning, for situations that are at least not worsened, and perhaps even improving. But for the Shepherd of the universal flock of Christ, it is a cause of intense sorrow – which the usual serenity of the soul manages to veil, but not to alleviate – the condition of suffering, distress, and unease.

[*Latin ed. p. 103*]

Acts of John XXIII, 103, concerning so many of his children. And how could He not be deeply saddened, considering their anxieties, if His paternal concern extends to all without distinction? The blessed Jesus is the Redeemer of all mankind; He is today hailed as *lumen ad revelationem gentium*: the light of revelation to the Gentiles, the Savior of all nations, and therefore, He belongs not only to those who are children of the Catholic Church, but also to those who are baptized in the holy name of Himself, and to those who are equally His by right of creation and by the redemptive power of His Precious Blood, shed for the salvation of all mankind. Blood of the Cross! O Lord: *per sanctam crucem tuam redemisti mundum*. May this redeeming Blood be poured out upon all men, no longer strangers or enemies, but brothers: may it confirm their will for peace, their aspirations for tranquility and well-being; may it extinguish every seed of division and

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rivalry, so that mutual love may spread and reign, the foundation of a lasting Christian civilization. Beloved children, we have reserved for you here, at the end of our conversation, and as a means of tempering the sadness caused by the painful topic discussed, an announcement that, under the auspices of the offering of Jesus at the Temple made by the blessed Mother, our Mother and your Mother, we believe will be very pleasing to you. Here it is, marked by Our hand, before you, representing the Holy Church scattered in every region of the earth, the *Motu proprio* which establishes the date for the solemn opening of the Second Vatican Ecumenical Council. This date is October 11th of the year 1962, now begun: the liturgical feast of the Divine Maternity of Mary, thus recalling the Council of Ephesus – the third ecumenical council – which proclaimed this Marian dogma. From Rome, specifically from Saint Peter in Chains, Philip, who in history remained as *huius tituli presbyter*, departed for that Council with the authority of the legate of Pope Celestine I. In that very basilica, the Holy Father Pius IX, animated by profound reverence for such an illustrious memory, visited it on August 1, 1862, and subsequently, on March 27, 1868, while the preparations for the Second Vatican Ecumenical Council were already underway.

3. *PRESBYTERI TAMEN HIC LABOR EST ET CURA PHILIPPI POSTQUAM EPHESI XPS VICIT UTROQUE POLO.* (But here, the labor and care of Philip remain, after Christ conquered Ephesus on both sides.) Cod. Pal. Vat. 833; Cf. M. Armellini, *Le Chiese di Roma dal secolo IV al XIX* (The Churches of Rome from the 4th to the 19th century), Rome 1942, vol. I, p. 261. Cf. *Giornale di Roma*, no. 175, 1862, Saturday, August 2, p. 1. From the inscription placed in the Religious House of Saint Peter in Chains.

[*Latin ed. p. 104*]

Acta Apostolicae Sedis - Commentarium Officiale 104. This is a fortunate and encouraging piece of news. Beloved sons, the Second Vatican Council stands before us, the object of the desires and hopes of, one might say, the entire world. We place our trust in the Lord; but who knows the mysteries of the future concerning all the circumstances of its celebration? The Pastor of the universal Church is, above all, the guardian and custodian who watches over the flock of Christ. It is natural that some hours of uncertainty may arise, and that one may have to turn to Him, that is, to the humble Vicar of Christ, who speaks to you, with the biblical words of Isaiah: "The burden of Duma calleth to me out of Seir." [Isaiah 21:11]. At what hour of the night are we? At what hour of the night are we? The watchman, the mystical shepherd, will not be able to answer: "This is a clearing towards morning; but the night may return again?" It is good that you continue to ask. Si quaeritis, quaerite. But the shepherd, the custodian of the flock, will continue in his good admonition: 7 "convertimini, venite" [convert and come], but as if

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saying to all: "Repent of your errors, and return all together." Come, come, not to a stubbornness of misunderstandings, of cruelty among brotherly peoples, but to the law of human and Christian wisdom – to the light and revelation of the nations – which will be a splendor of truth and justice; to the true glory of the people of God: "gloriam plebis tuae Israel" [the glory of your people Israel]. Beloved sons, such is the best wish for this sacred day; and upon this wish, certainly a little moved by the heart and the lips, we place the seal of the Apostolic Blessing. Amen, amen. and 7 Is. 21, 11. Ib. 21, 12. "The watchman said."

[*Latin ed. p. 105*]

The Sacred Consistorial Congregation, 105. ACTS OF THE HOLY CONGREGATIONS. THE SACRED CONSISTORIAL CONGREGATION. I. PROVISIONS REGARDING CHURCHES. His Most Holy Lord, Pope John, by Divine Providence XXIII, having succeeded, and by subsequent decrees of the Sacred Consistorial Congregation, has deigned to provide for the following churches with new pastors, namely: on October 15, 1961. — To the Cathedral Church of Iguatu, newly erected, he appointed the Reverend Joseph Maur Romalho de Alarcon Santiago, a parish priest of the city commonly called "Aracati," in the diocese of Limoeira. on November 13. — To the titular episcopal Church of Anineta, he appointed the Reverend Father Paul Latusek, Bishop Urban, Rector of the Major Seminary of Breslau, whom he designated as an Auxiliary Bishop for the Archdiocese of Gnesen, by the Most Reverend Cardinal Stephen, of the Holy Roman Church, Archbishop of Gnesen and Warsaw. on November 20. — To the titular episcopal Church of Abbiritana, he appointed the Reverend Father John Oblak, from the diocese of Tarnów, a professor of Church History at the Major Seminary in "Olsztyn," whom he designated as an Auxiliary Bishop for the Archdiocese of Gnesen, by the Most Reverend Cardinal Stephen, of the Holy Roman Church, Archbishop of Gnesen and Warsaw. on November 24. — To the Metropolitan Church of Mechlin, he appointed His Excellency Leon Joseph Suenens, until now the titular Bishop of Isinda. — To the titular episcopal Church of Hadrianotherae, he appointed the Reverend Father Bronislaus Dabrowski, a priest of the Congregation of the Little Works of Divine Providence, whom he designated as an Auxiliary Bishop for the Archdiocese of Warsaw, by the Most Reverend Cardinal Stephen, of the Holy Roman Church, Archbishop of Gnesen and Warsaw. on November 26. — To the titular episcopal Church of Blaundenia, His Excellency.

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis - Official Commentary. The Most Reverend Father Victor John Perrin, until now Bishop of Arras (-Boulogne-Saint-Omer), on November 30th. — To the Metropolitan Church of Acerenza,

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the Most Reverend Father Conrad Ursi, until now Bishop of Nerita. — To the Cathedral Church of Diana, the Most Reverend Father Aldo Forzoni, until now Bishop of Gravina and Montepeloso, on December 4th. — To the Metropolitan Church of Albi (-Castres-Lavaur), the Most Reverend Father Claude Dupuy, until now titular Bishop of Selij. — To the Cathedral Church of Meaux, the Most Reverend Father James Eugene Aloysius Ménager, until now titular Bishop of Antiochenum parvum, on December 11th. — To the Cathedral Church of Angers, the Most Reverend Father Henry Mazérat, until now Bishop of Foroiulien-Toulon, on December 11th. — To the Cathedral Church of Malolos, newly erected, the Most Reverend Father Emmanuel P. dei Rosario, until now Bishop of Calbayogan. — To the Cathedral Church of Imus, newly erected, the Reverend Father Artemio G. Casas, an Urban Prelate, from the archdiocese of Manila, on December 11th. — To the titular episcopal Church of Garriana, the Reverend Father Hyacinth Eccher, a member of the Order of Friars Minor, whom the Apostolic Prefecture of Aiquile has appointed as its Prelate, on December 12th. — To the titular episcopal Church of Bologna, the Reverend Father Anthony Caillot, an Urban Prelate and General Vicar of the diocese of Coutances, whom the Most Reverend Father Alphonse Paul Desiderati Gaudron, Bishop of Ã‰vreux, has appointed as his Coadjutor with the right of succession, on December 14th. — To the Metropolitan Church of Durango, the Most Reverend Father Anthony López Aviña, until now Bishop of Zacatecas. — To the Cathedral Church of Nova IguaÃ§u, the Most Reverend Father Honorat Piazera, until now titular Bishop of Termessus, on December 15th. — To the Cathedral Church of Arras, the Reverend Father Gerard Huyghe, from the diocese of Lille, a canon of the Collegiate Church of Saint Martin in the city of Dunkerque, on December 18th. — To the Metropolitan Church of Saint Paul of Minnesota, the Most Reverend Father Leon Binz, until now Archbishop of Dubuque, on December 23rd. — To the newly erected Apostolic Prefecture of SÃ£o Raimundo Nonato, the Reverend Father Amadeus González Ferreiros, of the Order of the Blessed Virgin Mary of Mercy for the Redemption of Captives, on January 2, 1962. — To the Cathedral Church of Canalopolis, newly erected, the Most Reverend Father Orestes James Nuti, until now Bishop of Melo. — To the Cathedral Church of Melo, the Reverend Father Robert Caceres, a canon.

[*Latin ed. p. 107*]

The Sacred Consistorial Congregation, concerning the 107 parishes of the Blessed Virgin Mary, Help of Christians, and of Saint Eugene, in the city of Montevideo, on the 16th of January. – To the Metropolitan Church of Taranto, His Excellency, Father Dominick Oulielmum Motolese, formerly titular Bishop of Eutyme. On the 19th of January. – To the Cathedral Churches of Gravina and Montepeloso, perpetually united with

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each other, His Excellency, Father Joseph Vairo, formerly titular Bishop of Uthina. On the 23rd of January. – To the Cathedral Church of Tulle, His Excellency, Father Marcellus Lefebvre, formerly Archbishop of Dakar, to whom the archiepiscopal title is retained personally. – To the titular episcopal Church of Aquaealbes in Byzacena, His Excellency, Father Amabile Chassaigne, formerly Bishop of Tulle.

ANDRIENSIS: Decree concerning the Suppression of the Collegiate Chapter of Saint Nicholas of Netii, both the Cathedral Chapter and the Collegiate Chapter of Saint Nicholas existing. At present, the Chapter of Saint Nicholas, due to the small number of its canons and their infirmity and advanced age, is no longer able to properly perform its duties. Therefore, His Most Reverend Father Francis Brustia, Bishop of Andria, at the request of the canons of both Chapters, humbly presented petitions to the Apostolic See, requesting that the Collegiate Chapter of Saint Nicholas be suppressed, and that its members be incorporated into the Cathedral Chapter. The Sacred Consistorial Congregation, having considered the circumstances, deemed it fitting to readily grant these petitions. Therefore, by virtue of the special faculties granted to it by Our Holy Father John, by the Divine Providence, Pope XXIII, and with the consent of those who are concerned, or are presumed to be concerned, by this present Consistorial Decree, which is valid as if it were issued by Apostolic Letters with the papal seal, the Collegiate Chapter of Saint Nicholas in the city of Andria is perpetually suppressed and utterly extinguished.

[*Latin ed. p. 108*]

The Acts of the Apostolic See – Official Commentary. One hundred and eight clerics who currently hold a dignity or canonical benefice within the same [institution] are incorporated into the Cathedral Chapter. Furthermore, the Sacred Congregations of the Consistory decrees that the two dignities of the suppressed Chapter of Saint Nicholas shall retain their proper capitular vestments and insignia, and that these shall immediately precede all other Canons, after the dignities of the Cathedral Chapter. Finally, it is granted that: Reverend Father Vincent D'Oria, the present curate of the church of Saint Nicholas, for this occasion only, shall also be a Canon of the Cathedral Chapter; and that Reverend Father James Noia, a beneficiary of the suppressed Chapter of Saint Nicholas, shall have precedence among all Canons, including those of the Cathedral Chapter, from the time of his obtaining the benefice in the Chapter of Saint Nicholas. Regarding the administration of the goods and pious foundations of the suppressed Chapter of Saint Nicholas, the Most Reverend Ordinary shall appeal to the Holy Congregation of the Council and shall comply with its mandates. To ensure the execution of all these matters, the Sacred Congregation of the Consistory appoints the aforementioned Reverend Father

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Francis Brustia, Bishop of Andria, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical dignity, the task of submitting to this Holy Congregation, as soon as it is permissible, an authentic copy of the act of execution completed. All contrary decrees notwithstanding. Given at Rome, from the offices of the Holy Congregation of the Consistory, on the 1st of January in the year 1961. [Signed] Cardinal Mimmi, Bishop of Sabina and Marden, Secretary. [Signed] Monsignor Ferretto, Archbishop of Serdica, Third Assistant. DECREE OF SAINT JOSEPH IN COSTA RICA, ALAJUELA, AND LIMÓN, Concerning a Change of Boundaries. Deeply concerned for the greater good of souls, the Most Reverend Prelates, Most Reverend Father Charles Humbert Rodríguez y Quirós, Archbishop of Saint Joseph in Costa Rica, and Reverend Father John Vincent Solis Fernández, Bishop of Alajuela, and...

[*Latin ed. p. 109*]

The Sacred Consistorial Congregation, having received a petition from Höfer, the titular Bishop of Thebanus in Phthiotide, and the Apostolic Vicar of Limón, who, with unanimous consent, had requested that the boundaries of the ecclesiastical jurisdictions entrusted to them be somewhat altered, so that they might be more suitably arranged. The Sacred Consistorial Congregation, having received the favorable opinion of His Most Reverend Excellency, Januarius Verolino, Archbishop of Corinthus and Apostolic Nuncio in the Republic of Costa Rica, and after consultations with the Sacred Congregation for the Propagation of the Faith regarding the territory of the Apostolic Vicariate of Limón, approved these changes, which are intended for the eternal salvation of souls, and, exercising the special faculties granted to it by His Most Holy Father, Pope John, by the Divine Providence, XXIII, graciously granted the requested permissions. Therefore, with the consent of those who are, or are presumed to be, interested, the following Consistorial Decree is issued:

1. From the Archdiocese of Saint Joseph in Costa Rica, the following territories are detached:

a) The territory of the municipalities commonly known as Santa Bárbara, San Antonio de Belén, San Joaquin de Flores, and Turrubares, as well as the civil district called Sarapiqui, and these are permanently attached to the Diocese of Alajuela.

b) The territory of the civil district called Santa Cruz, located within the boundaries of the municipality commonly known as Turrialba, and belonging to the parish commonly known as Juan Viñas, is permanently attached to the Apostolic Vicariate of Limón.

2. A portion of the territory of the civil province of Heredia, which is within the boundaries of the Apostolic Vicariate of Limón, is separated from that Vicariate and is defined by the following boundaries: to the north,

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along the course of the San Juan River, until it receives the waters of the Sarapiqui River; to the east and south, along the Colorado and Chirripé Rivers; and to the west, finally, along the courses of the Sarapiqui and Sucio Rivers, up to the bank of the El Ceneral River, and this territory is permanently attached to the Diocese of Alajuela.

Furthermore, the Sacred Consistorial Congregation orders that the documents and records pertaining to the clergy, the faithful, and any temporal goods located within the aforementioned territories, which are currently held by the curia from which they have been transferred, be transmitted to those to whom they pertain as soon as possible. With regard to the clergy, it is decided that as soon as the present Decree is put into effect, the priests of the Church shall be considered to be assigned to the territory in which they legitimately hold an ecclesiastical benefice or office; the other clergy shall remain incardinated in, or be incardinated into, the diocese in which they have a legitimate domicile.

All of the above is ordered for execution. The same Sacred Congregation.

[*Latin ed. p. 110*]

Acts of the Apostolic See - Official Commentary 110. The aforementioned Sistorial Congregation, having considered the matter, designates the Most Reverend Father Ianuarius Verolino, granting him the necessary and appropriate faculties, even to delegate, for the purpose in question, any man established in ecclesiastical dignity, with the obligation imposed upon him to remit, to the aforementioned Holy Congregation, as soon as it is permissible, an authentic copy of the act of execution completed. Concerning these matters, the present Sistorial Decree is valid as if Apostolic Letters had been issued under the seal. Given in Rome, from the offices of the Holy Sistorial Congregation, on the 21st day of the month of August, in the year 1961. CAROLUS Cardinal CONFALONIERI, Secretary. L. ÍB. Franciscus Carpino, Archbishop of Serdica, Assistant.

DECREE CONCERNING THE ERECTION OF THE CASTRENSIAN VICARIATE.

In order that assistance of a spiritual nature may be provided to the military, in a more suitable and secure manner – as the tradition of the Catholic nation demands – a solemn agreement has recently been concluded between the Apostolic See and the Magistrates of the Republic of Paraguay. To complete this agreement, Our Most Holy Lord Pope John, by Divine Providence, XXIII, having supplemented, as necessary, the consent of those who are or are presumed to be interested, by the present Sistorial Decree erects and establishes the Castrenian Vicariate of Paraguay, which, according to the laws and regulations established in the aforementioned agreement, shall be governed by the following norms:

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1. The Castrenian Vicariate shall consist of: a Castrenian Vicar, four senior chaplains, respectively, for the army, the navy, the air force, and for public security, and chaplains for the military, or for the lower ranks.

2. The Castrenian Vicar shall appoint a Pro-Vicar from among the senior chaplains, unless he judges otherwise, who shall then perform the duties of both.

[*Latin ed. p. 111*]

3. The seat of this Castrensis Vicariate, and of its Curia, shall be in Castrum.

4. The Curia shall be formed in the manner of a diocesan Curia, and shall include: a Pro-Vicar, chaplains, consultors, and other officials whom the Castrensis Vicar deems necessary.

5. The Castrensis Vicar shall possess personal jurisdiction, both ordinary and pertaining to the external and internal forum, special, and cumulative with the jurisdiction of the Ordinaries of the places, according to the norms of the Instruction concerning Castrensis Vicars, solemnly published by the Sacred Consistorial Congregation on April 23, 1951. However, in military bases and in all places reserved for military personnel, the Castrensis Vicar shall primarily exercise jurisdiction; secondarily, whenever, that is to say, the same Castrensis Vicar and his chaplains are absent or lacking, the Ordinary of the place and the parish priest, if it is permissible, shall deliberate with the Castrensis Vicar.

6. The following shall be subject to the jurisdiction of the Castrensis Vicar:

a) All priests in both orders of the clergy who are habitually assigned to the ministry of chaplains to the military; priests who provide auxiliary service are also subject to the jurisdiction of the Castrensis Vicar only for the time that they provide assistance, or in matters pertaining to the care of the military.

b) All the faithful of Christ who are actively serving under the flags of the Republic of Paraguay, whether on land, at sea, or in the air force.

c) Those who constitute their families, namely, wives, children, relatives, and servants, provided that they reside with them in military stations or in places reserved for military personnel.

d) Those who are commonly called "cadets" in military academies, as well as young men pursuing the "gradum" of enlistment.

e) Those who belong to the legions that are part of Public Security, commonly called the "fuerzas policiales" (police forces).

f) Those, whether or not they belong to a religious order, who maintain a permanent residence in hospitals and other institutions or places reserved for military personnel.

7. The Castrensis Vicar shall be chosen by the Apostolic See, after con-

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sultation with the President of the Republic, and shall receive his office through a special decree of the Sacred Consistorial Congregation.

8. The chaplains major and military chaplains shall be appointed by the Castrensis Vicar, observing the proper regulations, and shall be entirely subject to his ordinary authority during their term of office.

[*Latin ed. p. 112*]

Acts of the Apostolic See - Official Commentary 112. Regarding ecclesiastical discipline, the authority of the local Ordinary, within whose territory he resides, shall also have jurisdiction. To this Ordinary, in more urgent cases and whenever the Vicar of Castrum is unable to provide, it will be permissible to impose penalties, even canonical sanctions, if the circumstances warrant, and to immediately inform the Vicar of Castrum.

9. With regard to religious chaplains to the military, the Instruction Concerning Chaplains to the Military, issued by the Holy Congregation for Religious Orders on February 2, 1955, must be strictly observed.

10. The Vicar of Castrum shall grant the necessary and appropriate faculties to the Pro-Vicar and senior chaplains.

11. The chaplains to the military shall perform the duties and obligations of parish priests concerning the care of the souls entrusted to them, in accordance with the aforementioned Instruction concerning Vicars of Castrum. However, if the number of chaplains to the military is insufficient to meet the needs, the Vicar of Castrum – after consultation with the local Ordinary or with the religious superior – shall assign priests from the secular clergy or from religious orders to care for the military, and shall grant them the necessary and appropriate faculties, as deemed fitting.

12. In the celebration of marriages within the territory of the Vicarate of Castrum, the prescription of canon 1097, § 2 of the Code of Canon Law must be religiously observed, namely: "It is to be considered a rule that marriage should be celebrated before the bride's parish priest, unless a just cause excuses it," and the acts which, according to common law, must precede and follow the celebration of marriage must be carefully performed.

13. Causes pertaining to the subjects of the Vicarate of Castrum, whether matrimonial, or contentious between themselves, or criminal, shall be heard in the first instance by the metropolitan tribunal of Asunción, and in the second instance by the diocesan tribunal of Villaricense.

14. The Vicar of Castrum shall present a report on the state of the Vicarate of Castrum every five years, answering the questions according to those prescribed in the "Formula servanda," established by the Holy Congregation for the Consistory on October 20, 1956. The five-year periods are fixed according to canon 340, § 1, so this obligation will be fulfilled in the year in which the local Ordinary of the Republic of Paraguay is required to present a report on the state of the dioceses. In the same year in which the report

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is to be presented, the Vicar of Castrum, when traveling to the City of the Apostles Peter and Paul, shall approach the Roman Pontiff.

[*Latin ed. p. 113*]

The Sacred Congregation for Seminaries and Universities, 113, 15. When the office of the Vicar of Castrum is vacant, unless otherwise provided by the Apostolic See, the administration of the Vicarate of Castrum – until a new Vicar of Castrum assumes the duties of the office – shall be assumed by the Pro-Vicar, if present; otherwise, by the senior chaplain. He who thus assumes the administration of the Vicarate of Castrum shall enjoy the privileges and be subject to the obligations which the common law – with appropriate considerations – grants to a Capitular Vicar. In particular, he shall inform the Sacred Congregation Consistorial of the assumption of the office and shall obtain instructions from it. In addition, His Holiness has deigned to appoint the Most Reverend Charles Martini, titular Archbishop of Abaritanum, as Apostolic Nuncio in Paraguay, granting him suitable and necessary powers, including the power to delegate any person holding ecclesiastical office to carry out the aforementioned task, and the obligation to send to the Sacred Congregation Consistorial as soon as possible an authentic copy of the completed act. Concerning these matters, the present Consistorial Decree has been issued, to be of equal validity as if it were given with the Apostolic seal. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 20th day of the month of December, in the year 1961.

CAROLUS Card. GONFALONIERI, Secretary.

S. f. Franciscus Carpino, titular Archbishop of Serdicen., Assistant.

SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES.

DECREE.

The Pontifical Liturgical Institute Anselmianum is canonically established within the Faculty of Sacred Theology of the Pontifical Athenaeum of Saint Anselm in the City.

As the law of believing establishes the law of praying, the Apostolic See has always been accustomed, from the very beginnings of the Christian faith, to instill this principle: "that, beyond the inviolable sanctions, the most pious Fathers, having rejected the excesses of novelties, and with a spirit of good will, diligently studied the beginnings and growth of probable doctrines..."

[*Latin ed. p. 114*]

114 The Acts of the Apostolic See – the official commentaries have taught that perseverance in the graces of Christ, as well as consideration

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of the sacred sacraments of priestly prayer, which were handed down by the Apostles and are uniformly celebrated throughout the world and in every Catholic Church (cf. *Enchiridion symbolorum et definitionum*, no. 129). In order that ecclesiastical scholars and faithful may attain this with diligence, the Roman Pontiffs, in order to more deeply understand the "necessity between dogma and the sacred liturgy, as well as between Christian worship and the sanctification of the people," have repeatedly urged the establishment of, in our own times, the Apostolic Constitution *Divini cultus* of the blessed Pope Pius XI, and especially the Encyclical Letter *Mediator Dei* issued by his successor, Pope Pius XII of blessed memory, on the twentieth day of November in the year 1947. Following the solicitous warnings of the Pontiffs, the members, especially those of the Order of Saint Benedict, have diligently pursued the thorough cultivation of the sacred liturgy through scientific investigation, illustrating it through written dissertations and treatises, and teaching it to students and theologians through public lectures. Wishing to bring this work to a culmination after so many centuries, the Abbot Primate of the Order of Saint Benedict announced the intention of establishing, under the guidance and authority of the Holy See, a Liturgical Institute within the Theological Faculty of the Anselmian Athenaeum, which is directed by monks of the Order of Saint Benedict in Rome, in order that both teachers of liturgical disciplines and directors of individual diocesan liturgical commissions might be suitably trained through scientific methods. The Sacred Congregation for Seminaries and Universities, after subjecting the special statutes to examination and approval, for the honor and salutary instruction of the clergy and priests of the Holy Church, erects and declares the Anselmian Liturgical Institute to be erected, which, due to its importance, is henceforth designated with the title of the Pontiff, and which will, according to its statutes, promote liturgical sciences through a two-year course of lectures and critical editions of texts and documents, and inform all about the results of more advanced investigations through public discussions, with the recognition of the rights, honors, and privileges conferred upon it; other matters being reserved as they are legally to be observed. Given in Rome, from the offices of the Sacred Congregation for Seminaries and Universities, on the seventeenth day of June in the year 1961.

[Signature] I. Card. PIZZARDO, Bishop of Alba, Prefect.

[Signature] S. f. Dinus Staffa, Archbishop titular of Caesarea in Palestine, Secretary.

[*Latin ed. p. 115*]

The Sacred Congregation for Seminaries and Universities, 115 II, decrees the canonical erection of the Catholic University of Studies in Valparaíso, in the Republic of Chile. The Holy Church constantly devotes special care

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and attention to the human mind, seeking to cultivate it with excellent teachings and the best morals, in order to foster piety and to establish schools in which the study of religion, sciences, and arts may be pursued, so that those who later will be engaged in the common good of the citizens, either through teaching or through public service, may be prepared. Therefore, with this active intention, the Apostolic See has promoted and erected several Catholic Universities of Studies in the nations of South America, so that the more gifted young men may be received within safe boundaries, imbued with Catholic doctrine and understanding (canon 1379, paragraph 2, Code of Canon Law). Among these, in the Republic of Chile, the most distinguished institution of higher studies in the Metropolitan City of Saint James stands out, which was begun on the twenty-first day of June in the year 1687, and which was canonically erected by the Apostolic See on the eleventh day of February in the year 1930. Furthermore, desiring to benefit the city of Valparaíso, the principal port of the entire Republic, the pious spouses Raphael Ariztía and Mary Theresa Brown generously contributed substantial funds to legitimately establish the "Isabel Caces de Brown" foundation, which the Ordinary of the Diocese of Valparaíso permanently donated for the establishment of an academy, in which young students, especially those born in more humble circumstances, would be properly instructed in both Christian institutions and technical disciplines, and would be prepared for scientific progress and for the development of any industry. The undertaking progressed so successfully that on the solemn day of March 28th in the year 1928, a flourishing multitude of young people celebrated the opening of two Faculties of the new Institute: Commerce and Industrial Sciences, from which, in the year 1938, the Faculty of Physical Sciences, Mathematics, and the Polytechnic Institute originated; to which, in the same year, the Faculty of Architecture was added, and in the year 1947 the Faculty of Legal and Social Sciences, and finally, in the year 1959, the Faculty of Philosophy and Education. Having carefully examined all of these matters, the Sacred Congregation for Seminaries and Universities, in response to the insistent petitions of the Bishop of Valparaíso to the Most Holy Pope,

[*Latin ed. p. 116*]

The Acts of the Apostolic See – Official Commentary. The proposal for the establishment of a Catholic University within the same city was diligently presented. Having joyfully observed the beneficial developments of the aforementioned Athenaeum, Our Most Holy Lord Pope John, Divine Providence, the Twenty-Third, graciously deigned to approve that the same Sacred Congregation, after having duly examined and approved the specific Statutes presented, erect the Athenaeum according to canon 1376 of the Code of Canon Law. Therefore, for the glory of God Almighty, for the honor of the Holy Church, and for the fruitful increase of souls, the Sacred

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Congregation establishes and erects the Catholic University of Valparaíso, presently flourishing in the episcopal city of the same name, endowed with the aforementioned faculties of study, as well as a Polytechnic Institute and various schools; fully recognizing the rights, honors, and privileges that belong to such Athenaeums throughout the Catholic world, according to the law. Furthermore, the same Sacred Congregation commands that all matters be carried out as prescribed in the approved Statutes, both concerning the assembly of curators and the moderators, and concerning the duties of professors and students, and especially that the aforementioned Sacred Congregation, at appropriate times, be consulted and that a new Rector be appointed, and that a new faculty or higher studies institute be established, should it be deemed necessary, and that any change be made in the Statutes as approved by the Apostolic See. Finally, the same Sacred Dicastery establishes the Bishop of Valparaíso, for the time being, as the Ordinary of the place, as the Great Chancellor of the aforementioned University, by right, and commands that he duly preside and oversee, according to (as the circumstances require) article 14 of the Apostolic Constitution "Deus scientiarum Dominus," as well as article 5 "Ordinationum" added to the same Apostolic Constitution, for its implementation. All other legally binding matters are to be observed; nothing to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Congregation, on the day of the month of November, in the feast of All Saints, in the year 1961. [Signature] +B I. Card. PIZZARDO, Bishop of Albano, Prefect. [Signature] S. t Dinus Staffa, Archbishop titular of Caesarea in Palestine, from the Secretariat.

[*Latin ed. p. 117*]

The Sacred Apostolic Penitentiary 117

ACTS OF THE TRIBUNALS

SACRED APOSTOLIC PENITENTIARY (OFFICE OF INDULGENCES)

I. DECREE

Concerning Unusual Indulgences, which are attributed to certain Rosaries.

It has been brought to the attention of the Sacred Apostolic Penitentiary that certain Rosaries are being distributed among the faithful, which some claim are endowed with entirely unusual Indulgences, to the extent that to the recitation of each "Ave Maria," several plenary Indulgences are attached.

However, since it is not the custom of the Church of Rome to exceed

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certain limits of discretion in granting Indulgences, this Sacred Tribunal, which is responsible for judging concerning the granting and use of Indulgences themselves, in order to prevent false interpretations and to avoid indiscreet devotion among the faithful, declares that these Indulgences, attributed to the aforementioned Rosaries, are in no way valid.

His Holiness, Pope John, by Divine Providence, XXIII, having granted an audience in writing to the Most Reverend Cardinal Penitentiary Major on February 3rd of the present year, approved the aforementioned Decree and ordered that it be made public.

Given in Rome, from the Sacred Apostolic Penitentiary, on February 6, 1962.

A. M. Card. LARRAONA, Major Penitentiary

L. © S. I. Rossi, Regent.

[*Latin ed. p. 118*]

Acts of the Apostolic See - Official Commentary 118, The Prayer for the Happy Outcome of the Second Vatican Ecumenical Council, composed by the Supreme Pontiff John PP. XXIII, is granted Indulgences. "Receive, O Lord God, the sacrifice of praise which I offer to your divine majesty for the happy outcome of the Second Vatican Ecumenical Council, and grant that what we, together with our Pope John, humbly request from you may be effectively attained through your mercy, Amen." On February 16, 1962, His Holiness John, Divine Providence, PP. XXIII, has graciously decreed that the following Indulgences shall be granted to the Clergy who, after having offered the Divine Office, recite the aforementioned prayer: 1. At least a partial Indulgence of five hundred days, to be gained with a contrite heart; 2. A plenary Indulgence, under the usual conditions, which can be obtained once during the aforementioned month, if the recitation is completed, to those attending the Second Vatican Council, even if they do not recite daily. I. Rossi, Regent L. © S. M. Schierano, Substitute.

[*Latin ed. p. 119*]

Sacra Romana Rota 119. SACRA ROMANA ROTA. Citatio edictalis. VIC. APOST. ALEPPEN. De nullitate matrimonii (Aboussouan - Balarse Mansour). Cum ignoratur locus actualis commorationis domini Mansour Batarsé, in causa de qua supra conventi, eundem citamus ad comparendum, vel per se, vel per procuratorem legitime constitutum, coram Sacra Romana Rota (Palazzo della Cancelleria, Piazza della Cancelleria 1, Roma) die 16 Iunii 1962, hora undecima, ad dubium concordandum, vel ad infrascriptum dubium subscribendum: An sententia Rotalis diei 15 Iulii 1944 confirmanda vel infirmanda sit, in casu. Ordinarii locorum, parochi aliique notitiam habentes de commoratione praedicti domini Mansour Batarsé, curare debent ut de hac edictali citatione ipse moneatur.

* Guillelmus Doheny, Ponens. Ex Cancellaria Tribunalis S. R. Rotae, die

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14 Februarii a. 1962. Marius F. Pompedda, Notarius.

* Etant inconnu le lieu de la demeure actuelle de M. Mansour Batarsé, défendeur en cette cause, nous le citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Palazzo della Cancelleria) le 16 juin 1962, à 11 heures, pour concorder ou souscrire le doute ci-dessous rapporté. Doit-on confirmer ou casser la sentence Botale du 15 juillet 1944 dans cette cause? Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence dudit M. Mansour Batarsé devront, dans la mesure du possible, l'avertir de la présente citation.

[*Latin ed. p. 120*]

Acta Apostolicae Sedis - Official Commentary 120, ROMAN CURIA DIARY, Saturday, February 3, 1962. The Holy Father, John XXIII, received in a solemn Audience, for the presentation of Credentials, His Excellency, Dr. Luís AMADO-BLANCO Y FERNÁNDEZ, Extraordinary and Plenipotentiary Ambassador of the Republic of Cuba. On Friday, February 16, 1962, the Holy Father, John XXIII, received in a solemn Audience, for the presentation of Credentials, His Excellency, Dr. MOHAMMED ABDUL RAUF, Extraordinary Envoy and Minister Plenipotentiary of India.

SECRETARY OF STATE

APPOINTMENTS

By Apostolic Briefs, the Holy Father, John XXIII, happily reigning, deigned to appoint:

October 2, 1961. The Most Reverend and Illustrious Cardinal Koenig, Francesco, Protector of the Secular Institute "Notre-Dame de la Route" (Vienne).

November 11. The Most Reverend and Illustrious Cardinal Bea, Agostino, Protector of the "Esclavas del Divino Pastor" (Mexico, D.F.).

December 7. The Most Reverend and Illustrious Cardinal Wyszynski, Stefano, Protector of the "Ancelle di Gesù" (Warsaw).

December 11. The Most Reverend and Illustrious Cardinal D'Alton, Giovanni, Protector of the "Franciscan Missionary Sisters for Africa" (Dundalk, Armagh).

December 20. The Most Reverend and Illustrious Cardinal Confalonieri, Carlo, Protector of the "Serve del Sacro Cuore di Gesù e dei Poveri" (Puebla, Mexico).

The Most Reverend and Illustrious Cardinal Heard, Guglielmo Teodoro, Protector of the Venerable English College in Rome.

January 3, 1962. The Most Reverend and Illustrious Cardinal Agagianian, Gregory Peter, Protector of the Missionary Sisters of the Consolata

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(Grugliasco, Turin).

[*Latin ed. p. 121*]

Diarium Romanae Curiae 121, 3 Januarii 1962. The Most Reverend and Illustrious Lord Cardinal Larraona Arcadio Maria, Protector of the "Missionari Giuseppini di Messico" (Ciudad de México). 10. The Most Reverend and Illustrious Lord Cardinal Döpfner Giulio, Protector of the "Kongregation der Dienerinnen der heiligen Kindheit Jesu" (Würzburg-Oberzell, Würzburg). His Excellency, the Most Reverend Monsignor Punzólo Luigi, titular Archbishop of Sebastea, Apostolic Nuncio in Syria. With Apostolic Briefs, the Holy Father John XXIII, happily reigning, deigned to appoint: Assistants to the Papal Throne: 1961. His Excellency, the Most Reverend Monsignor Bressane de Araujo Ugo, Archbishop-Bishop of Marilia. 24 Iunii. 10 Iulii. 25 Augusti. 13 Novembris. 6 Decembris. His Excellency, the Most Reverend Monsignor Rancans Giuseppe, titular Bishop of Marcopoli. His Excellency, the Most Reverend Monsignor Habozian Mesrop, titular Archbishop of Camaco. His Excellency, the Most Reverend Monsignor Villepelet Giovanni Giuseppe, Bishop of Nantes. His Excellency, the Most Reverend Monsignor Chassaigne Amabile, titular Bishop of Acque Albe di Bisica. His Excellency, the Most Reverend Monsignor Hyland Francesco E., titular Bishop of Bisica. His Excellency, the Most Reverend Monsignor Foery Walter Andrea, Bishop of Syracuse. His Excellency, the Most Reverend Monsignor Floersh Giovanni A., Archbishop of Louisville. His Excellency, the Most Reverend Monsignor Mosquera Cesare Antonio, Archbishop of Guayaquil. Apostolic Protonotaries, as if participating: 21 Septembris 1961. Monsignor Sabo John S. (Fort Wayne-South Bend). Monsignor Fleury Curado Manuel (Patos de Minas). 17 Octobris. Monsignor Vokovic Srecko (Split et Makarska). 21. Monsignor O'Connell Henry Joseph (Boston). 1 Decembris. Monsignor Casey John Valentine (Dubuque). Monsignor Masia Giovanni (Sassari). 11. Monsignor Spallanzani Renato (Roma). Monsignor Gentileschi Gaetano (Ripatransone). 30. 25 Januarii 1962. Monsignor Pomponi Luigi (Ripatransone).

[*Latin ed. p. 122*]

Acts of the Apostolic See - Official Commentary 122, with tickets from the Secretary of State: The Holy Father John XXIII, may He happily reign, deigned to appoint: February 3, 1962. The Reverend Father Rezac John, of the Society of Jesus, Consultant to the Holy Congregation for the Eastern Church.

The Illustrious and Reverend Monsignor Morelli James, Consultant to the Holy Congregation of the Discipline of the Sacraments.

HONORS: With tickets from the Secretary of State, the Holy Father John XXIII, may He happily reign, deigned to bestow:

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The Commander's Cross of the Order of Saint Gregory the Great, civil class: June 23, 1961.

To Mr. Moreno Hueyo Belisario (Strasbourg).

July 13: To Mr. Von Holleben Ehrenfried (Germany).

To Mr. Goppel Alfonso (Germany).

To Mr. Eberhard Rudolph (Germany).

To Mr. Zu Löwenstein Charles (Germany).

To Mr. Schauff John (Germany).

September 8: To Mr. Urmeneta Ajarnaute Michael Xaverius (Pamplona).

October 7: To Mr. Ducei Robert (Italy).

October 14: To Mr. Molié Philip (Genoa).

The Commander's Cross of the Order of Saint Gregory the Great, military class: June 23, 1961.

To Brigadier General Hidalgo Oliva Gilbert (Strasbourg).

To Counter-Admiral Pérez William (Strasbourg).

To Brigadier General Garré John Sebastian (Strasbourg).

The Cross of the Order of Saint Gregory the Great, civil class: July 6, 1961.

To Mr. Delforge Mark (Namur).

July 13: To Mr. Kärcher Frederick (Germany).

To Mr. Mayer Joseph (Germany).

November 8: To Mr. Manzini Raymond (Rome).

The Commander of the Order of Saint Gregory the Great, civil class: June 23, July 6, July 13, 1961.

To Mr. Castellano Tristano D. (Strasbourg).

To Mr. Parma Ivan Cyril (Austin).

To Mr. Brauchle George (Germany).

To Mr. Wirmer Ernest (Germany).

To Mr. Kunisch Richard (Germany).

To Mr. Barbarino Otto (Germany).

To Mr. Leopold John (Germany).

[*Latin ed. p. 123*]

Diarium Romanae Curiae 123, 1961. To Mr. Federico Baer (Germany). To Mr. Filippo von Brand (Germany). To Mr. Enrico Engel (Germany). To Mr. Antonio Heigl (Germany). To Mr. Giovanni Mang (Germany). To Mr. Leopoldo Ankenbrand (Germany). To Mr. Pietro Carlo Lang (Germany). To Mr. Paolo Caccavalle (Rome). To Mr. Francesco Saverio Mouton (Lafayette). 21. To Mr. Angel Marie Joseph Philippart (Liége). 6 August. To Mr. Federico Wehrli (Lugano). 18. To Mr. Adolfo Brettagna (Ferentino). To Mr. Maurizio Parat (Versailles). To Mr. John R. Harrigan (Nel-

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son). 15 September. To Mr. Sebastiano Cabrai da Costa Sacadura (Lisbon). 20. To Mr. Attilio La Padula (Rome). To Mr. Domenico Giacomo J. van den Oever (Rotterdam). To Mr. Leopold Larouche (Timmins). To Mr. Hector Joyal (Timmins). 14 October. To Mr. Nicola Castelli (Vasto). 20. To Mr. Gaetano Lorito (Salerno). 28. To Mr. Giorgio Sara (Damascus of the Melchites). To Mr. Vittorio Venturini (Rome). To Mr. Giuseppe De Ruggiero (Taranto). 10 November. 17. To Mr. Ernesto Tittel (Vienne). To Mr. Maurizio Duruflé (Malines). To Mr. Teodoro Pröpper (Paderborn). To Mr. Egon Wellesz (Birmingham). To Mr. Ferruccio Vignanelli (Rome). To Mr. Fernando Germani (Rome). To Mr. Enrico Andriessen (Rotterdam). To Mr. J. Vincenzo Higginson (New York). 13 July. The Commandery of the Order of Saint Gregory the Great, military class: 13 July, 1961. To Mr. Paolo Reichelt (Germany). To Mr. Otto Dippelhofer (Germany). The Knighthood of the Order of Saint Gregory the Great, civil class: 13 November, 1959. To Mr. Roberto Mellish (Southwark). 15 June, 1961. To Mr. Alfonso Courvoisier (Besançon). 23. To Mr. Andrea Antonio G. de Wolf (Breda). 26. To Mr. Andrea Skillen (Middlesbrough). July. To Mr. Francesco Bohracher (Innsbruck). To Mr. Giovanni Bräu (Germany). 13. To Mr. Giuseppe Eschenauer (Germany). To Mr. Adolfo Bauer (Germany). To Mr. Kurt Käfer (Germany). To Mr. Enrico Köppler (Germany).

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis - Commentarium Officiale, July 13, 1961.

To the Reverend Mr. Albert Gustavo (Germany).

To the Reverend Mr. Busch Garlo (Germany).

To the Reverend Mr. Williroider Giuseppe (Germany).

To the Reverend Mr. Heiss Max (Germany).

To the Reverend Mr. Sauer Federico (Germany).

To the Reverend Mr. Geisenhofer Francesco (Germany).

To the Reverend Mr. Gebhert Martino (Germany).

To the Reverend Mr. Laska Giuseppe (Germany).

To the Reverend Mr. Kaesbach Carlo Enzo (Germany).

To the Reverend Mr. Buckreuss Walter (Germany).

To the Reverend Mr. Lill Giovanni Giacobbe (Germany).

To the Reverend Mr. Frings Giovanni (Germany).

To the Reverend Mr. Hentschel von Gilgenheimb Francesco Giuseppe (Germany).

To the Reverend Mr. Peffer Giuseppe (Luxembourg).

To the Reverend Mr. Schumacher Augusto (Luxembourg).

To the Reverend Mr. Hoefnagels Enrico Guglielmo (Utrecht).

To the Reverend Mr. Arceneaux Emilio G. (Lafayette).

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To the Reverend Mr. Boudreaux Alfonso L. (Lafayette).
To the Reverend Mr. Bujard Alton Moss (Lafayette).
To the Reverend Mr. Declouet Paolo Enrico (Lafayette).
To the Reverend Mr. Himel Renato Ettore (Lafayette).
To the Reverend Mr. Reggie Emilio Antonio (Lafayette).
August 6:
To the Reverend Mr. Redier Jacques (Bayeux et Lisieux).
To the Reverend Mr. Cébron de l'Isle Joseph (Nantes).
To the Reverend Mr. Georget Adolphe (Nantes).
To the Reverend Mr. Guy on Ernest (Nantes).
To the Reverend Mr. Jouitteau François (Nantes).
To the Reverend Mr. Robet Gilbert (Nantes).
To the Reverend Mr. Disch Enrico Luigi L. M. (Roermond).
To the Reverend Mr. Van Eck Dirk ('s-Hertogenbosch).
To the Reverend Mr. Kennedy Patrick Angus (Winnipeg).
August 18:
To the Reverend Mr. Van der Laan Giovanni Antonio (Rotterdam).
September 8:
To the Reverend Mr. Mammen Giovanni (Haarlem).
To the Reverend Mr. Melchers Giovanni J. (Rotterdam).
To the Reverend Mr. Schreurs Enrico Mattia L. M. ('s-Hertogenbosch).
September 15:
To the Reverend Mr. Gandolfi Claudio (Cremona).
September 20:
To the Reverend Mr. Van Eck Prudenzio J. ('s-Hertogenbosch).
To the Reverend Mr. Goulet Donat (Timmins).
To the Reverend Mr. Cüddihy Paul (Timmins).
To the Reverend Mr. Garon Léon T. (Timmins).
To the Reverend Mr. Kelly Joseph Maurice (Timmins).
To the Reverend Mr. Smith Elmer (Timmins).
To the Reverend Mr. Pilon Raymond (Timmins).
September 27:
To the Reverend Mr. Fehmers Pietro Gerardo F. T. (Rotterdam).
To the Reverend Mr. Van Velzen Hendricus A. (Rotterdam).
To the Reverend Mr. Richard Bernard (Lyon).
October 7:

[*Latin ed. p. 125*]

From the Roman Curia Diary, October 14, 1961.

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To Mr. Arialdo Meda (Milan).

To Mr. Giuseppe Bakose (Baghdad).

To Mr. Angelo Cocchi (Asmara).

The Knighthood of the Order of Saint Gregory the Great, military class, July 13, 1961.

To Colonel Ulrich Warner (Germany).

The Commander's Cross of the Order of Saint Sylvester:

July 13, 1961.

To Mr. Carlo Maria Hettlage (Germany).

To Mr. Francesco Heubl (Germany).

To Mr. Giuseppe Hartinger (Germany).

To Mr. Theo Brannekämper (Germany).

To Mr. Giovanni Merkt (Germany).

To Mr. Andrea Schwerd (Germany).

The Commander's Cross of the Order of Saint Sylvester:

April 19, 1961.

To Mr. Edoardo Rodríguez de Legísima (Orense).

To Mr. Raimondo Garda García (Pamplona).

To Mr. Carlo Hamilton Monteverde (Tenerife).

To Mr. Attilio Regolo Roncoroni (Strasbourg).

To Mr. Stefano Osorio (Strasbourg).

To Mr. Raul Roggero (Strasbourg).

To Mr. Enrico Cousin (Besançon).

To Mr. Redemisto Petti (Rome).

To Mr. Alberto Bayerle (Germany).

To Mr. Carlo Gussone (Germany).

To Mr. Enrico Geyer (Germany).

To Mr. Bruno Schmitt (Germany).

To Mr. Carlo Meyer (Germany).

To Mr. Giuseppe Laupheimer (Germany).

To Mr. Enzo Günder (Germany).

To Mr. Giuseppe Remold (Germany).

To Mr. Enrico Martin (Germany).

To Mr. Rodolfo Grüner (Germany).

To Mr. Teodoro Endter (Germany).

To Mr. Eugenio Zimmermann (Germany).

To Mr. Giuseppe Bayer (Germany).

To Mr. Carlo Stauber (Germany).

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To Mr. Carlo Fries (Germany).
To Mr. Edoardo Christ (Germany).
To Mr. Guglielmo Trippen (Germany).
To Mr. Clemente Münster (Germany).
To Mr. Guglielmo Sandfuchs (Germany).
To Mr. Federico Buschmann (Germany).
To Mr. Ugo Schnell (Germany).
To Mr. Götz von Pölnitz (Germany).
To Mr. Giovanni Alberto Marx (Germany).

[*Latin ed. p. 126*]

Acts of the Apostolic See - Official Commentary 126, 1961. To the Most Reverend Mr. Husslein Giuseppe (Germany). To the Most Reverend Mr. Genewein Robert (Germany). To the Most Reverend Mr. Steiner John (Germany). To the Most Reverend Mr. Wiedemann Giuseppe (Germany). To the Most Reverend Mr. Schönborn-Wiesentheid Charles (Germany). To the Most Reverend Mr. Müller-Lutz Enzo Leo (Germany). To the Most Reverend Mr. Von Landsberg-Velen Dieter (Germany). To the Most Reverend Mr. Von Placék Otto (Germany). To the Most Reverend Mr. Eggendorfer Theodore (Sankt Pölten). To the Most Reverend Mr. De Sousa Oliveira Joachim (Braga). August 6th. To the Most Reverend Mr. Navarre Felix H. (Viedma). September 15th. To the Most Reverend Mr. Magnani Augustine (Pescia). To the Most Reverend Mr. Maltagliati Mario (Pescia). To the Most Reverend Mr. Tiene Oreste (Salerno). To the Most Reverend Mr. Pastorini Silvio (Turin). October 7th. To the Most Reverend Mr. Gomes Branco Giuseppe (Lisbon). October 7th. To the Most Reverend Mr. Della Valle Ernest (Genoa). To the Most Reverend Mr. Bocklandt Arthur (Gent). To the Most Reverend Mr. Antonietti Charles (Milan). To the Most Reverend Mr. Cermesoni Felix (Milan). To the Most Reverend Mr. Liva Ferruccio (Milan). To the Most Reverend Mr. Monti Pasquale Charles (Milan). To the Most Reverend Mr. Pilla Hector (Milan). To the Most Reverend Mr. Toselli Charles (Milan). To the Most Reverend Mr. Zacchi Adolph (Milan). To the Most Reverend Mr. Zavattari Umberto (Milan). To the Most Reverend Mr. Sundgren Sten (Sweden). October 14th. To the Most Reverend Mr. Fantoni Anthony (Mogadiscio). October 20th. To the Most Reverend Mr. Pirozzi Dominic (Aversa). To the Most Reverend Mr. Tura Ferrante (Comacchio). To the Most Reverend Mr. Fabbri Armando (Fano). To the Most Reverend Mr. Massari Francis (Piacenza). October 28th. To the Most Reverend Mr. Monetti Gabriel (Lech). July 13th. The Knighthood of the Order of Saint Sylvester the Pope: March 3rd, 17th, 19th. May 1st, 9th, 22nd, 23rd. June. 1961. To the Most Reverend Mr. Guerrero Salcedo Felix (Chile). To the Most Reverend Mr. Blanchy George (Principality of Monaco). To the Most Reverend Mr. Van Eessel Stephen M. ('s-Hertogenbosch). To the

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Most Reverend Mr. de Josez Leopold (Belgium). To the Most Reverend Mr. Chabro Luciano (Paris). To the Most Reverend Mr. Van Hasselt Peter Lewis Mary ('s-Hertogenbosch). To the Most Reverend Mr. Ongering Epigare John (Utrecht). To the Most Reverend Mr. Van Leijenhorst Adrian Mary (Utrecht). To the Most Reverend Mr. Theeuwes John Leonardo (Breda). To the Most Reverend Mr. Natale Diaz John Charles (Argentina). To the Most Reverend Mr. Senestrari Taboada Oscar (Argentina). To the Most Reverend Mr. Tomaselli Alfred Edward (Argentina).

[*Latin ed. p. 127*]

Diarium Romanae Curiae 23 » 29 » » June 6 » » » July. » 13)))) »)) » »)) » »)) » »)) » »)))))))))))))))) »)) » » 21 1 6 » » August » » » » » » 18 » » » » » » » »)) » » » » 1961. To Mr. Spriet Giuseppe (Bruges). To Mr. Hermans Oostant Joseph A. M. (Roermond). To Mr. Demes Giovanni Gerardo M. (Groningen). » » To Mr. Colette Nicola G. W. (Rotterdam). To Mr. Donders Antonio (Utrecht). » » To Mr. Charlet Achille (Malines). To Mr. Ghobert Guglielmo (Malines). » To Mr. Peremans Gustavo (Malines). » To Mr. Ederer Carlo Antonio (Germany). To Mr. Höllerer Giuseppe (Germany). To Mr. Biller Giorgio (Germany). To Mr. Renner Giuseppe (Germany). » To Mr. Thoma Giovanni (Germany). To Mr. Huf Sepp (Germany). » To Mr. Meitinger Otto (Germany). To Mr. Volk Engelberto (Germany). » To Mr. Forster Max (Germany). To Mr. Baumeister Federico (Germany). » To Mr. Hirschbeck Guglielmo (Germany). To Mr. Widmann Francesco (Germany). » To Mr. Ostermann Michele (Germany). » To Mr. Lindermüller Antonio (Germany). To Mr. Werkmeister Andrea (Germany). To Mr. Neumaier Andrea (Germany). To Mr. Stolz Rodolfo (Germany). » To Mr. Thurmair Giorgio (Germany). » To Mr. Pirner Otto (Germany). To Mr. Bär Giovanni L. M. (Haarlem). To Mr. Lunenburg Giacomo (Rotterdam). » To Mr. Tabacchi Paolo (Casale Monferrato). To Mr. Del Giudice Giuseppe (Treviso). » To Mr. Genovese Gino (Treviso). To Mr. Granziol Giorgio (Treviso). » To Mr. Melchiori Giuseppe (Treviso). To Mr. Michieli Antonio (Treviso). To Mr. Postma Giovanni Pietro (Groningen). To Mr. Van der Holst Adriano ('s-Hertqgenbosch). » To Mr. Witteveen Age Armanno (Utrecht). To Mr. Carnevali Mario (Camerino). To Mr. De Megni Gino (Nocera Umbra-Gualdo Tadino). To Mr. Giubilei Italo (Nocera Umbra-Gualdo Tadino). To Mr. Burattini Raffaele (Rome). » To Mr. Micozzi Giovanni (Rome). » To Mr. Parodi Virgilio (Rome). » To Mr. Barcaccia Ennio (Sovana-Pitigliano). To Mr. Formiconi Silvano (Sovana-Pitigliano). To Mr. Lombardi Gernando (Sovana-Pitigliano). To Mr. Bianchi Stefano (Tripoli, Africa). To Mr. Sirolli Nicola (Tripoli, Africa). 127

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis - Commentarium Officiale, September 8,

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1961.

To Mr. Geary Francis P. (Dublin).

To Mr. Brand Paolo E. M. (Haarlem).

To Mr. Verlaan Francesco E. B. (Haarlem).

To Mr. Strijbosch Francesco Giovanni Antonio (Haarlem).

To Mr. De Graaf Pietro Giovanni M. (Haarlem).

To Mr. Lennards Giuseppe Leonardo M. A. (Roermond).

To Mr. Andriessen Giacomo Maria Uberto (fs-Hertogenbosch).

To Mr. Schroeders Giuseppe Enrico Giovanni ('s-Hertogenbosch).

To Mr. Paletta Donato (Valva e Sulmona).

October 7.

To Mr. Costanzo Francesco (Casale Monferrato).

To Mr. Daloze Jean (Malines).

To Mr. Van der Straten Waillet Michel (Malines).

To Mr. Berger Abel (Namur).

To Mr. Marot Jean (Namur).

To Mr. De Giorgi Tommaso M. (Otranto).

October 14.

To Mr. Mazzoncini Rodolfo (Belluno).

October 20.

To Mr. Fiorini Gioacchino (Comacchio).

To Mr. Tamoni Casimiro (Comacchio).

To Mr. Andriuolo Vincenzo (Diano-Teggiano).

To Mr. Angelini Venusto (Salerno).

October 28.

To Mr. Lungo Giuseppe (Casale Monferrato).

NECROLOGIO, February 5, 1962.

The Most Reverend Cardinal Cicognani Gaetano, Suburbicarian Bishop of Frascati, Prefect of the Sacred Congregation of Rites.

The Most Reverend Cardinal de Gouveia Teodosio Clemente, of the Titular See of St. Peter in Vinculis, Archbishop of Lourenço Marques.

Most Reverend Dyer Vivian Anthony, Archbishop of Calcutta.

Most Reverend Guilland Zenobio Lorenzo, Archbishop of Paraná.

Most Reverend Baccarini Salvatore, Archbishop of Capua.

The Most Reverend Cardinal Muench Luigi Giuseppe, of the Titular See of St. Bernard alle Terme.

Most Reverend O'Brien William David, Titular Bishop of Calinda.

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Most Reverend Domitrovitsch José, Titular Bishop of Podalia.

[*Latin ed. p. 129*]

An. et vol. LIV (Ser. m, v. IV) - N. 3 31 Martii 1962

ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

Directio: Palazzo Apostolico - Città del Vaticano
Administratio: Libreria Editrice Vaticana

ACTA IOANNIS PP. XXIII

CONSTITUTIO APOSTOLICA

De Latinitatis studio provehendo

IOANNES EPISCOPUS

SERVUS SERVORUM DEI

Ad perpetuam rei memoriam veterum sapientiae, in Graecorum Romanorumque inclusa litteris, itemque clarissima antiquorum populorum monumenta doctrinae, quasi quaedam praenuntia aurora sunt habenda evangelicae veritatis, quam Filius Dei, gratiae disciplinaeque arbiter et magister, illuminatur ac deductor generis immani, his nuntiavit in terris.

Ecclesiae enim Patres et Doctores, in praestantissimis vetustorum illorum temporum memoriis, quandam agnoverunt animorum praeparationem ad supernas suscipiendas divitias, quas Christus Iesus in dispensatione plenitudinis temporum 2 cum mortalibus communicavit; ex quo illud factum esse patet, ut in ordine rerum christianarum instaurato nihil sane perierit, quod verum, et iustum, et nobile, denique pulchrum ante acta saecula peperissent.

Quam ob rem Ecclesia sancta eius modi sapientiae documenta, et in primis Graecam Latinamque linguas, sapientiae ipsius auream quasi vestem, summo quidem honore coluit: atque etiam venerandos sermones alios, qui in orientis plagis floruerunt, quippe cum ad humani generis 1 2 Tertull., Apol. 21; Migne, PL 1, p. 394. Eph. 1, 10.

Translated by churchlatin.ai, a product of Boyne Archives

9 - ACTA, vol. IV, n. 3. — 31.-3-1962.

[*Latin ed. p. 130*]

The *Acta Apostolicae Sedis* – Official Commentary, notes that the Latin language, contributing not a little to the advancement and conformity of morals, was adopted for use; and that, whether in religious ceremonies or in the interpretation of the Holy Scriptures, it has been employed, and until the present time, in certain regions, it has flourished, as if the voices of a living antiquity, never interrupted. Among the variety of languages, that which first arose in the borders of Latium, and then, later, wonderfully contributed to the spread of the Christian name in the Western regions, stands out. Indeed, it happened, not without divine providence, that the language which had united the vastest association of peoples under the authority of the Roman Empire for many centuries, should also become the language proper to the Apostolic See, and, preserved for posterity, should unite the Christian peoples of Europe with each other in a close bond of unity. For, by its very nature, the Latin language is perfectly suited to promote all aspects of human culture among any people: it does not arouse envy, it offers itself equally to all nations, it favors no particular group, and, finally, it is pleasing and friendly to all. It must not be overlooked that the Latin language possesses a noble and abundant character; indeed, it is full of majesty and a dignified manner of speaking, which contributes to clarity, precision, and gravity. For these reasons, the Apostolic See has always diligently preserved the Latin language, and has considered it fitting that it, in which the most sublime doctrine and the holiest laws are so eloquently expressed, should be used in its own teaching, and that it should also be used by those who administer the sacred rites. For these ecclesiastical men, wherever they are among the nations, can more readily understand what pertains to the Holy See when the Roman language is used, and can have more expeditious communication with it and with each other. Therefore, having perceived that the Latin language is closely connected with the life of the Church, not so much with the interests of humanity and letters, as with religion, as Our Predecessor, the most blessed Pius XI, warned, who, having pursued the matter with reason and method, demonstrated three qualities of this language (Ep. *S. Congr. Stud.*, *Vehementer sane*, to all Bishops, July 1, 1908: *Ench. Cler.*, No. 820. Cf. also Ep. Ap. *Pii XI, Unigenitus Dei Filius*, March 19, 1924: *A. A. S.* XVI, 1924, p. 141). Furthermore (Pius XI, Ep. Ap. *Officiorum omnium*, August 1, 1922: *A. A. S.* XIV, 1922, pp. 452-453), and again (Pius XI, *Motu Proprio Litterarum latinarum*, October 20, 1924: *A. A. S.* XVI, 1924, p. 417), and once more (Pius XI, Ep. Ap. *Officiorum omnium*, August 1, 1922: *A. A. S.* XIV, 1922,

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p. 452).

[*Latin ed. p. 131*]

Acts of John XXIII, 131: The nature of the Church admirably corresponds to this: For the Church, since it encompasses all nations, must not contain anything mutable, and its language must, until its consummation, be universal and common. For it is necessary that all churches should come together in the Church of Rome; and since the Supreme Pontiffs possess immediate power over all, both over the churches, ordinary and immediate, and over all pastors and the faithful, it seems entirely fitting that a universal and equitable instrument of mutual intercourse should exist, especially between the Apostolic See and the churches which use the same Latin rite. Therefore, the Roman Pontiffs, if they wish to teach anything to Catholic peoples, and the Councils of the Roman Curia, if they conduct any business, if they enact any decrees pertaining to the whole body of the faithful, always use the Latin language, as if the maternal voice were received by countless nations. Moreover, it is necessary that the language used by the Church be not only universal, but also immutable. For if the truths of the Catholic Church were to be transmitted in some or many of the more recent mutable languages, of which none would possess authority over the others, it would necessarily follow that their force would not be sufficiently clear or sufficiently evident to all, and that there would be no common and stable standard to which the understanding of others could be extended. In reality, the Latin language, having long been a safeguard against the variations that the common usage of the people tends to introduce into the meaning of words, is to be considered fixed and immutable; and the new meanings of certain Latin words, which the progress, explanation, and defense of Christian doctrines have required, have long been established and approved. Finally, since the Catholic Church, founded by Christ the Lord, surpasses all other human societies in dignity, it is fitting that it should use a language that is not common, but one full of nobility and majesty. Furthermore, the Latin language, which we can truly call Catholic, since it has been perpetually used by the Apostolic See, the mother and teacher of all churches, should be considered a treasure of incomparable excellence, and a kind of gateway... to unsurpassed preeminence.

7 Ibid.

8 Irenaeus, Against Heresies, 3, 3, 2; Migne, PG 7, p. 848. Cf. Code of Canon Law, canon 218, § 2.

9 which provides access to all.

10 Cf. Pius XI, Apostolic Letter Officiorum omnium, August 1, 1922: A. A. S. XIV, 1922, p. 453.

11 Pius XII, Allocution Magis quam, November 23, 1951: A. A. S. XL-III,

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1951, p. 737.

[*Latin ed. p. 132*]

The Acts of the Apostolic See – Official Commentary, volume 132, clearly demonstrates its relevance to the ancient Christian truths and serves as a monument for interpreting ecclesiastical doctrine; furthermore, it represents the unbreakable bond by which the present age of the Church is wonderfully connected to the past and to the future. Indeed, it cannot be doubted that the Latin language, whether in its Roman form or in its cultivated form, possesses a power that is exceedingly suitable for educating and shaping the minds of young people, since it is at this time that the principal faculties of the mind are exercised, matured, and perfected; at this time, the acuity of the intellect is sharpened, and the power of judgment is developed; at this time, childish understanding is more readily prepared to grasp and evaluate all things correctly; and finally, at this time, the ability to reason and to speak is learned. From these considerations, it is clearly understood why the Roman Pontiffs have often and greatly emphasized the importance and excellence of the Latin language, and why they have commanded its study and use by both clergy, warning of the dangers that arise from its neglect. Therefore, moved by the same grave reasons that motivated Our Predecessors and the Provincial Synods, We also, with firm resolve, strive to promote the study and cultivation of this language, restored to its rightful dignity. For in our times, the use of the Latin language has been begun in many places to be questioned, and indeed, many inquire what the Apostolic See thinks about this matter. Therefore, We have considered it necessary, through appropriate regulations and this weighty document, to caution that the ancient and never-interrupted custom of the Latin language be maintained, and that, wherever it has almost disappeared, it be completely restored. Furthermore, We have, as We believe, clearly declared Our own sentiments on this matter, when We addressed these words to those devoted to the study of Latin: "Those who, driven by a desire for progress, reject the abnormal disciplines, or are captured by pain, are pursuing a path that leads to many difficulties, and We believe that it is necessary to restrain the pursuit of Latin studies and other similar pursuits..." See Leo XIII, Encyclical Letter, September 8, 1899: Acts of Leo XIII, XIX, 1899, p. 166. See also: Collection of Lacense, especially: vol. III, p. 1018s. (Provincial Council of Westminster, 1859); vol. IV, 29 (Provincial Council of Paris, 1849); vol. IV, pp. 149, 153 (Provincial Council of Rheims, 1849); vol. IV, pp. 359, 361 (Provincial Council of Avignon, 1849); vol. IV, pp. 394, 396 (Provincial Council of Bordeaux, 1850); vol. V, p. 61 (Provincial Council of Strigonia, 1858); vol. V, p. 664 (Provincial Council of Cologne,

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1863); vol. VI, 619 (Synod of the Vicariate of Sucha, 1803).

[*Latin ed. p. 133*]

It is fitting that it should be deeply ingrained in the mind that, more befitting human nature and dignity, that which nourishes and enriches the soul should be sought with greater zeal, lest miserable mortals, bereft of love, likewise exist. Those things which are made, machines, are cold, hard, and...

Having considered and pondered these matters, and with certain knowledge and authority regarding Our mission, We establish and command the following:

1. The highest prelates and the superiors of religious orders shall diligently strive, so that both in their seminaries and in their schools, in which young men are prepared for the priesthood, all may diligently obey the will of the Apostolic See in this matter, and may most carefully observe these Our prescriptions.

2. With the same paternal concern, they shall take care that no one within their jurisdiction, eager for new things, may write in a manner that contradicts the Latin language, either in teaching higher ecclesiastical disciplines or in performing sacred rites, nor may they, with a preconceived opinion, distort or misinterpret the will of the Apostolic See in this matter.

3. As is established by the Code of Canon Law (can. 1364) and by the decrees of Our predecessors, students of sacred studies, before beginning their proper ecclesiastical studies, shall be thoroughly instructed in the Latin language by most skilled teachers, in a suitable manner and with a sufficient amount of time, also for this reason, so that later, when they advance to higher disciplines... it may not happen that, due to ignorance of the language, they may not be able to reach the full extent of the people, nor, indeed, be sharpened by the truths. With which, we also intend to concern those who, being of more mature age, have been divinely called to sacred duties, and who have devoted little or no effort to the study of humanity. For no one shall be admitted to the study of philosophical or theological disciplines unless he is perfectly and thoroughly learned in this language, and possesses its proper use.

[References to papal documents and speeches are omitted as they are not part of the core text to be translated.]

[*Latin ed. p. 134*]

Acta Apostolicae Sedis - Official Commentary 134

4. However, if, due to a misguided approach to studies in public schools, the cultivation of the Latin language has been somewhat diminished, to the detriment of German and other disciplines, we believe that the order for the transmission of this language should be completely restored. For it should be understood by all that, even in this matter, the education of the

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clergy must be religiously safeguarded, not only with regard to the number and types of disciplines, but also with regard to the time allotted for their teaching. If, due to the demands of time or circumstances, other subjects must be added to the common curriculum, then either the curriculum of studies should be extended for that purpose, or those same subjects should be taught in a condensed form, or finally, the study of those subjects should be postponed to another time.

5. The higher and sacred disciplines, as has been frequently prescribed, must be taught in the Latin language; for, as we have learned through the experience of many centuries, it is considered most suitable for expressing the most difficult and subtle concepts, and for explaining the forms and notions of things in a very convenient and clear manner. Moreover, it has been enriched with its own specific and certain vocabulary, adapted to the defense of the integrity of the Catholic faith, and is also quite effective in curbing empty chatter. Therefore, those who teach these disciplines, whether in universities or in seminaries, must speak in Latin, and they must use books written in Latin that are intended for the use of students. If those who are responsible for complying with the prescriptions of the Holy See are not themselves proficient in the Latin language, then, gradually, teachers who are suitable for this purpose should be appointed in their place. Any difficulties that may arise, whether from students or from professors, must be overcome by the prudence of the superiors and moderators, and by the good will of the teachers.

6. Since the Latin language is the language of the Church, and is necessary to meet the ever-increasing needs of communication, and therefore must be enriched with new and appropriate vocabulary, in a balanced, universal, and consistent manner with the spirit of the ancient Latin language – which, as is well known, the Holy Fathers and the best writers, whom the scholastics call, have followed – we therefore command the Most Reverend Congregation for Seminaries and Universities to take care to establish an Institute for Latin Studies. This Institute, in which a body of doctors should be formed, of experts in the Latin and Greek languages, drawn from various parts of the world, should have as its primary purpose – not only...

[*Latin ed. p. 135*]

The Acts of Pope John XXIII, 135, concerning the promotion of the Latin language, which is essential for the advancement of each nation's culture, should also consider the appropriate development of the Latin language, adding to the Latin lexicon, if necessary, words that are suitable in character and meaning; furthermore, schools should be established for the study of Latin at all levels, especially the Christian. In these schools, those who are destined to teach Latin in seminaries and ecclesiastical colleges, or to write decrees and judgments, or to conduct correspondence in the councils of the Holy See, in the diocesan curias, or in the offices of religious orders, will be

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instructed in the fuller knowledge of the Latin language, in its proper use, and in its elegant style of writing.

7. Since the Latin language is most closely connected with Greek, and has been handed down from antiquity by its very nature and by the weight of the writings of the ancients, it is necessary, as Our Predecessors have often decreed, that those who are to be administrators of the sacred rites should be instructed in it from the lower and middle grades of school; so that, when they devote themselves to higher studies, and especially if they aspire to academic degrees in the Sacred Scriptures or in sacred theology, they may have the ability not only to access the Greek sources of what is called scholastic philosophy, but also the very sources of the Sacred Scriptures, of the Liturgy, and the original codices of the Greek Fathers, and to understand them thoroughly.

8. Furthermore, We command the Sacred Congregation to ensure that the method of teaching the Latin language is observed with the utmost diligence by all, so that those who follow it may acquire a just knowledge and use of the same language. Such a method may, if circumstances require it, be otherwise arranged by groups of ordinaries, but its nature must never be altered or diminished. However, these ordinaries shall not implement their plans unless they have been known to and approved by the Sacred Congregation. Finally, We declare, decree, order, and command that all that We have established in this Our Constitution shall remain valid and firm by Our Apostolic authority, in spite of anything to the contrary, even those matters worthy of special mention.

Given at Rome, at St. Peter's, on the twentieth day of the month of February, in the year 1962, in the fourth year of Our pontificate.

John PP. XXIII.

Leo XIII, Encyclical Letter *Providentissimus Deus*, 18 November 1893: *Acta Leonis XIII*, XIII, 1893, p. 342; Letter *Plane quidem intelligis*, 20 May 1885, *Acta Leonis XIII*, V, pp. 63-64; Pius XII, Allocution *Magis quam*, 23 September 1951: *A. A. 8. XLIII*, 1951, p. 737.

[*Latin ed. p. 136*]

Acts of the Apostolic See - Official Commentary 136. CONSTITUTION. I. KAOHSIUNG (TAINAN). Certain territories are detached from the Apostolic Prefecture of Kaohsiung, and two new dioceses are established: "Tainan" and "Kaohsiung."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT.

Because, according to the words of Christ spoken to the Apostles, the grain of wheat, which is received into the bosom of the earth and is nurtured there, unless it die, brings forth no fruit; but if it dies, it brings forth much fruit. Likewise, the seed of the Christian religion, through the labors,

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sufferings, and even the very deaths of its adherents, must die, that it may yield most joyous fruits and be for the salvation of all men.

Now, since this has been happily accomplished, especially in this age, in the region of Formosa, which is an island of China, either by the grace of God or by the industry of the Missionaries, it seemed fitting to the Sacred Congregation for the Propagation of the Faith, after having heard the esteemed son, Joseph Caprio, Apostolic Delegate in China, that it would be opportune if the Apostolic Prefecture of Kaohsiung were divided, and two new dioceses were established; and since We have judged that this can be of benefit to souls, after careful consideration, We decree and order the following.

From that Prefecture, which We have mentioned, We detach a portion which comprises the civil sub-prefecture of Tainan and the island of Pescadores, and We establish this into a diocese, to be called Tainan, and to be administered by the secular clergy, commonly called Chinese. The remaining portion of the same Prefecture, which is contained within the civil sub-prefectures of Kaohsiung and Pingtung, We also include in the order of dioceses, retaining the name Kaohsiung. This pleases Us, considering the excellent merits of the Brothers of the Order of Preachers, who have deservedly earned recognition for their efforts in promoting the Christian religion.

Both dioceses will be suffragan to the metropolitan archdiocese of Taipei, and their bishops will be subject to the sacred prelate thereof. The episcopal revenue of these sees will consist of: revenues from the curia, contributions from the people, and a suitable portion of the goods, if any, which belonged to the Kaohsiung Prefecture, according to canon 1500 of the Code of Canon Law. As for the rest...

[*Latin ed. p. 137*]

The acts of Pope John XXIII, number 137, pertain to the governance and administration of new dioceses, to the College of Canons, to the Seminary, to the election of a Capitular Vicar, and similar matters. Therefore, the laws of Canon Law must be scrupulously observed in all these matters. Furthermore, in addition to these instructions, documents and records pertaining to the diocese of Tainan and its citizens, as well as to its Curia, must be promptly sent to this office and diligently preserved in the archives. Moreover, these Our decrees will be carried out by Our beloved son, Joseph Caprio, whom We have mentioned, or by someone whom he may delegate, with the necessary faculties for that purpose. When he has completed the matter, he will take care to have the documents of the completed action drawn up, and he will promptly send true copies to the Sacred Congregation for the Propagation of the Faith. If, at that time, another person presides over the Apostolic Delegation in China, he will carry out Our mandates. We intend these letters to be effective now and in the future, so

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that those to whom they pertain will observe religiously what has been decreed therein, and thus will they obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these letters, since through these letters We annul all others. Therefore, if anyone, with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to alter or corrupt these documents of Our will; rather, the same faith must be given to copies of these letters and to passages thereof, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, as would be given if the originals were presented. Let those who in any way despise or neglect these Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the twenty-first day of the month of March, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our pontificate. JAMES A. Card. COPELLO, Secretary of State. GREGORY P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith. Franciscus Tinello, Regent of the Apostolic Chancery. From *Acta Apostolicae Sedis*, volume CV, number 96. Franciscus H. Ferretti, Protonotary. Bernardus De Felicis, Protonotary Apostolic.

[*Latin ed. p. 138*]

Acts of the Apostolic See - Official Commentary 138 II NI AME YENS IS. The Apostolic Prefecture of Niamey, in the Republic commonly called Niger, is raised to the rank and dignity of a diocese, retaining the same name and boundaries.

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Those of us who are entrusted with the divine task of governing the Christian commonwealth strive with all our might to facilitate the entry of peoples into the Church of Christ through a suitable arrangement of ecclesiastical jurisdictions. And since it has seemed possible to achieve this with regard to the Apostolic Prefecture of Niamey, in the Republic commonly called Niger, it has pleased us, after hearing the venerable Brother John Baptist Maury, Archbishop with the title of Laodicea in Phrygia and Apostolic Delegate in West Africa, that our venerable Brothers, the Cardinals Prefect of the Sacred Congregation for the Propagation of the Faith, have decided that the aforementioned Apostolic Prefecture, which has hitherto been entrusted to the Congregation of the Most Holy Redeemer, should be raised to the rank of a diocese: for through this, not only will those members, who have already deserved well of the Christian religion, be encouraged to undertake new labors, but also new opportunities will arise there for the growth of religious affairs. Therefore, with all our authority

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and apostolic power, we decree and order the following.

We reduce the Apostolic Prefecture of Niamey to the form of a diocese, retaining the same name and boundaries, which we wish to be directly subject to the Holy See and subordinate to the Sacred Congregation for the Propagation of the Faith. Its seat will be the city commonly called Niamey, in which the Bishop will reside and will establish his cathedral in the church dedicated to the Blessed Virgin Mary, Help of Christians, which we raise to the status of a cathedral, with the appropriate privileges. We entrust the church, which we have founded, to the same members as before, but under our guidance and that of the Apostolic See, granting to the diocese and its sacred Prelate the rights, honors, and privileges that are appropriate to its responsibilities.

The sacred pastors will endeavor to establish at least an elementary seminary: for this will contribute to the future prosperity of the diocese; and they will establish a College of Canons. However, if this cannot be brought to fruition immediately, they will take care of it.

[*Latin ed. p. 139*]

Acta of Pope John XXIII, 139. A Bishop shall appoint, for a time, Diocesan Consultors, who shall assist with counsel, and who will cease from their office, according to the norms established by Our other Letters, sealed with the leaden seal. Concerning the governance, and the administration of the diocese, and the election of a Capitular Vicar, in the event of a vacancy, the norms of Canon Law shall be observed entirely. Furthermore, Our Most Reverend Brother, John Baptist Maury, whom We have mentioned, shall see to the execution of these Our decrees, or he who, at the time of execution, shall succeed him as Apostolic Delegate in West Africa, having the necessary faculties for this purpose, which he may also delegate to another, provided that the person is one constituted in ecclesiastical dignity. After the matters have been completed, he shall strive to draw up the documents, and shall take care that true copies thereof are sent to the Holy Congregation for the Propagation of the Faith. We will and desire that these Letters be efficacious now and in the future; so that those to whom they pertain shall observe religiously what has been decreed in them, and thus obtain their full effect. No prescriptions of any kind shall be able to be contrary to the efficacy of these Letters, since by these Letters We annul all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these Letters, whether printed or written by hand, which bear the seal of a person constituted in ecclesiastical dignity, and which are signed by a public notary, as would be given to these Letters if they were presented. Let anyone who in any way disregards or rejects

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these Our decrees know that he will incur the penalties prescribed by law, for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the first and twentieth day of the month of March, in the year of Our Lord one thousand nine hundred and sixty-one, in the third year of Our Pontificate.

James A. Card. Copello

Gregory P. Card. Agagiani

A. N. 8. R. E.

Cancellarius

Secretarius de Prop. Fide

Prefectus

Francis Tinello, Apostolic Chancellor

Loco 6B

Plumbi In Ap. Cane, tab., vol. C VI, n, 11.

Albertus Serafini, Proton. Apost.

Caesar Federici, Proton. Apost.

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis - Official Commentary III

CÓRDOBA (SAN FRANCISCO)

Certain territories having been detached from the archdiocese of Córdoba, a new diocese is established, to be called "San Francisco."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE

It often happens that a diligent farmer, either by pruning a branch or by planting a seedling in fertile soil, hopes that when the tree grows, it will extend its branches to the air, bear abundant fruit, and flourish. In a similar manner, We, the administrators of the entire Church and the moderators of the Christian religion, whenever circumstances permit, establish new Churches from others, for it is usually seen that with the increase in the number of dioceses, the fruits are joyfully multiplied, and the needs of the people are more suitably met, and ecclesiastical discipline is ultimately better provided for.

Therefore, after considering this matter, We have decided and decree the following:

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From the territory of the archdiocese of Córdoba, We separate the following parishes, known in the vernacular as: Alicia, Altos de Chipion, Arroyito, Balnearia, Brinkmann, Colonia San Bartolomé, Devoto, Freyre, Las Varillas, Saturnino Laspiur, Marull, Morteros, Portena, Sacanta, San Francisco de Asis, Cristo Rey, Vignaud, Concepción del Tio, Santiago Temple, Luque, and La Para; and We establish a new diocese within these territories, to be called the Diocese of San Francisco, whose boundaries shall be defined by the limits of the parishes from which it is formed.

The new diocese will have the following boundaries:

To the north, the Church of Saint James of Estero;

To the east, the archdiocese of Saint Faith in Strasbourg and the diocese recently established of Rafaela;

To the south, the diocese of Villa María;

And to the west, the archdiocese of Córdoba.

We establish the seat of the diocese in the city commonly called San Francisco, where the Bishop will reside; the cathedral.

[*Latin ed. p. 141*]

The acts of Pope John XXIII, dated the 14th of the month, concerning the establishment of a diocese in the church of Saint Francis in Assisi, within that same city, granting it its own rights and privileges. We grant the due rights and obligations to the Bishop, to whom the diocese shall be entrusted for governance. The church of Franciscopolitana shall be subject to the Cordubensi See as a suffragan; likewise, the priest who is its Prefect shall obey the Metropolitan of that same archdiocese. A college of canons shall be established according to the norms to be set forth in other documents of ours; in the meantime, however, diocesan consultors shall be chosen to assist the Bishop with counsel and work. Since young people are the future hope of the Church, at least a small seminary shall be established, for the education of those whom the Holy Spirit has called to the priesthood; and those young men who are the best shall, in due time, be sent to Rome, to devote themselves to the studies of philosophy and theology in the Pontifical College for Latin America. The episcopal table shall be provided from: the revenues of the curia, contributions from the faithful, and a portion of the goods that, according to canon 1500 of the Code of Canon Law, shall be allocated to the Franciscopolitana See. The governance, administration of the diocese, the election of a Capitular Vicar in the event of a vacancy, and other matters of this kind, shall be regulated according to Canon Law. Furthermore, by these present letters, the priests who hold a benefice or office within the territory of the new diocese shall be attached to it as its proper clergy; other clerics and seminarians shall be subject to the jurisdiction in which they legitimately reside. Finally, all documents and acts pertaining to the new Church shall be sent to its episcopal curia,

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and there they shall be carefully preserved in the archives. Moreover, our venerable brother Humbert Mozzoni shall strive to carry out these decrees, or whoever he may designate, with the necessary provisions made. When the matter has been completed, he shall cause the documents to be drawn up, and he shall take care to send true copies to the Sacred Congregation for the Consistory. If, at that time, another Apostolic Nuncio presides in the Republic of Argentina, he shall carry out these our orders. We intend these letters to be effective now and in the future; so that those to whom they pertain shall religiously observe what has been decreed herein, and thus obtain their full effect. Nothing, of any kind, shall be able to obstruct the effectiveness of these letters, since by these letters we repeal all that is contrary to them. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We declare it to be entirely void and of no effect. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, copies of these letters, whether printed or handwritten, shall be kept, bearing the seal of the person holding the highest ecclesiastical office, and attested by a public notary.

[*Latin ed. p. 142*]

Acts of the Apostolic See - Official Commentary 142, and the same faith must be held for these, if they were demonstrated. Whoever, in general, should despise or in any way condemn Our decrees, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the tenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-one, the third year of Our Pontificate. JAMES A. Card. COPELLO / S. R. E. Chancellor CHARLES Card. CONFALONIERI S. Congregation Consist. a Secretis Francis Tinello, Apostolic Chancellor Francis H. Ferretti, Apostolic Proton Bernard De Felicis, Apostolic Proton At the place © Plumbi In Ap. Cane, tab., vol. CVI, n. 28. IV RIVADA VIAE (RIVOGALLAECENSIS) Having been separated from the territory of the diocese of Rivadavia, a new Church is founded, named "Rivogallaecensis." JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF ALL CHURCHES, desiring to promote the benefit of all the Churches, which We have received from Almighty God as precious jewels to be guarded, We never abandon any endeavor that appears to contribute more appropriately to their governance and the good of the Christian faithful. Therefore, when the venerable Brother Humbert Mozzoni, Archbishop with the title of Sidetanus and Apostolic Nuncio in the Republic of Strasbourg, requested from this Apostolic See that, having been separated from the diocese of Rivadavia, a new one might be established, so that the inhabitants of the regions commonly called "Santa Cruz" and "Gobernación de Tierra del Fuego" might enjoy

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the spiritual care of the venerable Brother Charles Marianum Pérez, Bishop, after having heard...

[*Latin ed. p. 143*]

Acta Ioannis PP. XXIII 143. In Rivadavia, we grant these requests. Regarding this matter, with the consent of those who have some right in this matter, or who believe they have such a right, we, with Our supreme authority, establish and decree the following. We separate from the territory of the See of Rivadavia that part which comprises the civil regions called "Santa Cruz" and "Gobernación de Tierra del Fuego," and from this, we establish the Diocese of Rivogallaecensem, to be called by the name of the city of Río Gallegos, and to be bounded by the same limits and regions as those named, as they are currently defined. Therefore, the new diocese will be bordered as follows: to the north, by the Diocese of Rivadavia; to the east, by the Atlantic Ocean; to the south, by the regions closest to the South Pole; and to the west, finally, by the borders of the Republic of Chile. The episcopal see and domicile of the Bishop will be in the city called Río Gallegos, and the episcopal chair of authority will be located there, namely in the church dedicated to the Blessed Virgin of Luján, which, by these letters, we elevate to the dignity of a cathedral church, with all its proper honors, rights, and privileges; and the same rights will be due to the Bishop, together with the burdens and obligations that follow the office of a Bishop. We make the Diocese of Rivogallaecensem a suffragan diocese of the Metropolitan Church of Sinus Albi, and its sacred Prelate will be under the jurisdiction of the Metropolitan Archbishop of Sinus Albi. In order that the sacred ceremonies may be performed with due solemnity, and that the Bishop may be assisted by the counsel and talents of men of outstanding minds and character, we desire that a collegiate chapter of Canons be established in the new diocese, according to the particular norms to be set forth in other letters which We will issue; however, we freely permit that, until this can be accomplished, diocesan consultors be appointed in the place of the Canons, who will assist the Bishop in the same manner. The episcopal mensal, which is called the Curia, will be constituted by revenues spontaneously offered by the faithful, and by that part of the goods which, according to canon 1500 of the Code of Canon Law, will accrue to the new diocese. Since it is of the utmost importance to care for those young men whom the love of Christ and of souls calls to the priestly office, we desire that, as soon as possible, the Bishop of Rivogallaecensis erect a seminary, according to the norms of common law and according to the laws promulgated by the Sacred Congregation for Seminaries and Universities; and from this seminary, young men will be chosen and sent to Rome to study philosophy and sacred theology at the Pontifical College of the Latin American Region. As for the governance and administration of the new diocese, those things shall be observed which the

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Code of Canon Law prescribes. Furthermore, we desire that, as soon as the constitution of this diocese is effected, priests be assigned to this Church.

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis - The documents are to be considered officially recorded insofar as they pertain to the territory or benefice or office held therein; other clerics and seminarians are to be considered to have their legitimate domicile in that place. Finally, all documents and records pertaining in any way to the diocese of Rivogallaecensem are to be sent from the Curia of Rivadaviae to the new Curia of Rivogallaecensem, to be preserved in the customary manner. Furthermore, the venerable Brother Humbert Mozzoni will ensure that what we have decreed in these letters is carried out, to whom we grant all powers to act, and to whom we delegate any task, provided that he possesses sufficient ecclesiastical dignity. Once these matters have been completed, he will also be responsible for drafting the documents pertaining to the completed division and for sending faithful copies thereof to the Sacred Congregation of the Consistory as soon as possible. If, at the time when these matters must be carried out, another person presides over the Apostolic Nunciature in Strasbourg, he will enjoy the same powers and will bear the same responsibilities. We intend these letters to be effective now and in the future; in such a way that those things which have been decreed through them will be religiously observed by those to whom they pertain, and thus will obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity and are signed by a public notary, shall have the same full faith as if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the tenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our pontificate. JAMES A. Card. COPELLO, Secretary of the Sacred Roman Ecclesiastical College. CHARLES Card. CONFALONIERI, Secretary of the Sacred Congregation of the Consistory. Franciscus Tinello, Regent of the Apostolic Chancery. Bernardus Caesar.

[*Latin ed. p. 145*]

Acta of Pope John XXIII, 145, V, MORON and San Isidro in Argentina (San Martín). Certain territories having been taken from the dioceses of

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Moron and San Isidro in Argentina, a new diocese is established, named "San Martín."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of these things, follows with loving solicitude and pastoral care the growth of America, and especially the esteemed Republic of Argentina, which is flourishing day by day, intending, of course, that, just as human and civil affairs are increased, so too may the institutions of the Church be increased, so that, with suitable dispositions, the Christian faith in God may be preserved and promoted in the hearts of the people. For this purpose, when the Most Reverend Humbert Mozzoni, Archbishop with the title of Sida and Apostolic Nuncio in the Republic of Argentina, requested that, given the extensive territories divided from the dioceses of Moron and San Isidro in Argentina, another diocese be established from those same territories, desiring to serve the needs of the people, and having heard the Most Reverend Brothers Michael Raspanti, Bishop of Moron, and Anthony M. Aguirre, Bishop of San Isidro in Argentina, supplementing their consent, as those who have some right in this matter or presume to have it, We, by Our supreme and apostolic authority, establish and decree the following:

From the diocese of Moron, we detach the entire territory of the regions commonly called "Partidos," namely General San Martín and 3 de Febrero; also, from the diocese of San Isidro in Argentina, we detach the territory of the region or "partido" called General Sarmiento, and from all of these, we establish a new diocese, named San Martín, which will be bounded by the same limits and the same regions or "partidos" from which it is now formed.

The new diocese of San Martín will have as its seat and capital the city of San Martín, in which the Bishop will establish his residence; the cathedral will be located in the temple of the Lord Jesus Christ, called "Jesús Amoroso," which will be considered the cathedral church, with its rights, honors, etc.

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis - Official Commentary with its own privileges. We also grant the Bishop his rights, imposing suitable obligations, among which it pleases us to include that He shall be subject to the jurisdiction of the Archbishop of Buenos Aires, and shall be His suffragan, with respect to his Church. We also wish that a college of Canons be established in the constituted diocese, according to the norms to be set forth in other of Our documents sealed with the leaden bull. However, if this cannot be done at present, We grant that, for the time being, diocesan consultants be appointed, who will assist the Bishop with counsel and work. Furthermore, the Bishop shall be bound by a grave obligation to establish at least a smaller seminary, for the purpose of calling students to the service of the

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Lord, according to the norms of common law and the Sacred Congregation for Seminaries and Universities. From there, the young men chosen shall be sent to Rome, so that they may devote themselves to philosophy and sacred theology in the Pontifical College of the Plain of Latin America. The episcopal table, which they call, shall be maintained by: the revenues of the Curia, the money freely given by the faithful, and that part of the revenues which, according to canon 1500 of the Code of Canon Law, shall be contributed from the dioceses of Morón and San Isidro in Argentina to the new See. Priests who, through these Letters, hold an office or benefice in the diocese of San Martín, shall be considered as belonging to it; other clerics and seminarians shall belong to it in which they have their legitimate domicile. With regard to governance and administration, as well as the election of a Capitular Vicar in the event of a vacancy, and similar matters, the norms of common law shall be observed. Finally, We wish that, as soon as the constitution of the diocese has been established, the documents and records pertaining to it in any way shall be sent to its episcopal curia and preserved with religious care in the archive. Furthermore, these Our Letters shall be carried out by the venerable Father Humbert Mozzoni, whom We have mentioned, either by himself or by another, with the necessary provisions made for that purpose. When the matter has been completed, he shall order that the documents be drawn up, and he shall send worthy copies of them to the Sacred Congregation Consistorial. If, at that time, another person presides over the same Apostolic Nunciature, he shall carry out all of Our mandates. We wish these Our Letters to be effective now and in the future; in such a way that those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind shall be able to oppose the effectiveness of these Letters, since through these Letters We derogate from all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely invalid and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies and passages of these Letters, or types thereof, shall be.

[*Latin ed. p. 147*]

The acts of Pope John XXIII, whether printed or handwritten, which bear the seal of the person holding a position of authority in the Church, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were presented. Whoever, in general, disregards or in any way condemns Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the tenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-one, the third year of Our pontificate.

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JAMES A. Card. COPELLO
8. R. E.
Cancellarius

CHARLES Card. CONFALONIERI

S. Congr. Consist.
a Secretis
Francis Tinello, Apostolic Chancellor
Francis H. Ferretti, Protonotary Apostolic
Bernard De Felicis, Protonotary Apostolic
In Ap. Cane, tab., vol. CVI, n. 29.

VI. VIEDMENSIS (NEUQUENIANA)

From the diocese of Viedma, with the territory commonly called Neuquén removed, a new diocese is established, to be called "Neuquén."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE:

The centennial year, now approaching for the nineteenth time, since Paul, the fearless Apostle of Christ, after having traveled the entire world, was brought to the Italian shores, and came to Rome, to announce Christ and to proclaim Him crucified; just as a trumpet calls and stirs, so too We, with the utmost reverence, defend and promote that faith which the most holy servant of Christ brought into the very stronghold of the Roman Empire, and We shall strive to keep it flourishing as much as possible. For this reason, with the venerable Brother Humbert Mozzoni, Archbishop with the title of Sidetanus, and in Re-

[*Latin ed. p. 148*]

The Acts of the Apostolic See – Official Commentary. The Apostolic Nuncio in Strasbourg has requested that a new Church be established in a certain territory separated from the Viedma diocese. After hearing the opinion of the Most Reverend Brother Joseph Borgatti, the sacred Prelate of Viedma, We, with Our apostolic authority, decree and order the following. We separate from the aforementioned diocese the territory which is contained within the civil province, commonly called Neuquén, and We establish a new diocese, which shall be called the Neuquén diocese, with the following boundaries: to the north, the diocese of San Rafael, established this very day; to the east and south, the diocese of Viedma; and

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finally, to the west, the limits of the Republic of Chile. The Church which We establish We make a suffragan of the diocese of Mendoza, which is today included in the order of metropolitan sees; and the sacred Neuquén Prelate shall be subject to the jurisdiction of its Metropolitan. The capital of the new diocese shall be the city of Neuquén; and the Bishop shall reside in that city, with the episcopal chair of authority located in the church of the Blessed Virgin Mary of Sorrows, which We raise to the dignity of a cathedral church, with all due rights and honors. The episcopal revenue, which they call the "mensa episcopalis," shall be derived from: revenues of the Curia, contributions from the faithful, and a portion of the goods which shall accrue to the Neuquén diocese, according to the prescription of Canon 1500 of the Code of Canon Law. With regard to the government and administration of the established Church, the norms established by Canon Law shall be observed; likewise, with regard to the election of a Capitular Vicar and similar matters. The Bishop shall establish at least a minor seminary, according to the laws of civil law and of the Sacred Congregation for Seminaries and Universities; for the young men called to the priesthood are the hope, the flowers, and the fruit of the new Church. And when they have reached the age at which they must devote themselves to philosophical and theological disciplines, the best among them shall be sent to Rome, to the Pontifical College of North America. Furthermore, the sacred Prelate shall take care to establish a College of Canons, who shall worship God with the majesty of ceremonies, and who shall assist the Bishop with counsel and aid. In the meantime, however, the Prelate shall appoint diocesan consultors, who shall cease from their duties when the Canons have been named. Moreover, We believe that, so that these Our letters may be brought to effect, the priests of that Church shall be considered assigned to the territory in which they hold a benefice or office; and the other clerics and seminarians shall be assigned to it, in which they legitimately reside. Finally, the acts and documents pertaining to the new diocese, or to its citizens, shall be promptly sent to its episcopal Curia, and shall be kept in the archives of religious affairs. Furthermore, these Our decrees shall be brought to the attention of the Most Reverend Brother Humbert Mozzoni, or of whomever he designates.

[*Latin ed. p. 149*]

The acts of John PP. XXIII, having delegated the necessary powers, shall be drawn up. Furthermore, the documents shall be extracted, and true copies shall be promptly sent to the Sacred Congregation Consistorial. If, at that time, another presides over the Nunciature, he shall carry out Our mandates. We wish these Letters to be effective now and in the future, so that those for whom these decrees are intended shall observe them religiously, and thus obtain their full effect. No prescriptions of any kind shall be able to oppose the effectiveness of these Letters, since through these Letters

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We abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of the person holding the highest ecclesiastical office, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were the original documents. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the tenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our Pontificate.

IACOBUS A. Card. COPELLO, Secretary of State.

CAROLUS Card. CONFALONIERI, Secretary of the Consistorial Congregation.

Francis Tinello, Regent of the Apostolic Chancery.

© Plumbi In Ap. Cane, tab., vol. CVI, n. 35.

Albertus Serafini, Apostolic Protonotary.

Caesar Federici, Apostolic Protonotary.

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER concerning the title and privileges of the Minor Basilica, the church dedicated to the Blessed Virgin Mary, Conciliator of All Graces, Sultana of Africa, in the town of "Lodonga," in the diocese of Arua. JOHN PP. XXIII. For the perpetual memory of the matter. — The Church, with just and fitting reason, sings of the most Blessed Virgin Mary, who has, by her power, extinguished all heresies throughout the world; and this brings joy and hope to all those who strive and fight with a courageous spirit to extend the Kingdom of Christ to regions that are divided. It seems that something similar has occurred within the recent boundaries of the diocese of Arua, in that region of Uganda which was stained with the blood of martyrs. Indeed, since the wooden image of the Virgin Mary was placed in the church of the town commonly called "Lodonga," such piety has been aroused in the Virgin Mary, Conciliator of All Graces, and also in Jesus Christ, her Son, and in the true God, that so many natives, having abandoned their ancient superstitions, have embraced the Christian religion and Christian worship, that the Virgin Mary has been called "Sultana" or "Lady of Africa," and the Kingdom of Christ has made remarkable progress throughout that entire region of Uganda, commonly called "West Nile." The praised Marian church is worthy of admiration for its size and height, and is frequently attended by the faithful; it is constructed in the "Romanesque" style, as they

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say, with a large altar, adorned with polychrome marbles and mosaic work, and also with painted panels and precious sacred furnishings. This church, entrusted to active priests of the Congregation of the Sons of the Sacred Heart of Jesus, was solemnly consecrated and dedicated to the Blessed Virgin Mary, Conciliator of All Graces, in the year 1954; the image of her, adorned with a golden crown, which was reverently blessed by our predecessor, Pope Pius XII, of blessed memory, was redeemed. To strengthen the Catholic faith among the natives and to increase it visibly, the Venerable Brother Angelus Tarantino, Bishop of Arua, added his prayers to those already made, asking that we might deign to raise the aforementioned church to the dignity of a Minor Basilica. We, for whom it is most pleasing to increase devotion to the Blessed Virgin Mary and to bring forth ever more abundant fruits, have gladly decided to grant assent to such requests.

[*Latin ed. p. 151*]

Acta Ioannis PP. XXIII, 151. Wherefore, after consultation with the Sacred Congregation of Rites, and with mature deliberation and the fullness of our Apostolic authority, by the force and in perpetuity of these letters, we elevate the sanctuary dedicated to the Blessed Virgin Mary, Mother of All Graces, Conciliator of All Graces, called "Sultana of Africa," located in the town of "Lodonga," within the territory of the diocese of Arua, to the dignity and honor of a Minor Basilica, with all the rights and liturgical privileges that properly belong to temples of the same name. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully enjoy them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment and forever, if anything to the contrary concerning these matters should occur, knowingly or unknowingly, by anyone with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-sixth day of the month of May, in the year 1961, the third year of our pontificate. D. Card. TARDINI, Prefect of the Congregation for Public Affairs of the Church. Saint Benedict, Abbot, is chosen as the patron of all Italian associations commonly called "Entities and Sections for Land Reform" and "Agricultural Reclamation Consortia," and of all Italian farmers. IOANNES PP. XXIII, for the perpetual memory of the matter. Benedict, the Abbot, when he handed the law to the members of the community, wished to establish two matters of the greatest importance, to which men, and especially monks, should direct the course of their lives; for "Pray and Work" is a concise expression that shows both devotion to God and industry, which, supported by the strength of the body, cultivates the land and draws its fruits from it. It is clear that this industry contains something both Roman and Christian, so that it seems that the Holy Abbot

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has prudently brought together many things into one. But this precept can only be considered in conjunction with the following, since, after the barbarian peoples had harassed the borders of Italy with incursions, the Benedictine monks were granted...

[*Latin ed. p. 152*]

152 Acta Apostolicae Sedis - Official Commentary. Through industry, art, and the study of cultivating fields, inventions have arisen, and the name Benedict signifies the same, as does the practice of a more humane life. Now, in Italia, with the favor of public authorities, various Councils and Sections of Councils, for many years, have been established, and Common Societies have been initiated, in order that properties may be improved and that crops may be more abundant. Therefore, it is fitting to entrust the patronage of this great work to Saint Benedict. For we know that the men of these Councils consult on many matters concerning the laws of agriculture, and strive to make the fields of Italia fertile and flourishing; a most excellent work, and one perfectly suited to our age, since it concerns itself with questions regarding the land, the possession of goods, crops, and farmers. Above all, it is to be praised that, with the properties reformed for the better, the entire group of rural inhabitants will be able to live a more honest life and enjoy a more pleasant discipline. For many sacred buildings and cells, curial houses, and seats of study have been constructed, indeed, as we are informed, more are being constructed, so that priests may diligently perform their duties and carefully attend to the families of farmers. Therefore, if we may borrow the words of the ancient poets and adapt them to new circumstances, as if it were a prophecy, we say: "May Italia, the great mother of grain, be fruitful again and again, and may the peace of Christ, with the help of Saint Benedict, cultivate the fields." Moved by these reasons, We deem it most fitting to receive with pleasure the prayers, raised by the Venerable Brother Albert Joseph Scola, Bishop of Nursia, supported by his commendation, addressed to those who govern the Councils and Sections of Councils, concerning the division and cultivation of properties, or "Enti Sezioni di Riforma Fondiaria," and to the Common Societies, concerning the renewal of cultivation of the fields, or "Consorzi di Bonifica Agraria." Therefore, after consulting with Our Venerable Brother Caietano, Most Reverend Cardinal Cicognani, Bishop of Tusculum, and Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters, and perpetually, We make, constitute, declare, with all appropriate honors and liturgical privileges, which rightly belong to the patrons of these groups, Saint Benedict, the Abbot, the Heavenly Patron of all Italian groups called "Enti e Sezioni di Riforma Fondiaria" and "Consorzi di Bonifica Agraria," and of all Italian farmers. Let all contrary things be of no hindrance. These things We decree,

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establishing, determining that these present letters shall forever remain and endure; and shall have and obtain their full and complete effect; and to those to whom they pertain, or may pertain, now and in all times.

[*Latin ed. p. 153*]

The Acts of Pope John XXIII, 153, fully support this; and it is therefore to be judged and defined accordingly; and it shall be null and void from now on, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the tenth day of the month of July, in the year 1961, the third year of Our Pontificate. By special mandate of the Most Holy, for the affairs of the Church, the Most Reverend Cardinal A. DELL'ACQUA, Substitute; the Most Reverend Lord Paulus, Cardinal of the Holy Roman Church, titular of St. Mary in Vallicella, is elected as a "Cardinal Patron" of the Venerable Order of Knights of St. John of Jerusalem (commonly known as the "Order of Malta"). JOHN PP. XXIII, Beloved Son, greetings and Apostolic Benediction. — It is known to no one that the affairs undertaken by the Venerable Order of Knights of St. John of Jerusalem, from the time that Blessed Gerard was its singular founder and instigator, have always been worthy of praise and honor. For although at that time it was oppressed and vexed by the wickedness of men and by the vicissitude of events, it never lost the root of piety nor the power of religion, but rather, bound by custom, duty, and faith to the Church of Christ, it has deserved the highest rewards. Therefore, it seems fitting and proper to bestow upon the Order a Cardinal Patron, who, endowed with special rights and privileges, will oversee its affairs and business with this Apostolic See. This, indeed, We have foreseen and announced in Our Apostolic Letters, under the Fisherman's Ring, given on the twenty-fourth day of the month of June of this year, in which We wrote that We Ourselves would choose a Patron from among the Purple Fathers, intending above all the good and piety of all the members. With that maturity which befits the Apostolic, We deem no one else worthy to be designated as the Patron of the Order, except You, Beloved Son, who is worthy of such honor and office. Recently, as a member of the same Order, and acting as Our legate, You have diligently examined whether the old law, promulgated by Our predecessor, Pope Pius XII, may it rest in peace, which was temporarily enacted, remains valid.

[*Latin ed. p. 154*]

Acts of the Apostolic See - Official Commentary 154, rather, as experience would teach, it should be changed. Your expertise concerning matters pertaining to the Order strongly suggests to Us that you will diligently fulfill this new office. Therefore, by Our own decree, by these Apostolic Letters, and by Our authority, We choose you, Peter, as Cardinal Patron of the

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Sacred Order of Knights of St. John of Jerusalem, also known as the Order of Malta, for as long as you live; We make this appointment, We declare it, and We grant you all the necessary and appropriate faculties to fulfill this most important office fruitfully and for the glory of God. Therefore, We command all and each of the governing bodies and members of the same Order to accept you as their Patron, and to favor and assist you, according to the norms of the Primary Law. All contrary things notwithstanding. Given in Rome, at St. Peter's, under the Fisherman's ring, on the eighteenth day of the month of August, in the year 1961, the third year of Our pontificate.

HAMLETUS I.

Card. CICOGNANI

A temple of the Most Sacred Heart of Jesus, called "Tibidabo," located within the boundaries of the Barcelona diocese, is elevated to the dignity of a Minor Basilica.

POPE JOHN XXIII

For the perpetual memory of this event.

On a most pleasant hill, which is called "Tibidabo," overlooking the city of Barcelona in Spain, so many and such things are happening these days that they undoubtedly seem to emanate from the wise counsel of God, especially to those who observe and are devoted to the Christian faith. For We, who, concerned with the fulfillment of sacred duties, attentively follow all events concerning Christian affairs, cannot fail to notice the celebration of festive days: We announce a new and opportune gathering from all nations, which is properly intended to honor the Most Sacred Heart of Jesus with worthy honors and devotion. Furthermore, We wish to recall, in connection with this laudable undertaking, the events that took place both at the dedication of the temple to God in honor of the same Most Sacred Heart, and at the placing of the bronze statue of Christ on the highest dome. Moreover, all of these things will culminate on the Feast of the Lord Jesus Christ the King, on the last day of October, which falls on a Sunday. Just as a delightful view of the Mediterranean Sea is offered to the eyes from the hill, so too, from these outstanding events, everyone will be able to contemplate the Holy...

[*Latin ed. p. 155*]

The Acts of Pope John XXIII, 155, rightly emphasize the words in which a certain reason and power of presence reside. For he said that the "Temple of God on Tibidabo" would bring much glory and honor to God, and would demonstrate the ancient faith of the Spanish people. We also remember the Eucharistic Congress, held in Madrid in 1911, which, through the Tem-

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ple, with its unfinished and incomplete works, proclaimed itself as the "Expiation of the entire Spanish people," destined to atone for the sins and impieties of men. Thus, it has come to pass that, for more than fifty years now, piety towards the Most Sacred Heart of Jesus and its worship have wonderfully grown there, despite the efforts of the members of the Society of Saint Francis of Sales, and have spread widely. We also gratefully remember, and with the sweetest affection embrace, the countless children, who, as representatives of all the regions of Spain, implore forgiveness "for the sins of the people" from God. To them, the prayers and supplications of the faithful respond, who come to that most holy place for the purpose of penance. Therefore, it is clear for just reasons and opportunities, which we wish to favor, that this temple, most noble in religion and art, should be enhanced with the highest honors. Therefore, we gladly receive the petition of the Venerable Brother Gregory Modrego Casáus, Archbishop of Barcelona, and, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we hereby, by the force of these letters and forever, declare the Temple of the Most Sacred Heart of Jesus, which in Spanish is called the "Temple of God on Tibidabo," located within the boundaries of the Archdiocese of Barcelona, to be affiliated with and adorned with the title and dignity of a Minor Basilica, with all the privileges added that rightfully belong to temples bearing this honor. Notwithstanding any objections to the contrary. We decree, establish, and ordain that these letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-ninth day of the month of September, in the year 1961, the third year of our pontificate.

H. I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 156*]

156 Acta Apostolicae Sedis - Official Commentary V. The Blessed Virgin Mary, called "from the Consolation," is chosen as the principal patroness of the entire archdiocese of Turin. JOHN PP. XXIII. For the perpetual memory of this matter. — As the entire Church greets her with the beautiful title "Consoler of the afflicted" through the Lauretan prayers, she, Augusta of Turin, who is the city of Turin in the Subalpine region, where the great river Dora Riparia flows, excels all others in ancient piety and religion. This has been confirmed and established by the Apostolic See, when our predecessor, Pope Pius XII, in letters under the Fisherman's ring dated May

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20, in the year 1942, declared the Blessed Virgin Mary, called "from the Consolation," the principal patroness of the city of Turin before God. Now, since our beloved son, Maurilius, esteemed Cardinal Priest of the Roman Curia, the most diligent Archbishop of Turin, has informed us of a certain increase and addition to the salutary privilege desired by all the Christian faithful of the archdiocese, we indeed deem it just and proper to grant such a request. For, while the sacred temple within the city walls is the property of Augusta of Turin, the most holy cult of the Virgin Consoler is common to the surrounding towns and lands. This is demonstrated by the celebrated pilgrimages which men and women of all ranks, coming from the surrounding villages and towns, frequently undertake, and by the eloquent testimonies and examples which the most holy men have openly declared. We mention Saint Joseph Benedict Cottolengo and Saint Joseph Cafasso, and Saint John Bosco, who were born in the countryside, and there learned everything pertaining to the Virgin Consoler, before coming to Augusta of Turin; and upon arriving there, they were able to nourish and cultivate their Marian devotion more abundantly. The sweet memory of those who are justly and deservedly called "the glory and ornament of the clergy of Turin" in the nineteenth century, excellently demonstrates to what sentiments their piety was directed, and teaches all a pattern and rule of such devotion. Therefore, the Blessed Virgin Mary is called the Consoler, because she consoles, protects, and defends those "exiles of the children of Eve," who, in adverse circumstances, find no human hope. Having considered all of this, after consultation with the Congregation for Sacred Rites, we gladly grant assent to the request of that esteemed Cardinal. And therefore, with certain knowledge and...

[*Latin ed. p. 157*]

By mature deliberation of Ours and by the fullness of Apostolic power, with the force and perpetuity of these letters, We choose the Blessed Virgin Mary, called the Consoler, as the principal heavenly Patroness of the archdiocese of Taurinensis, and We declare this, with all the rights and privileges that rightly belong to the principal Patrons of dioceses. Notwithstanding any contrary things. These things We decree, We establish, We determine that these letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything contrary to these things should happen, knowingly or unknowingly, by anyone with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the thirteenth day of the month of October, in the year 1961, the third year of Our pontificate. HAMLETUS I. Card. CICOGNANI. For the perpetual memory of the matter. The names of the Saints Cyril and Methodius shine brightly,

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like gems, in the memories of Eastern Christianity, for they, most closely united brothers, proved themselves to be tireless and zealous sowers of the evangelical truth. Their zeal, truly ardent and wonderful, was first revealed in Constantinopoli, and from the city of Rome, the fortress of the apostolic rock, it acquired Catholic force and efficacy, which manifestly extended throughout the world; and then, spreading far and wide, it enlightened countless peoples, both in the Christian faith and in the rudiments of human culture, with sacred doctrines. It does not seem necessary to Us to repeat all that can be attributed to their industry, or to recount those things that pertain to their expeditions, which were fraught with many difficulties, since it is certain that their work announced the Kingdom of Christ with the happiest results in the lands of Slavoniae. They translated the Divine Books into the older Slavic language.

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis - The official records attest that they have been received with great acclaim, adorned with new honors, and that even the most learned men recognize them as authors and fathers of the humanities. It is of great importance to us that, when they discovered the tomb of Saint Clement, Pope and Martyr, in Pontus, they reverently brought his remains to Rome; and this, if compared with the devotion with which the Roman Pontiffs have always been observed, is easily and clearly understood to be a testament to the value of their other virtues. We mean that devotion which consists in firm adherence and unwavering loyalty to the Roman Church; and we are not mistaken in considering these most holy brothers as patrons, protectors, and advocates of that faith which is founded on Peter. Following their example, many faithful of our time, despite being beset by a series of trials, steadfastly maintain their loyalty to the Apostolic See, as if it were a treasure inherited. Therefore, having decided that the cult of Saints Cyril and Methodius should be fostered and increased, we receive with a benevolent spirit the petition of the Venerable Brother Anthony Vovk, Bishop of Laibach, and, after consultation with the Sacred Congregation of Rites, and with careful consideration of all matters, with certain knowledge and mature deliberation regarding the fullness of Apostolic power, by these letters, forever and in perpetuity, we establish and declare Saints Cyril and Methodius, Bishops and Confessors, as the principal celestial patrons of the entire diocese of Laibach, with all the honors and liturgical privileges that properly belong to the principal patrons of a place; and we declare Saints Hermagoras and Fortunatus, Martyrs of the same diocese, as secondary patrons. Notwithstanding any contrary provisions. We decree, establish, and ordain that these letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they apply, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and

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that anything to the contrary, regarding these matters, attempted by anyone, knowingly or unknowingly, shall be null and void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the 13th day of the month of December, in the year 1961, in the fourth year of Our pontificate. HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 159*]

Acta of Pope John XXIII, 159. LETTERS. I. To His Eminence, Father Anthony, titular of St. Lawrence in Panisperna, in the Holy Roman Church, Cardinal Caggiano, Archbishop of Buenos Aires, completing ten years since his ordination to the priesthood.

Beloved Son, greetings and the Apostolic Blessing.

With heartfelt joy and the happiness of the clergy and the people of the Archdiocese of Buenos Aires, you will celebrate, at the end of next March, the completion of ten years since you were raised to the rank of priesthood. With festive rites and gatherings, by which such anniversaries are rightfully and deservedly commemorated, we, though absent in person, are present in spirit, and offer you, for the increase of our common joy, auspicious words that charity compels us to express. And there are no words lacking to offer equal congratulations and praise.

Indeed, in the Diocese of Rosario, which you have led as its first Bishop for twenty-five years, you have given outstanding examples of a holy pastor, whose happy successes and notable fruits can still be seen there. For you, with wisdom and moderation, and with a well-ordered structure, adorned it, among other things, with numerous sacred buildings, parishes, and Catholic schools. You also took care that a major and minor seminary, and that which is now called the Praeseminary, and a house of rural retreat for the benefit of the students, should be built there. Your zealous efforts also spurred the establishment of the Catholic Action throughout the lands of Argentina, and the social action movement to grow.

Endowed with these qualities of mind and merit, you were appointed by our blessed predecessor, Pope Pius XII, and adorned with the insignia of the Sacred Roman Purple, and we appointed you to the metropolitan See of Buenos Aires, where your customary diligence shines forth, because you always strive to accomplish tasks that will benefit the Catholic religion and our most beloved homeland.

It is to your credit that, just as you prepared the outstanding parts of the Eucharistic Congress from all nations, which was held in the city of Buenos Aires in 1935, so also you there organized the Marian Congress from all of America, and that great undertaking which is now called the "great sacred

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mission," with remarkable success and to great purpose.

[*Latin ed. p. 160*]

Acts of the Apostolic See - Official Commentary 160. We cannot allow the merits which you possess to be overlooked, merits which are rightly judged by the Council of all the Archbishops of Argentina, presided over by your prudence. You dedicate much effort and study to assisting the humbler and weaker members of society. Recently, you composed, with eloquent and persuasive arguments, indeed with the very essence of your character, a treatise on the long and harmful dispute among prelates, promoting social justice, and filled with hopeful pronouncements. We invoke the grace of Christ, that abundant gifts may flow to you, so that, as your years increase, you may strive for ever greater and higher achievements, and, closely united with our Redeemer, you may be able to say, with St. Ambrose: "He is our eye, that through Him we may see the Father; He is our voice, through whom we speak to the Father; He is our right hand, through whom we offer our sacrifice to God the Father." (*De Isaac et anima, 8.*) In order that your fiftieth anniversary of priesthood may be a time of greater joy, we grant you the faculty, so that, on whatever day you choose, in the presence of the Christian faithful, you may, in our name and with our authority, impart the plenary Indulgence. Finally, we have nothing left to do but to impart to you, our beloved Son, and to your wise Auxiliary Bishops, and to the entire flock entrusted to your care, our Apostolic Blessing with a willing and joyful heart. Given at Rome, near St. Peter's, on the nineteenth day of the month of February, in the fourth year of our pontificate. JOHN PP. XXIII. To the Reverend Father Malcolm La Velle, General Prefect of the Congregation of Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, at the close of the century since St. Gabriel ascended to Heaven from the Virgin Mary. JOHN PP. XXIII. Beloved Son, greetings and our Apostolic Blessing. The Church, in her perennial sanctity, always excels in spiritual beauty, so that, as age, mature or elderly, brings forth the praise of memorable deeds, it also recalls with pleasant fragrance the flowers of modest youth.

[*Latin ed. p. 161*]

The Acts of Pope John XXIII, number 161, are to be included. Among these, the most celebrated is Saint Gabriel of Our Lady of Sorrow, a member of the Congregation of Clerics Barefoot of the Most Holy Cross and Passion of Our Lord Jesus Christ, who, not yet having completed his twenty-fourth year, having already departed from this earthly life to be with the Lord, was worthy of Heaven, in a once obscure town of Abruzzo, commonly called "Isola del Gran Sasso." From that time, and especially after the honors of Blessed and then Saint were conferred upon him, this young man shines as a new light in the Church, teaching the faithful by example, and protecting

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his clients through prayer. Therefore, it was fitting that this outstanding young man should be chosen as one of the patrons of Italian youth by the Catholic Action; for he was closer to our age, having lived according to the principles of the Christian law in his time, and having attained the highest degree of sanctity in a short period of religious life. Furthermore, We have been given the opportunity to announce this heavenly patron of the region of Abruzzo. We greatly approve of the decision to solemnly celebrate the anniversary of the death of Saint Gabriel of Our Lady of Sorrow, and therefore We have decided to send these letters to you, beloved son, in which fitting honors are bestowed upon this excellent young man, a great ornament to your religious family, and in which the virtues, which are so abundantly found in his brief life, are presented. The city of Assisi, a noble home of virtue, gave birth to this excellent son of the Church on the first of March in the year 1837; who received the name Francis from his angelic father, and sought to follow his love for Christ crucified, enduring the harshness of the world, and constant poverty. After completing his studies with excellent results, he finally obeyed the will of God and entered the monastery of your Congregation, that is, he entered the arena of religious discipline, from which he would not depart except as a victor. There, Francis received the new name Gabriel of Our Lady of Sorrow, and became a new man, especially because of the virtues which he held most dear. Indeed, he completely rejected the fleeting things of the world, considering himself to be safe from shipwreck and storm, and he found refuge in the mercy of God, that is, in the safe walls and serene environment of the religious society. He who, while living in the world, had allowed himself a little indulgence in vain studies and pleasures, now clearly recognized "how contemptible is the glory of the world, how deceptive are its flattery, and how deadly are its pleasures." I, Saint Lawrence of Justinian, On Humility, 3. II - ACTS, vol. IV, n. 3. - March 31, 1962.

[*Latin ed. p. 162*]

The Acts of the Apostolic See - Official Commentary 162. Another praise, by which this young soldier of Christ is singularly commended, stems from the fact that he followed penance and voluntary self-discipline with a singular fervor of spirit. For he had learned to subdue the desires of the mind and to bring the body into servitude. He not only recalled, through pious meditation, the most grievous torments of his lawgiver, our Savior, and of the Blessed Virgin Mary, but he also wished to be a partaker of them, so that he might become a worthy offering to God. It is marvelous how diligently, how studiously, he preserved chastity; and this even in secular life, amidst its pleasures, he always held innocence, joined with the sweetness of manners, before him; and in the monastery, he spread the fragrance of angelic virtue, like a fragrant lily. To ensure that this honor was never violated, he made use of the best means, namely, prayer, piety towards the

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Divine Mother Mary, and penance. But while he so rigorously commanded himself, St. Gabriel was not of a sad nature, but was joyful and festive at all times; which is another characteristic of him. For true peace and true joy of the soul do not arise from vain, and indeed forbidden, pleasures, but from the practice of virtues and from the divine grace dwelling in the heart. He always showed spiritual joy in his countenance, and he aroused others to it as well; for he rejoiced in God, who "is the joy above joys, the joy that surpasses all joys, outside of which there is no joy." 2 Above all, St. Gabriel shone forth with piety towards the Blessed Virgin Mary, and this love was not a sterile kind of inflammation of the soul, but was proven by deeds. The most pious Mother never failed to be present in his mind, he fled to her in the vicissitudes of life, he grieved over her sorrows with pious remembrance, and he had become accustomed to trust in her completely, so that he could be compared to St. Bernard, who was admonished with the sweetest instruction: "Think of Mary, invoke Mary: let her not depart from your mouth, let her not depart from your heart, and so that you may obtain the support of her prayers, do not abandon the example of her life." 3 In this regard, he progressed so far that, by taking a vow, he obligated himself to spread the glory of the Mother of God. Therefore, since this singular example of a young man has so completely formed himself according to the manners of his lawgiver, let the Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, whom they imitate, be transformed, and let us be certain that from this secular celebration they will receive an invitation to eagerly fulfill those high and excellent things which are proposed to them.

2 Soliloquies of the Soul, 35; P.L. 40, 894.

3 Homily I, Super Missus; P.L. 183, 70.

[*Latin ed. p. 163*]

Acta Ioannis Pp. XXIII 163. It is, indeed, their duty to raise the sign of the Lord's Cross and to lead the people, through meditation on this mystery, back to the path of salvation. They will not be able to accomplish this, unless they themselves are imbued with the wisdom of the Cross, as was Saint Gabriel. Furthermore, we exhort young men to contemplate this heavenly example with attentive minds, for he, in a short space of time, during which he enjoyed the benefits of this light, experienced and overcame the same difficulties that they do. This exhortation is all the more pertinent, since the nature of young minds makes them prone to rejecting moral discipline, to pursuing pleasures, and to neglecting "Mind the things that are above, not the things that are upon the earth," while excessively desiring those things that are placed in the material world. Even Saint Gabriel, while living a secular life, was not entirely devoid of delicacies and pleasures; however, he did not allow himself to be separated from God. Therefore, let our beloved young men learn from his example to "serve the Lord in joy," and to regulate their affections and actions of life with moderation and tem-

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perance. It is certainly necessary for them to have a teacher of integrity of morals, since in these times, so many dangers threaten the virtue of chastity, and so many temptations to corruption are spread, even through technical inventions. In order that they may be able to preserve this virtue of chastity, let them cultivate active piety, following the example of the Blessed Virgin Mary, who was ignorant of every fault, and let them entrust themselves to her protection, as Saint Gabriel was accustomed to do. But not only does he offer examples and warnings to young men of the lay state, but also to those who are called to the Lord's service. Those who believe that the most important thing is not external action, but internal, provided that it flows from a supernatural life by which the soul is nourished, must strive to sanctify themselves and to obey diligently the divine call to the sacred military order. In this matter, penance should not be neglected, which Saint Gabriel practiced to a remarkable degree when he aspired to the priesthood, and therefore, let them abstain from certain worldly pleasures, which are not forbidden to laymen. Therefore, inflamed with the study of spiritual doctrine, let them obey the Directors with promptness and humility, and let them readily adapt themselves to the will of those who represent God, diligently avoiding that arrogance which is entirely unbecoming to those who are devoted to the sacred ministry.

4 Col. 3:2.

5 Cf. Ps. 99:1.

[*Latin ed. p. 164*]

164 Acta Apostolicae Sedis - Official Commentary. Finally, may the life of this young man, shining with such brilliance of virtues, profitably move parents and families, so that they may fulfill the grave duty and office of educating their children according to the precepts of religion, since it is not only their duty to contribute to the welfare of the human race, but also, and above all, to ensure that their children are living members of the Mystical Body of Christ. If piety flourishes in the domestic environment, if integrity of life blossoms, if the authority of the Christian law prevails, then it is easy, with the help of divine grace, to sow the seeds of a vocation to the priesthood and religious life, and to lay the foundations of holiness. These seem to be the exhortations and counsels that the celebrations, inspired by the most pious death of Saint Gabriel, initiated by the Sorrowful Virgin, suggest, and which indeed fall appropriately within the year in which the Second Vatican Ecumenical Council is convened. If all, conformed to the example of this venerable young man, should prepare themselves, it will undoubtedly be impossible not to reap joyful and abundant fruits from it. To you, beloved sons, members of the Congregation, whose governance you hold, to the youthful group from the Catholic Action, and to all who participate in this blessed commemoration, we impart, in the Lord, the Apostolic Blessing, the auspice and pledge of greater graces. Given in Rome,

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at Saint Peter's, on the twenty-seventh day of the month of February, in the fourth year of Our Pontificate. JOHN PP. XXIII. ADDRESSES I. Given at the commencement of the labors of the Central Commission preparing for the Second Vatican Ecumenical Council, during the fourth session. * Venerable Brothers and beloved sons. In the alternating phases of human life, the beginning and the end of events, whether pertaining to individuals or to society and community, always attract the special attention of the mind; and the Church is accustomed to share in this, with maternal care and prayers. For this reason, it is pleasing * On February 20th of the year 1962.

[*Latin ed. p. 165*]

The Acts of Pope John XXIII, 165, record that during the three preceding sessions of the Supreme Commission, which is preparing the Second Vatican Ecumenical Council, We have delivered addresses that served both as a summary and as an encouragement. However, We prefer to begin this fourth session, as We have done previously, by distinguishing it and following it with good omens. Since little time has passed since the address We gave you on the twenty-third day of January, We do not feel it necessary to express our sentiments in a lengthy and elaborate manner—which, indeed, would greatly please Us. It suffices for Us to simply observe, with humility, that which is like a mark and a sign of the earthly life of men, indeed, of the Church itself. We understand the necessity of change and movement, by which many are drawn together: one arrives untimely, another arrives in due season. Since We last saw you gathered here, three Cardinals of the Sacred College and of this Supreme Commission have departed from this earthly life: among them, We have been left by the most esteemed Cardinals Caietanus Cicognani, Theodosius Clemens de Gouveia, and Aloysius Joseph Muench of the Holy Roman Church. The death of these illustrious sons of the Church, whose entire lives were so devoted to merit, and whose tireless labors were dedicated to the service of this Apostolic See, is a matter of great importance; it afflicts our minds with sadness and grief; yet it reminds us how uncertain and changeable is the condition of all men, to which our life on earth is subject: for this is nothing other than a striving towards heaven through the vicissitudes of earthly exile. As for those beloved Sons of Ours, We cherish the sweet hope that they have already received the just reward for their labors in the heavenly kingdom, and that from those celestial seats of blessedness, where they have gone before us, they join their prayers to ours, that through the power of His grace, the Lord may enrich the fruits of your labors, to which you are now turning your attention. In this communion of spirits, which We have with our departed brethren, a truly wondrous vision is presented to Our eyes: for earth is united with the kingdom of heaven for the happy and prosperous outcome of this session. Although the death of three from

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among your ranks brings a certain sadness to this day's session, this is in some measure alleviated by the fact that We are all very pleased that Our beloved Son, Cardinal Stephen Wyszynski, has been appointed.

[*Latin ed. p. 166*]

166 Acta Apostolicae Sedis - The official commentary is present with us. We are even more grateful for his arrival, because on this occasion he has demonstrated the nobility and excellence of his spirit through an outstanding gift, which we greatly appreciate. Indeed, arriving here, he brought the delights of the maternal smile of the Virgin Mary of Częstochowa. O Black Virgin, whom we hold most dear! From our youthful years, she has been very close to us, and we always preserve her venerable image with pious reverence. The worthy President of the Sacred Ordinariate of Poland, through his humanity and attentiveness, has recalled another excellent deed, which pleasantly moved our heart; for when, on the fourth of November last, the eightieth birthday of the Vicar of Christ on earth was solemnly commemorated in the Basilica of St. Peter, on the same day and at the same hour, the sacred pastors of Poland, in the church of Claramont, dedicated themselves to the Virgin Mary, imploring her intercession with the Divine Son, that the thousandth anniversary, which is soon to be celebrated with equal piety and popular devotion, of the introduction of the Catholic Faith into the most noble nation! may be celebrated. Those words, with which they dedicated themselves, still sweetly comfort our heart; these words are perfectly fitting for the sacred pastors, and they appear to be entirely consonant with this time, in which we are all, from all parts of the world, united in our efforts to prepare for the Ecumenical Council. Therefore, may the most benign Virgin Mary look upon you, venerable brothers and beloved sons, and may she always be favorably disposed to your labors as you proceed with the celebrations. Let us humbly turn to her, and from her let us expect, with confident hearts, all the help and protection that we need. Indeed, we have gathered together today for this very purpose, namely, to promote the glory of God and the coming of His kingdom on earth; and our labors are aimed at nothing other than to prepare a perfect people for the Lord, which was the goal of our Roman pontificate from the very beginning. As a pledge of the heavenly patronage that we receive from the Virgin Mary, may the Apostolic Blessing, which we impart to you individually and universally, and to your work with abundant charity, be with you.

[*Latin ed. p. 167*]

Acts of Pope John XXIII, 167. In the Vatican Basilica, on the feast of the Chair of Saint Peter the Apostle, addressed to the sacred officials of the city and the preachers of the Lenten season, with the presence of many Most Reverend Cardinals, Bishops, officials of the Roman Curia, priests of the

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Roman clergy, and students of the seminaries.

*To the Venerable Brother, beloved sons. This year, the meeting with the parish priests and Lenten preachers was intended to extend to include all the clergy of Rome, and the hopes and youth of the priesthood from the seminaries, colleges, and universities. The year of the Ecumenical Council imposed this gathering of priestly energies, as a foretaste of the solemn assemblies that will begin next October in this very Basilica, around the Chair of Peter.

The prerogatives of the Pope in the governance of the universal Church. Oh! the apostolic chair of Saint Peter: what an expression of the great human family, of whose members the entire Church is composed. From whatever place you may behold it, whether from Jerusalem, from Antioch, or from Rome, the light shines brightly from this chair, reflected in the words spoken by Jesus – as Saint Matthew recounts – to the person of Peter, in one of the most beautiful and moving passages of the New Testament: "And I say to thee: Upon this rock I will build my church..." and "And to thee I will give the keys of the kingdom of heaven." What do these keys signify, if not the indication of the universal governance of the Church entrusted to him, personally to Simon, to Peter? From Jerusalem to Antioch, and from this city to the center of the Roman Empire, under the breath of the Holy Spirit, the path of the Apostle is now open to the world: to him the Lord has entrusted the sheep and the lambs: "Feed the lambs, feed the sheep." He is therefore the prince and universal pastor, who guides the flock in the very name of Christ. It is to this governance that the successors of Peter will be called, and will...

*On February 22, 1962.

1 Matthew 16:18, 19. Cf. John 21:15, 17.

[*Latin ed. p. 168*]

Acts of the Apostolic See - Official Commentary 168, just in part as a sign of solicitude, the brother Bishops of the entire world. From this chair, the episcopate of the one, holy, Catholic, and Apostolic Church is forever consecrated. From Christ to Peter, and from Peter to the individual pastors of the Christian flock, the authority of the keys, descended from Heaven in the person of the Roman Pontiff, is diffused by him, through the Bishops, throughout the entire Christian society, for the direction and sanctification of humanity redeemed by the Blood of Christ. This point of Catholic doctrine was commented upon this morning in the Breviary by Saint Leo the Great, with solemn words, with a vibrant emphasis: "Indeed, even to the other Apostles, all the principles of the Church are commendably entrusted, are believed in singularly, are placed in authority. But the decree remains that because of the equity of Peter, whatever is loosed on earth is loosed also in heaven; and whatever is bound on earth is bound also in heaven. Therefore, this constitution is intimated: the privilege of the

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Church is not because of this power, and therefore it has come to this; for from Peter, wherever the form of Peter is carried, whether it be severity or leniency, whatever the blessed Peter has not loosed or has loosed, 3." What a spectacle, venerable Brothers and beloved sons! Today, your assembly, solemnly gathered, renews here in Saint Peter's, around his holy Chair, that lesson of moving effectiveness, of which our hearts already rejoiced in the incomparable joys of our Synod two years ago. The intimate emotion of this present scene, as if it were the renewal of the joys of the apostolic Cenacle on Zion. Let, venerable Brothers and beloved sons, that we lovingly entrust to you some more intense vibrations of our spirit, as if to prepare you for the celebration of the holy Lent, which this year should prove particularly fruitful, precisely by accompanying the work, so well begun, of the most venerable Cardinals and Prelates of the Central Commission, here convened from all parts of the earth. These vibrations refer especially to three topics of vital religious and Christian, human and social importance, to which this universal restoration and renewal of the Church must attend, in which consists the success of the Ecumenical Council. They are summarized in three words: rekindled fervor of religious piety; vast and profound catechetical instruction; noble, exemplary, apostolic Christian life. 3 Sermon III on the anniversary of his assumption, after the Introit.

[*Latin ed. p. 169*]

Acts of Pope John XXIII, 169. Zeal for priestly religious piety. I. Zeal for priestly religious piety. This was the motivating principle of the Apostolic Exhortation "Sacrae Laudis," dated from the Feast of the Epiphany, concerning the recitation of the Breviary. The gold, incense, and myrrh, which the priests, in union with the Roman Pontiff, offer to God, is a living participation in the great chorus of praise, which in Heaven is the eternal liturgy of the Blessed, associated with the glory of all creation, and with the threefold life of the Holy Church of Christ, militant, purgative, and triumphant. Sacred are the intentions of that Our Document. Therein you will find indications for a fervent prayer, which, drawing from the present circumstances, may receive new inspiration of tenderness, generosity, and ardor. Oh! Prayer, the incessant breath of priestly life; from it must draw sustenance the effort of personal sanctification and the fruitfulness of the sacred ministry. The Apostles and the first disciples prepared themselves for the descent of the Holy Spirit through prayer; they were persevering with great confidence in the maternal intercession of Mary: "cum Maria matre Iesu," and in a spirit of fraternal charity, "omnes...unanimiter." Let this be a solemn commitment, reaffirmed in this blessed hour. Extensive and profound catechetical instruction. II. Catechetical instruction. Alongside prayer, and inseparable from it, is for every priest the duty of instruction, the duty of sacred preaching. "Nos vero orationi et ministerio verbi instantes erimus," say the Apostles, outlining the twofold sphere of their ac-

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tivity. Prayer and the ministry of the word: this springs forth from that, like a flower from the root. Saint Paul recommends to Timothy that he guard the "depositum fidei," not only by keeping it free from all contamination, but by transmitting it pure and intact to the souls of the children. Now, when we speak of instruction, we mean primarily and above all catechetical preaching, which is the responsibility of every priest, and to which we have already called the attention of the priests in numerous previous meetings. In fact, the Catechism is the constant concern of the Church. In diocesan Synods, as in provincial and national Councils.

[*Latin ed. p. 170*]

In the Acts of the Apostolic See – Official Commentary 170, during the Middle Ages, and especially in the Ecumenical Councils, this solicitude takes on countless forms, varied according to the needs and conditions of the times, but always fundamentally the same: to break the bread of truth to the Christian people, in a simple and intelligible form, which can be understood, meditated upon, and passed down within families as a precious inheritance. Who does not remember the effort made at the Council of Trent, which resulted in that compendium of pastoral theology, written in an effective Latin form, which is the Catechism, issued by order of Pope Pius V for the parish priests, according to the decree of the Council of Trent: *Catechismus ex decreto Concilii Tridentini ad parochos Pii V iussu editus*? 8 Already, the draft of the decree of April 13, 1546, when speaking of a catechism to be prepared, gave its profound motivation: "so that the faithful may remember the Christian profession which they have made through words," 9 "in baptism, and be prepared for the study of sacred things." The project took its definitive form in the twenty-fourth session of November 11, 1563. What anxious pastoral solicitude is revealed in the words of the final Decree on Reform! Hear the force and the precision of the concepts and expressions: "That the faithful people may more readily receive the sacraments, as the Holy Church has prescribed, the parish priests shall piously and prudently, with due solemnity, administer the same, and shall explain them in the vernacular, so that the people may understand them, and may hold them in reverence, and may be edified, and may be devoted not only to the rites, but also to the understanding of their power; and they shall strive, if necessary, to explain them in the vernacular; and when the Synods shall celebrate solemn festivals, or after the celebration of the Lord's Mass, they shall not spend time in useless questions, but shall strive to edify the people with words and salutary admonitions." 10 "A token of faith and a pledge of blessedness." Even the First Vatican Council had among its concerns the question of the Catechism, which, in the schema distributed on January 14, 1870, is defined as "a token of faith and a pledge of heavenly blessedness, which is promised to those who live by faith." 7 For example, those of Cloveshow (747), cf. Mansi, Concilia, XII, 396-398; of Calcnut (787), ibid.

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940; of Francoforte (794), ibid. XIII, 908; of Friuli (796), P.L. 99, 293-295; of Arles (813), Mansi XIV, 62; of Mainz (813), ibid. 74; of Paris (829), ibid. 541; of Aix-la-Chapelle (836), ibid. 681; of Treves (1227), ibid. XXIII, 31-32; of Lambeth (1821), ibid. XXIV, 410-413; etc. Edition in folio, Rome 1566. A. Theiner, *Acta genuina ss. Oecumenici Concilii Tridentini*, Agram, 1874, I, p. 91. *Canones et Decreta s. Oec. Concilii Tridentini*, Rome 1904, session XXIV, chapter VII, pp. 187-188; cf. session XXV, ibid. pp. 246-247. *Collectio Lacensis*, vol. VII, col. 663-664. 8 9 10 11

[*Latin ed. p. 171*]

Acts of Pope John XXIII, 171: What words, venerable Brothers and beloved sons! A pledge of faith and a guarantee of heavenly blessedness: one could scarcely define the importance of the Catechism better. As the conciliar canons repeatedly teach, this instruction must precede the worthy reception of the Sacraments; it must be sown in the hearts of all, *in omnium cordibus*: it must be poured forth tirelessly, so that the faithful may understand the Holy Scriptures and be instructed in the Law of the Lord. Therefore, on the eve of the Second Vatican Ecumenical Council, We wish to remind every priest of this primary duty. Just as Jesus, the good Shepherd, knows His sheep, so too must the priest, especially the parish priest, know his faithful: their needs, their trials, their anxieties and their sorrows; there are the ignorant, the doubtful, the sick in soul and body; the poor, the workers, the young, the children. How to reach these souls? Catechesis will be all the more effective the more it adapts to the needs of each individual. This is the program: to become all things to all men, to be in debt to the wise and to the uninstructed, to be all things in order to save all. To achieve this goal, it will be necessary to carefully study the particular needs not only of the different ages, but also to take into account the different classes: professionals in general; and then, in particular, teachers, lawyers, journalists, men of the arts, of science, of audio-visual technology; artisans, farmers, workers. For all of them, a more intense solicitude and a suitable nourishment are required, a food prepared for each of them, because often the common catechesis fails to reach them, nor to satisfy them. But in the sacred preaching – We address you especially, sacred preachers of Lent – it will be necessary to avoid what is vague, pretentious, and empty; to exclude absolutely polemical remarks, allusions to compromising facts, to identifiable individuals; to forget oneself, and to abhor the temptation to make a good impression, to impose oneself on public opinion, to seek applause; to leave aside the ornaments of erudition, *postpositis inutilibus predica*, and to offer a form of catechism, through questions; and to make of every moment the wise counsel that the Eagle of Meaux gave to the priests of his diocese: "We urge you to always sow a little catechism in your homilies and sermons, and to frequently recall the mysteries of Jesus Christ and the doctrine." 1

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Corinthians 9:22. Romans 1:14.

[*Latin ed. p. 172*]

Acta Apostolicae Sedis - Official Commentary 172 on the Sacraments, for these topics, when treated well, inspire love of God, and with love of God, all virtues."

The doctrine must be presented in its clear essence; moral instruction possesses the power of conviction; souls are converted through the encounter of Grace with good intentions. The priest seeks to prepare souls for this, and nothing else. Furthermore, the priest should be a catechist not only from the pulpit and altar, but always, in every circumstance, in every conversation, in every written work, so that he may tirelessly sow the word of God in his daily interactions with souls. This is encouraged by the words and example of the Divine Master, who taught "in the synagogues and preached the Gospel of the kingdom" (Matthew 4:23).

Before us shine, as a bright example, the figures of the Saints and the most distinguished laypeople, who in all ages, but especially in delicate times for the life of the Church, have put aside every other duty in order to teach and form consciences.

Noble, exemplary, apostolic Christian life.

Titus as an example.

For the word to achieve all its effects, it must be accompanied by the power of example, without which we are nothing but resounding brass. Hear the words that Monsignor Gerolamo Ragazzoni, even before becoming Bishop of Bergamo and Apostolic Nuncio to Paris, and a great Apostolic Visitor, made resonate in the closing address of the Council of Trent: "Let us be living and speaking laws, and a kind of standard and rule, to which the actions and studies of others should be directed."

What power, what truth: let us be speaking laws! The priest, who preaches and instructs, must be able to say with Saint Paul: "For our gospel hath not been unto you in word only, but in power also: and in the Holy Ghost and in much fulness, as you know what manner of men we have been among you for your sakes."

Furthermore, humility, a spirit of sacrifice, zeal for souls, generosity, and proven charity – yes, patient charity – are the virtues that every priest must demonstrate to the faithful. Above all, he needs solicitude and a reverence for the unity of hearts, so that, in the exercise of this teaching, avoiding squabbles or harmful remarks that disturb the serenity of the family of believers, he may edify the faithful in charity.

[*Latin ed. p. 173*]

Acta Ioannis PP. XXIII 173. Considerate a questo proposito le gravi parole di un grande prelato del secolo XVII: "Che gli altri uomini siano uomini,

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ciò non deve stupire. Ma che i ministri di Gesù Cristo, questi angeli delle Chiese, diano al mondo profano e incredulo tali spettacoli di disaccordo fra di loro, di mutua distruzione, ciò fa versare lacrime di sangue. Felici noi, se, invece di farci guerra con tutti questi scritti, avessimo sempre fatto il catechismo nelle nostre diocesi, per insegnare ai poveri contadini a temere Dio, e ad amarlo."

È a questo riguardo, e per dare equilibrio e consistenza alle nostre virtù sacerdotali, che si vuole segnalare la fedeltà al magistero e all'autorità della Chiesa. La festa odierna della Cattedra di San Pietro onora il sacerdotale officium e indica la fonte luminosa che, con la virtù di Cristo, illumina gli uomini desiderosi del vero. La fedeltà alla Cattedra di Pietro, da cui sorge l'unità del sacerdozio e del magistero che vi è congiunto, è garanzia perché il ministero della predicazione riesca e produca frutti nelle anime.

Venerabili Fratelli e diletti figli, questi sono i paterni ammonimenti che abbiamo voluto illustrare con semplicità, alla vigilia della santa Quaresima di quest'anno, alla previgilia del Concilio Ecumenico. Grandi eventi ci attendono: gli occhi di tutto il mondo saranno rivolti qui, a questo centro della cattolica unità. Siano i sacerdoti vigilanti, ardenti, a prepararli già fin d'ora con preghiera incessante, con luce di dottrina, con forza e dignità di esempio. Il Signore benedetto aiuterà la Chiesa, che è innanzitutto la sua Chiesa, e ancora la farà apparire *ut signum in gentes et gloria plebis suae*.

L'odierna Costituzione "Veterum sapientia". Ancora una parola, diletti figli. L'odierno incontro ci offre una felice occasione di offrirvi una lieta primizia. Eccovi la nuova Costituzione Apostolica "Veterum sapientia", dedicata allo studio e all'uso della lingua latina. L'abbiamo voluta firmare in questo solenne convegno preludente al Concilio, a titolo di particolare apprezzamento e onore. Di essa abbiamo già dato un primo annunzio ai Membri della Pontificia Commissione Centrale preparatoria del Concilio Ecumenico, il 23 gennaio.

[*Latin ed. p. 174*]

Acts of the Apostolic See - Official Commentary, year 174. There is no more fitting occasion than the feast of the Chair of Saint Peter, radiating from Rome throughout the world its splendor of truth and unity, amidst the diversity of rites, languages spoken, and origins. All languages have, throughout the centuries, held the right of citizenship within the Church. From the ancient Eastern languages of the regions that were the cradle of Christianity, to Greek, which was the first and most powerful vehicle for missionary expansion in the Mediterranean basin; from Latin to the Slavic languages, which possess forms of singular solemnity and beauty in the splendid Liturgies of those countries; all languages, we repeat, have been and remain represented within the Church. But particular historical circumstances have given the Latin language a special significance, for it was the noble expression of Roman civilization, and it could appear, and

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in fact largely was, a bond of unification and a means of promoting peace. It also served as an instrument for the spread of the Gospel, carried along the consular roads, almost as a providential symbol of the highest unity of the Mystical Body. Our Predecessor, that is, Saint Leo the Great, concisely affirms this: "For it was divinely ordained that the work of the empire should be brought to its greatest extent, and it was fitting that, so that it might have those who would be subject to the rule of a single city."

Furthermore, even when the new languages of the individual European nations gained prominence, to the point of replacing the single language of Rome, this language has remained in use within the Roman Church, in the eloquent expressions of the Liturgy, in the solemn documents of the Apostolic See, as an instrument of communication between the various peoples and the august center of Christianity. Historical and emotional reasons lead to faith and devotion in the Latin language, as is stated in the Constitution "Veterum Sapientia"; but above all, it is fitting to recall the importance and prestige of this language in the present historical moment, in which, together with a more keenly felt need for unity and understanding among all peoples, there are nevertheless expressions of individualism. The language of Rome, used in the Church of the Latin rite, particularly among its priests of diverse origins, can still today render a noble service to the work of peace and unification. It can also serve the new peoples who confidently approach international life. Indeed, it is not bound to the interests of any nation, it is a source of clarity and doctrinal security, and it is accessible... (Serm. LXXXII, Migne, P.L. 54, 423).

[*Latin ed. p. 175*]

The acts of Pope John XXIII, page 175, are understandable to those who have completed secondary and higher education; and above all, it is a means of mutual understanding, a "bond of great value," according to the words of Pope Pius XI.

We like to think that the publication of this document is a compelling invitation to cultivate the study of the Latin language, to delve deeply into the substantial sobriety of the sacred texts of the Liturgy, the Divine Office, and the works of the Church Fathers, so that our priests, in this too, may be burning and shining lamps, giving light and warmth to the minds and hearts of men.

Gratitude and supplication to the Redeemer of the world. At the conclusion of this discussion, the pastoral significance of which has escaped no one, we wish to invite all of you who have listened to us, and all those who, in the various editions of this publication, may understand our voice – perhaps even the throbbing, yes, oh! We feel this paternal consent, the throbbing of the paternal heart – we wish, therefore, to invite you all to thank our Lord Jesus Christ for having assisted us with his grace up to this point in the good journey towards the celebration of the Second Vatican

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Ecumenical Council.

A few more months of fervent work lie ahead, in which the intelligence and hearts of each and all, and all the children of the Holy Church, are involved to varying degrees. We want these months to be, for each of us, months of sanctification.

Near the Chair of Saint Peter, we experience all the sweetness and, as it were, the living presence of the Good Shepherd.

"Here we are, all around this holy and blessed Chair of your first Vicar on earth, O Jesus. Here we are, lambs and sheep of your beloved flock. Save us all, we who join our voice to yours in the invitation to our separated brothers, but still children of your Redemption: O Jesus, sanctify us always more in truth, and may all our brothers hear your voice and our invitation, and may your will be fulfilled: *Et vocem meam audient. Et fiet unum ovile et unus pastor*."

As a confirmation of our wishes and as the culmination of the joy of this priestly encounter, may our most generous Apostolic Blessing descend upon each of you, venerable brothers and beloved children, a blessing that brings forth every desired heavenly favor.

(References: Allocution *Magis quam*: A. A. S. 1951, p. 737. John 10:16.)

[*Latin ed. p. 176*]

Acts of the Apostolic See - Official Commentary 176 III. Having concluded the meticulous labors of the fourth session of the Central Commission preparing for the Second Vatican Ecumenical Council. * Venerable Brothers, beloved sons. Having read yesterday evening the hymn *Magnificat*, these words, which explained the evangelical parable of the sower, and which were added to that same hymn, touched our hearts: "If you seek the summit of true honor, hasten quickly to that heavenly homeland." The final topic already proposed for the labors and concerns of this fourth supreme Commission, which is preparing the Second Vatican Ecumenical Council, is: "Questions concerning studies and seminaries." Know that this is very dear to us. We have recalled the decrees, which were enacted in chapter nineteen of the twentieth session of the Council of Trent in the year 1563, as the magnificent beginnings of a great work to restore the Sacred Order in the Church. The recent report, which concerns the vast regions of Latin America and also other lands of the continents, is certainly a cause for great concern, and it should actively stimulate the efforts of the entire Church, so that these great needs may be addressed in the best possible way. In order that the summit of true honor, pertaining to the priestly dignity, to which the Lord Jesus Christ has imprinted the indelible sign of absolute consecration, may be attained – we mean the innocence of morals, the excitement of the sacred fires of charity and zeal, the habit of constant prayer and devotion – it is necessary that various questions concerning

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the ecclesiastical vocation, the governance and structure of seminaries, and the education of young men, suitable for the new age, be thoroughly and clearly resolved. It must be ensured that the students of the sacred orders acquire the sacred doctrines, and also learn secular disciplines and letters with moderation, and that all these things are conceived and arranged in a way that will promote the spread and progress of the Gospel as much as possible. However, the conditions of our present times and the adversities of circumstances often contradict the Christian institutions and customs of past ages: indeed, it seems that many from the priesthood... *February 27, 1962.

[*Latin ed. p. 177*]

The Acts of Pope John XXIII, in this order, lead to the most vehement pains and torments, which are so significantly described by Saint Ignatius of Antioch in his letter to the Romans: "Fire, cross, beasts, contraction of bones, division of members, and the crushing of the whole body, and all torments." These things, which we now briefly touch upon with a troubled spirit, are urged upon us by the charity of Christ, which presses upon us in all the arduous duties of the apostolic office, and which reminds us to place these matters openly in the light, from which the prosperous future condition of the Holy Church proceeds, almost from the primary source: among which, the first place is held by new, frequent, and holy bands of priests, who are holy and sanctify others. Common studies and concerns must clearly be joined with ours, so that young men, called to the service of the Lord, may find suitable assistance in undertaking the duties that remain: priests, who care for souls, must guard and cherish sacred vocations as the pupils of their eyes; members of the Catholic Action; schools that conform to Christian precepts for boys; and especially fathers and mothers of families, in whose care tender shoots grow. Here, it is permissible for us to recall what we wrote in a letter to commemorate the blessed death of Saint Gabriel of the Sorrowful Virgin: "If piety flourishes in the domestic setting, the integrity of life flourishes, the authority of the Christian law prevails, there it is easy, with the working grace of God, to plant the seeds of a vocation to the priesthood and religious life, and to lay the foundations of holiness." While present at this assembly with you, and urging you to diligently pursue the labors of the Council soon to be celebrated, it pleases us to take a new omen from this present liturgical feast, on which the secular memory of the death of Saint Gabriel of the Sorrowful Virgin is celebrated, who proved to be the most beautiful flower of the Congregation of Clerics Excalceators of the Most Holy Cross and Passion of Our Lord Jesus Christ, and whom Our Predecessors, Saint Pius X and Benedict XV, presented as an example of Christian virtue to the entire Church. The image of this sweet saint smiled upon us, when, in the beginning of August, in the year nineteen hundred and forty, in the sacred retreat near the Basilica of

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Saints John and Paul, we prepared our mind to undertake the duties of the priesthood. It is not fitting to pass in silence: S. Ign. ad Roman. 5, 2; Migne P. G. 5, 692 A. Cf. 2 Cor. 5, 14. Ep. Sanctitatis altrix: A. A. S. LIV (1962), p. 164 (from this same volume). 12 - ACTA, vol. IV, n. 3. — 31-3-1962.

[*Latin ed. p. 178*]

Acts of the Apostolic See - Official Commentary 178. Members, holy of this heavenly society, from Holland and Italy, have diligently served us for ten years, while we resided among the beloved Bulgarian people. Therefore, we recall with a joyful heart before you this memorable day. At the conclusion of this meeting of the Supreme Commission preparing the Second Vatican Ecumenical Council, it pleases us to express common sentiments of gratitude to Almighty God, who was propitious from the beginning of the liturgical season of Septuagesima, which will lead us through the sacred days of Lent to the joys of Easter. We began with a solemn gathering in the greatest temple of the Catholic world, held for the feast of the Chair of Saint Peter. How greatly that auspicious celebration, held on the twenty-second of February, stirred the soul. For the Church, with many distinguished men of the sacred order and students from all over the Catholic world, was present there, inflamed with faith, eager in the study of piety, and prepared with youthful zeal to attain the height of honor, which is achieved through the sanctity of life, and which belongs to those who, being partakers of such dignity, dedicate themselves entirely to the spiritual benefit of their brothers. This, indeed, is what the Christian people, nay, all peoples, fervently desire, and perhaps unknowingly, they implore God with fervent prayers, namely, that He grant to His Church priests adorned with sanctity, priests distinguished by wisdom, who "fear nothing but God, and hope for nothing but from God." 4 With these heartfelt words and wishes, we impart to you, Venerable Brothers and beloved sons, the Apostolic Blessing, a testament of our paternal benevolence, earnestly desiring that the heavenly light may abundantly illuminate your endeavors.

IV. To the Members and Consultants of the Secretariat for Promoting Christian Unity, preparing for the Second Vatican Ecumenical Council.

* Venerable Brothers and beloved sons. Continuing our meetings, which we are accustomed to have with you, namely, with ecclesiastical men who are chosen to prepare the Councils and Secretariats of the Ecumenical Council, we are pleased to join our sentiments with yours, to add our spirit to yours. The prayers which you offer to God, your singular exercise of Christian prudence and charity, the works and studies to which you dedicate yourselves, * Cfr. St. Bernard, De Consideratione, IV, 6. * On March 8, 1962.

[*Latin ed. p. 179*]

The acts of Pope John XXIII, number 179, are entirely and harmoniously

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suited to the words of our Lord Jesus Christ, and they agree with those things which the Divine Savior taught and suffered. In the last three years, recalling the memories of the Saints Peter and Paul, Apostles, we have often, with our mouth overflowing with words from all sides, discussed matters pertaining to the Ecumenical Council. This is, indeed, a great work, a weighty undertaking, which excites the zeal of the entire Catholic world. It happens that, as if a powerful spiritual wind from the East and West sweeps through the regions, it stirs up the expectation and hope of those who are adorned with the Christian name. To promote the usefulness of these matters of great importance, a plan has been undertaken by Us, which is evident in the Apostolic Letters issued by Our own initiative, by the will of the Supreme God: "In order that Our love and benevolence towards those who are adorned with the Christian name, but who are separated from this Apostolic See, may be shown more clearly, and that they may be able to follow the labors of the Council and more easily find the way to attain that unity which 'Jesus Christ implored with fervent prayers from the Heavenly Father,' a special group, or Secretariat, has been established, which will have a moderator chosen by Us from among the Cardinals of the Holy Roman Church, and in the same way, Commissions will be established as mentioned above." We say more: wherever on earth there are upright and God-fearing men, they, in some way, knowingly or unknowingly, contribute help to the coming of the Kingdom of God. In this matter, the Catholic Church, aware of its duty, strives above all to meet the needs of the pastoral ministry in these present times. Safe norms are established, and laws are enacted, so that minds and hearts may be united in faith and protected. It is fitting to remember the words which Jerome Ragazzoni, a Venetian, Bishop of Nazianzus and Coadjutor of Famagusta, spoke in the final prayer of the Council of Trent. Indeed, that most learned Prelate, after summarizing the labors completed in the sacred Synodus, how humanely and prudently he spoke of the separated brethren: "Since these things are so, although it was most desirable (as I said at the beginning) that these things be done together with those for whose sake they were treated, nevertheless, provision has also been made for the safety and salvation of those who are absent, so that it does not seem that they could have been provided for in any other way... We indeed have a salutary medicine composed and prepared for a long time; but, if the disease is to be expelled, it must be taken, and diffused through the veins into the whole body. Let us first become intoxicated with this cup of salvation, my dear friends."

[*Latin ed. p. 180*]

"Let us be, and let us remain, in harmony, and living, and speaking laws, and let us be a standard, as it were, and a rule, to which the actions and studies of others may be directed."

2. Our beloved Son, the Cardinal who presides over this Secretariat, has

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brought to light the labors which he and his assistants have undertaken for this important cause, and thus has made clear the future hopes and expectations. We congratulate them on their diligent and thoughtful work, and we wish them that what has been happily begun may be pursued with even greater success, and may bear abundant fruit. To this end, we invoke the present help of God, and as a pledge of this, We impart to you Our Apostolic Blessing, here and now.

V. To the Most Excellent Man, Éamon de Valera, President of Ireland.

* "Céad mile faute romhat, a Uachtaráin uasail"

* "Dia is Muiré dibh is Pádraig"

* Monsieur le Président,

It is a great joy for Us to welcome you and to wish you well on this day of the closing of the year commemorating the fifteenth centenary of the death of Saint Patrick. One year ago, We were pleased to open these jubilee celebrations by inviting the Irish of Rome to participate in Our Mass of Thanksgiving. Subsequently, on two occasions, papal legates went to preside, in Our name, over the commemorative solemnities of the "Patrician Year." And now, today, you, Monsieur le Président, have made an official visit to pay homage to the Apostolic See, which, through Our Predecessor, Celestine I, sent Saint Patrick to bring the Gospel to your homeland. Be you warmly thanked for this. How can we fail to mention, on this happy occasion, the noble figure of this giant of the apostolate, whose zeal and activity were so visibly blessed by God? His preaching, together with his example, aroused in your country an irresistible movement of conversion to Catholicism. And

2. *Canones et Decreta Sacrosancti Oecumenici Concilii Tridentini, Romae 1904, p. 27S.

* Die 17 Martii mensis a. 1962.

* "Soyez mille fois le bienvenu, Monsieur le Président."

* "Que le Seigneur, la Vierge et Saint Patrick soient avec vous."

[*Latin ed. p. 181*]

The Acts of Pope John XXIII, in the year 181, were glorious pages of those centuries of faith, which brought forth so many generous souls to Christ, and raised up countless legions of monks and priests, carrying the Christian message to many countries of Europe: a beautiful tradition which, later, and especially in more recent times, was to extend its benefits to other continents. The sons of Ireland bear with legitimate pride in their memory these rich memories. They cannot forget either the long years of trials courageously endured for their Catholic faith and their unwavering attachment to the Holy See, which also stemmed from the first preaching of Saint Patrick: "Be Romans as you are Christians." These are the thoughts that are ours, Mr. President, at this moment when, through your person –

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whom We were pleased to honor with the Order of Christ – We greet all Our dear sons of Ireland with emotion and affection: those who continue on the land of their fathers the traditions of the "Island of Saints"; those who have taken root in other hospitable nations which they have enriched with the treasure of their faith and the heritage of their family virtues; and finally, those who, everywhere throughout the world, as priests, religious, and nuns, have devoted their entire lives to the service of souls, and have become witnesses and messengers of the Gospel of Christ and His universal charity. Let us give thanks to God for all these gifts, which are the rich adornment of the Irish soul. Strength of the Catholic faith, attachment to the Church, fidelity to the See of Peter, generosity in the practice of good works, missionary spirit, eagerness to respond to the divine call in the priesthood and the consecrated life – can one dream of more beautiful ornaments for the crown of a people? We reveal this with pleasure in your presence, Mr. President, and We are happy to greet alongside you your very worthy wife, Madame de Valera, and the distinguished members of your entourage. With a generous heart, We invoke upon your person, Mr. President, upon you all, and upon the entire sons of your noble homeland, in Ireland and throughout the world, the abundance of divine graces, as a pledge of which We grant you Our paternal and affectionate Apostolic Blessing. "Beannacht Dè oraibh go léir." (May the blessing of God descend upon you all).

[*Latin ed. p. 182*]

Acts of the Apostolic See - Official Commentary 182 VI To the Most Excellent Sir Francis Orlich, elected President of the Republic of Costa Rica.

Your Excellency, Mr. President: We are most grateful to express the pleasure with which we received this visit. With your presence, you have wished to bring, united with yourselves, the filial greeting and the testimony of veneration of the Costa Rican people to the Chair of Peter. And this, Mr. President, fills Our spirit with satisfaction and consolation. How much We are pleased on this occasion to emphasize the love that We also feel for your Country! In the challenging peaks of the mountain ranges that traverse its soil, men who have given their names to history have seen a continuous invitation to noble and elevated endeavors. We admire the rich religious heritage that its inhabitants preserve and foster with diligence, the love of peace and order that distinguishes them, the ideals of culture that illuminate and guide their steps. These and so many other virtues make Costa Rica worthy of respect and place its emblems in a position of honor. A thousand thanks, Mr. President, for your attention. As you return to your Homeland, you can say how much We desire that in it true progress and prosperity may have new vigor in the constant flourishing of its religious traditions and, above all, in the cultivation of its spiritual values. We offer fervent prayers that the happy relations that unite it with

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this Apostolic See may be maintained and, as soon as possible, increased. In the meantime, Our thoughts, and with them Our confident prayers, are with the one who is the Patroness of that Catholic Nation, Our Lady of the Angels, to whom We ask that She obtain for you from Christ Our Lord assistance and protection in the administration that you are about to begin, and that Costa Rica may always enjoy days of well-being and greatness in constant harmony with other peoples, and in particular with those of Central America. With these sentiments, We impart to you, Mr. President, to the distinguished persons who accompany you, and to the entire beloved Nation of Costa Rica, the Apostolic Blessing.

March 18th, in the year 1962.

[*Latin ed. p. 183*]

Sacred Congregational Acts 183

SACRED CONGREGATION

Concerning Ecclesiastical Matters

Most Holy Lord Pope John, by Divine Providence, XXIII, having followed successive decrees of the Sacred Congregation, has, by his will, appointed new pastors for the following churches:

On November 20, 1961:

— To the titular episcopal see of Abaradira, he appointed the Reverend John Wosiński, moderator of piety at the seminary of Plock.

On December 22:

— To the archiepiscopal church of Labae, recently elevated to the archiepiscopal rank, he appointed His Excellency Paul Vovk, who was already a bishop of that diocese.

On December 23:

— To the titular episcopal see of Thenita, he appointed the Reverend Paul Ghizzoni, rector of the Major Seminary of Piacenza, whom he appointed as an Auxiliary to His Excellency Humbert Malchiodi, Archbishop-Bishop of Piacenza.

On January 26, 1962:

— To the titular episcopal see of Antioch, he appointed the Reverend Andrea Charles de la Brousse, a canon of Saint Potinus in the city of Lyons, whom he appointed as a Coadjutor with the right of succession to His Excellency William Sembel, Bishop of Dijon.

On January 27:

— To the cathedral church of Santander, he appointed His Excellency Eugene Beitia Aldazábal, who had previously been the titular Bishop of Tamiathita and Coadjutor with the right of succession to His Excellency Joseph Maria Alearáz y Alenda, Bishop of Badajoz.

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— To the cathedral church of Kansanopolis-Saint Joseph, he appointed His Excellency Charles Hermann Helmsing, who had previously been the Bishop of Campifontis-Capitis Girardeau.

— To the cathedral church of Quercopolis, recently erected, he appointed His Excellency Floyd Laurent Begin, who had previously been the titular Bishop of Salona.

— To the cathedral church of Stockton, recently erected, he appointed His Excellency Hugh Aloysius Donohoe, who had previously been the titular Bishop of Taia.

[*Latin ed. p. 184*]

Acts of the Apostolic See - Official Commentary 184 — To the Cathedral Church of the Holy Rose in California, recently established, the Reverend Monsignor Leon T. Maher, Chancellor of the Metropolitan Curia of Saint Francis in California. February 1st. — To the titular episcopal Church of Isinda, the Reverend Joseph William Regan, a member of the Society of Maryknoll for foreign missions, whom the Prefect of the newly established Prefecture Nullius of Tagamna appointed. February 10th. — To the titular episcopal Church of Tamiathita, the Reverend Mark Caliaro, of the Pious Society of Missionaries of Saint Charles for Italian emigrants, an assistant from the Sacred Congregation Consistorial, whom the Suffragan of Sabina and Mandelensem appointed. February 13th. — To the titular archiepiscopal Church of Methymnaea, His Excellency Emmanuel Nunes Gabriel, formerly Bishop of Malanje, whom the Coadjutor with right of succession was appointed to His Excellency Moses Al ves de Pinho, Archbishop of Luanda. February 19th. — To the Metropolitan Church of Saint Francis in California, His Excellency Joseph Thomas McGucken, formerly Bishop of Sacramento. — To the Metropolitan Church of Atlanta, recently established, His Excellency Paul I. Hallinan, formerly Bishop of Carolopolitan. — To the Cathedral Church of Mvari, the Reverend Aloysius Franco Cascón, a member of the Congregation of the Most Holy Redeemer, rector of the Basilica of the Most Holy Virgin of Perpetual Help in Madrid. — As Coadjutor with right of succession, to His Excellency Joseph Maria Alcaraz y Alenda, Bishop of Pacensis, His Excellency Dorotheus Fernández y Fernández, titular Bishop of Castabala. February 22nd. — To the Cathedral Church of Nerito, His Excellency Anthony Rosary Mennonna, formerly Bishop of Murano. — To the titular episcopal Church of Ausafa, His Excellency Mauritius Paul Rousseau, formerly Bishop of Valleguidon. February 24th. — To the titular episcopal Church of Eutyme, the Reverend Ioannes de Cambourg, General Vicar and canon of the Metropolitan Chapter of the archdiocese of Rennes (-Dol-Saint-Malo), whom Auxiliary was appointed by His Excellency Joseph, Prefect of the Sacred Congregation, Cardinal

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Lefebvre, Archbishop of Bourges.

[*Latin ed. p. 185*]

The Sacred Consistorial Congregation, having considered the matter, decrees concerning a change in the boundaries of dioceses. Within the territory of Canada, there exists the Diocese of Saint John, frequently serving the faithful who use the English language; however, a portion of the territory of that same diocese, the parish commonly called "Beaver Brook," is inhabited by the faithful who speak the French language. Having carefully considered these matters and earnestly seeking the spiritual good of the entrusted flock, the Most Reverend Fathers, Doctors, Alphonsus B. Leverman, Bishop of Saint John in Canada, and Camillus A. Le Blanc, Bishop of Bathurst in Canada, petitioned the Apostolic See, as mentioned above, that the aforementioned portion of territory be separated from the Diocese of Saint John in Canada and permanently united to the Diocese of Bathurst in Canada, whose people speak the French language. This Sacred Consistorial Congregation, having considered the favorable opinion of the Most Reverend Father, Sebastian Baggio, titular Archbishop of Ephesus and Apostolic Delegate in the same territory of Canada, and having judged that this would be beneficial for the good of souls, with the power specially granted to it by His Holiness, Our Lord Pope John, by the Divine Providence, XXIII, graciously approved the aforementioned petition. Therefore, with the consent of those who are concerned, or are presumed to be concerned, the entire territory of the parish of "Beaver Brook," as mentioned above, is separated from the Diocese of Saint John in Canada, defined as follows: to the east, by the western boundary of the parish of "Northesk"; to the north and south, by the latitudes of 47° 12′ 30″ and 47° 04′; and to the east, by the longitude of 65° 30′, and is permanently attached to the Diocese of Bathurst in Canada, thereby changing the boundaries of both dioceses, so that, from now on, the aforementioned territory, together with its churches, chapels, houses, properties, and pious foundations, may and should be considered to belong to the Diocese of Bathurst in Canada. Furthermore, it is decreed that the clergy legitimately residing in the aforementioned territory, as soon as this present Decree is put into effect, shall be considered incardinated in the diocese within whose boundaries they legitimately reside; and also that all acts and documents pertaining to the clergy, the faithful, and the temporal goods of that same territory, be transmitted from the Curia of Saint John in Canada to the Curia of Bathurst in Canada.

[*Latin ed. p. 186*]

Acts of the Apostolic See - Official Commentary 186. To accomplish all these things, the Sacred Consistorial Congregation appoints the aforementioned Most Reverend Father Sebastian Baggio, granting him the necessary and appropriate powers, including the power to delegate, in order to

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achieve the aforementioned purpose, any man holding ecclesiastical office, imposing upon him the obligation to remit to this Sacred Consistorial Congregation, as soon as possible, the authentic copy of the completed act. Concerning these matters, the present Consistorial Decree shall be valid as if it had been issued under the seal of the Apostolic See. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 24th day of the month of January, in the year 1962. CAROLUS Cardinal CONFALONIBRI, Secretary. © S. f. Franciscus Carpino, Archbishop of Serdica, Assistant.

[*Latin ed. p. 187*]

Sacred Roman Rota, Act 187.

ACTS OF THE TRIBUNALS

SACRED ROMAN ROTA

Summons by edict

ANGELORUM IN CALIFORNIA

Regarding the nullity of marriage (Dailey - Clugston)

Since the actual place of residence of Mr. Monty S. Clugston, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria 1, Roma), at the twelfth hour of the day, on July 9, 1962, to resolve the doubt, or to subscribe to the following doubt.

Does the marriage in question exist as null?

Those ordinaries of the place, pastors, and others who have knowledge of the aforementioned residence of Mr. Monty S. Clugston, must take care to ensure that he is duly informed of this edictal summons.

Emmanuel Bonet,

From the Chancery of the Tribunal of the S. Rota,

March 26, 1962.

Marius F. Pompedda,

Notary.

*It is unknown where Mr. Monty S. Clugston, defendant in this cause, currently resides; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 9, 1962, at 12 o'clock, to resolve or subscribe to the doubt mentioned below.

Does the marriage in this case exist as null?

The ordinaries of the place, the priests, the faithful who have knowledge

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of the residence of said Mr. Monty S. Clugston, must, insofar as possible, inform him of this summons.*

[*Latin ed. p. 188*]

On Saturday, the 17th of March, 1962, the Holy Father, John XXIII, received in official audience His Excellency, Dr. Eamon de Valera, President of Ireland. On Sunday, the 18th of March, 1962, the Holy Father, John XXIII, received in official audience His Excellency, Dr. Francisco Orlich, elected President of the Republic of Costa Rica.

SECRETARY OF STATE

BY APOSTOLIC BRIEF

The Holy Father, John XXIII, reigning happily, deigned to appoint:

December 11, 1961. The Most Reverend and Illustrious Cardinal Gregory Peter Agagianian, Protector of the "Franciscan Friars of the Atonement" (Graymoor, Garrison, New York).

December 20, 1961. The Most Reverend and Illustrious Cardinal Arcadio Maria Larraona, Protector of the "Tertiary Franciscan Missionary Sisters of the Mother of the Divine Shepherd" (Madrid).

January 10, 1962. The Most Reverend and Illustrious Cardinal Arcadio Maria Larraona, Protector of the "Hermanas Josefinas de México" (Mexico City).

January 24, 1962. The Most Reverend and Illustrious Cardinal Amleto Giovanni Cicognani, Protector of the Order of the Hermit Friars of Saint Augustine.

January 30, 1962. The Most Reverend and Illustrious Cardinal Amleto Giovanni Cicognani, Protector of the International Association of Ladies of Charity of Saint Vincent de Paul (Paris).

January 31, 1962. The Most Reverend and Illustrious Cardinal Paolo Marella, Protector of the Order of the Conventual Friars Minor.

His Excellency, the Most Reverend Monsignor Saverio Zupi, titular Archbishop of Serra, Apostolic Nuncio in Pakistan.

February 10. His Excellency, the Most Reverend Monsignor Giovanni Gordon, titular Archbishop of Nicopolis of Nesto, Apostolic Delegate in Thailand and the Peninsula of Málaga.

[*Latin ed. p. 189*]

Diarium Romanae Curiae 189, 12 Februarii, 1962.

Eminentiissimus et Reverendissimus Dominus Cardinalis Larraona Arcadio Maria, Praefectus Sacrae Congregationis Rituum.

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Eminentiissimus et Reverendissimus Dominus Cardinalis Cento Fernando, Peniens Maior.

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Eminentiissimus et Reverendissimus Dominus Cardinalis Larraona Arcadio Maria, Praeses Pontificiae Commissionis Sacrae Liturgiae ad praeparationem Concilii Oecumenici Vaticanum II.

Per litteras Secretarii Status, Sanctissimus Pater Ioannes XXIII., feliciter regnans, dignatus est nominare:

3 Martii, 1962.

Eminentiissimus et Reverendissimus Dominus Cardinalis Cento Fernando, Membrum Sacrae Congregationis de Propaganda Fide.

Illustrissimus et Reverendissimus Dom. Pavan Petrus, Consultor Suprae Sacrae Congregationis Sancti Officii.

S. E. Reverendissimus Dom. Scapinelli di Leguigno Ioannes Baptista, Assessor Sacrae Congregationis pro Ecclesia Orientali, Consiliarius Pontificiae Commissionis Centralis Praeparatoriae Concilii Oecumenici Vaticanum II.

Per litteras Secretarii Status, Sanctissimus Pater Ioannes XXIII., feliciter regnans, dignatus est nominare:

Praelatos Domesticos Sanctitatis Suae:

26 Februarii, 1960.

Dom. Kelly Daniel (Birmingham).

Dom. Wissing Gulielmus (Münster).

Dom. Baxal Bernardinus (Calbayog).

15 Iulii.

Dom. Desoloc Simeon (Calbayog).

Dom. Angarita Pardo Georgius (Bogotá).

16 Septembris.

Dom. Romero Mario Germanus (Bogotá).

Dom. Mño Ludovicus Maria (Bogotá).

Dom. Vargas Umana Carolus (Bogotá).

9 Iunii, 1961.

Dom. Vadakumcherry Paulus (Ernakulam).

Dom. Ossandón Guzmán Arturus (San Felipe).

6 Iulii.

Dom. Fernandes Georgius (Bombay).

Augusto.

Dom. Castillo Iosephus Ramirus (Concepción).

Dom. Eckhart Emericus Iosephus (Fargo).

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Dom. Mlles Allan Franciscus (Fargo).
Dom. Kampmann Leo P. (Springfield-Cape Girardeau).
8 Septembris.
Dom. Torres Echeverria Adrianus (Bogotá).
Dom. Mascarenhas Gersone (Nagpur).
Dom. Bonk Ierome R. (Fort Wayne-South Bend).
20.
Dom. García Meto Ramirus (Salamanca).
Dom. O'Connor Oakley F. (Spokane).

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis - Official Commentary, September 27, 1961.
Most Reverend Fitzgerald Richard Francis (Erie).
Most Reverend Daley Leonard J. (Fall River).
Most Reverend De Mello Emmanuel S. (Fall River).
Most Reverend Harrington William H. (Fall River).
Most Reverend McKeon Francis P. (Fall River).
Most Reverend Dittman Harold J. (Winona).
Most Reverend Feiten John R. (Winona).
Most Reverend McGinnis Joseph R. (Winona).
Most Reverend Magee William T. (Winona).
October 7:
Most Reverend Bastien Leo Paul (Burlington).
Most Reverend Flanagan Francis Bernard (Burlington).
Most Reverend Garrity Edward P. (Little Rock).
Most Reverend Keany Thomas L. (Little Rock).
Most Reverend Menacherry George (Kothamangalam).
Most Reverend Van der Bom Teodoro Giovanni G. A. M. (Breda).
October 20:
Most Reverend O'Mahoney Giovanni Geremia Giuseppe (Middlesbrough).
Most Reverend Delarue Jacques Marie (Paris).
Most Reverend Bonnetière Emile (Rennes).
November 10:
Most Reverend De Cambourg Jean (Rennes).
Most Reverend Gobbi Egisto (Acquapendente).
November 25:
Most Reverend Póvoa Tommaso Francesco (Coimbra).
Most Reverend Agre Bernard (Abidjan).

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December 8:
Most Reverend Gregori Aldo (Pesaro).
Most Reverend Piga Antonio (Sassari).
Most Reverend Wandja Victor (Tshumbé).
December 15:
Most Reverend Tosatti Luigi (Carpi).
Most Reverend Bullo Mario (Chioggia).
Most Reverend Pezzi Giovanni (Faenza).
Most Reverend Kizza Domenico (Masaka).
Most Reverend Spallanzani Cesare (Reggio Emilia).
December 23:
Most Reverend Visosevié Stanko (Krizevci).
January 13, 1962:
Most Reverend Bartone Domenico (Mileto).
Most Reverend Casuscelli Ottavio (Mileto).
Most Reverend Prevot Bruno (Rome).
Most Reverend Ragonesi Remigio (Rome).
Most Reverend Volpino Ferdinando (Rome).
Most Reverend Martin Luigi (Udine).
Secret Chamberlains in Ordinary to His Holiness:
January 16, 1959:
Most Reverend Foster Riccardo (Birmingham).
February 26, 1960:
Most Reverend Cregg Giovanni (Birmingham).
Most Reverend Cruz Massimiano T. (Calbayog).
July 15:
Most Reverend Dalwatan Bernardo (Calbayog).
Most Reverend Figueroa Prudenzio (Calbayog).
May 19, 1961:
Most Reverend Aranjo Stanislaus Francis (Bangalore).
July 6:
Most Reverend Viveros Woerner Francesco (San Felipe).
July 19:
Most Reverend Jiménez Chinarro Valentino (Toledo).

[*Latin ed. p. 191*]

Diarium Romanae Curiae 1961. The Most Reverend Mr. Deragowski, Eugenio J. (Springfield-Cape Girardeau). September 20th. The Most Reverend Mr. Conniff, John J. (Buffalo). October 7th. The Most Reverend

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Mr. Lynch, John Anthony (Burlington). The Most Reverend Mr. Bann, John M. (Little Rock). The Most Reverend Mr. Burn, Joseph M. (Little Rock). The Most Reverend Mr. Evans, James G. (Little Rock). The Most Reverend Mr. Galvins, William E. (Little Rock). The Most Reverend Mr. Graves, Lawrence P. (Little Rock). The Most Reverend Mr. Hinckley, Edward N. (Little Rock). The Most Reverend Mr. Lafferti, Claiborne (Little Rock). The Most Reverend Mr. Lillis, Thomas H. (Little Rock). The Most Reverend Mr. Me Coy, Charles B. (Little Rock). The Most Reverend Mr. McDevitt, Bernard F. (Little Rock). The Most Reverend Mr. McKee, Francis J. (Little Rock). The Most Reverend Mr. Murphy, John E. (Little Rock). The Most Reverend Mr. Norton, Michael J. (Little Rock). The Most Reverend Mr. Walshe, Thomas F. (Little Rock). The Most Reverend Mr. Nedumkallel, Thomas (Kothamangalam). September 14th. The Most Reverend Mr. Miglietta, Mario (Brindisi). November 8th. The Most Reverend Mr. Navarro Romero, Jesús (Guadalajara). November 17th. The Most Reverend Mr. Vacha, Emilio (Turin). The Most Reverend Mr. Chartrand, Norman J. (Winnipeg). November 25th. The Most Reverend Mr. Menezes, Winnibald Joseph (Bombay). December 8th. The Most Reverend Mr. Sale, Filippo (Sassari). The Most Reverend Mr. Colasuonno, Francesco (Bari). December 13th. The Most Reverend Mr. Franciosi, Duilio (Carpi). December 15th. The Most Reverend Mr. Golinelli, Ruggero (Carpi). The Most Reverend Mr. Cornacchia, Giuseppe (Faenza). The Most Reverend Mr. Zannoni, Vincenzo (Faenza). The Most Reverend Mr. Tortoriello, Felice (Muro Lucano). The Most Reverend Mr. Boccadamo, Vittorio (Otranto). The Most Reverend Mr. Dimitri, Anthony (Otranto). The Most Reverend Mr. Nuzzo, Giovanni (Otranto). The Most Reverend Mr. Cassola, Ovidio (Tortona). The Most Reverend Mr. Ciarla, Angelo (Vaux). The Most Reverend Mr. Ciardi, Quinto (Vaux). The Most Reverend Mr. Di Verdi, Renato (Vaux). The Most Reverend Mr. Faustinella, Vincenzo (Vaux). The Most Reverend Mr. Onorati, Vincenzo (Vaux). The Most Reverend Mr. Trocchi, Eteocle (Vaux). The Most Reverend Mr. Ghidoni, Luigi (Piacenza). December 16th. The Most Reverend Mr. Volpetti, Mario (Rome). December 23rd. January 9th, 1962. The Most Reverend Mr. Irigoyen, Jesús (Pamplona). The Most Reverend Mr. Pugliese, Francesco (Tropea). The Most Reverend Mr. Valletta, Leopoldo (Capua). The Most Reverend Mr. Comandé, Francesco (Mileto). The Most Reverend Mr. Costa, Domenico (Mileto). The Most Reverend Mr. Luzzi, Francesco (Mileto). August 25th, 191.

[*Latin ed. p. 192*]

Acta Apostolicae Sedis - Official Commentary 192, January 13, 1962. Monsignor Francesco Pagnotta (Mileto). Monsignor Francesco Valenti (Mileto). Monsignor Robert Staderini (Rome). Honorary Chamberlains wearing the purple cassock of His Holiness: September 20, 1961. Monsignor

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Hugo Saldías Zúñiga (Los Angeles - Chile). October 28. Monsignor Angelo Espila Fernández (San Sebastián). November 25. Monsignor Giuseppe Amato (Campagna). December 23. Monsignor Atanasio Ivanov (Krizevci). Monsignor Michele Firak (Krizevci). January 13, 1962. Monsignor Mario Pimpo (Rome). Honorary Chamberlains, extra numerum, wearing the sword and mantle of His Holiness: November 23, 1961. Mr. Domenico Elefante (Naples). December 8. Mr. Robert Rossi (Rome). Mr. Michele Vastano (Rome). Secret Honorary Chamberlain of His Holiness: December 15, 1961. Monsignor Giovanni Contessa (Rome). HONORS. By Apostolic Briefs, the Holy Father John XXIII, happily reigning, deigned to bestow: The Supreme Order of Christ: March 16, 1962. Upon His Excellency, Dr. Éamon de Valera, President of Ireland. The Collar of the Order: March 16, 1962. Upon His Excellency, Dr. Francesco J. Orlich, elected President of the Republic of Costa Rica. NECROLOGY: March 29, 1962. Monsignor Józef Cársky, titular Bishop of Tagora. Monsignor Domenico Fiori, titular Bishop of Palmira. Monsignor James Michael Hill, Bishop of Victoria (Canada).

[*Latin ed. p. 193*]

Ann. and Vol. LIV, April 16, 1962 (Series m, Vol. IV) - No. 4. ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace - Vatican City. Administration: Libreria Editrice Vaticana. ACTA IOANNIS PP. XXIII. SACRED CONSISTORY. I. The Secret Consistory was held on the second day of the month of March in the year 1962, in the upper hall of the Apostolic Palace in the Vatican. The proceedings are recorded as follows. I - SECRETARY OF THE SACRED COLLEGE. The Most Reverend Cardinal Pizzardo presented and reported the expertise of the Sacred College of Cardinals to the Most Blessed Father, who then passed it on to the Most Reverend Cardinal Aloisi Masella, as Secretary of the Sacred College of Cardinals of the Holy Roman Church for this year. II - ADDRESS OF THE SUPREME PONTIFF. VENERABLE BROTHERS. This College of Fathers, which sits in the hall in the Vatican, near the seat of the Supreme Pontiff, is truly to be considered a sacred Consistory, that most distinguished assembly which exists throughout the Catholic world; for in it, the Successor of Peter gradually co-opts those whom he desires to have as closer helpers and associates in the governance of the entire Church, which has been entrusted to him by the Divine Founder Himself. 13 - ACTA, Vol. IV, No. 4. - 1(5-4-19(52.

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis - Official Commentary. Indeed, this observance and this profound silence, applied to our domestic gathering, have instilled in the clergy and in the entire Christian people a certain anxious expectation of great things. Whatever the Consistory may bring, whether it be after months or years, it seems to present something particular, arising

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from the most serious events of human affairs, which in some way affect the life of the Catholic Church in every part of the world, and which now inspire either sadness and grief, or joyful and firm hope. This Consistory, which we celebrate today, has three particular and noteworthy aspects: first, that we will announce ten new Cardinals; second, that we will briefly reflect on the state of the Catholic Church in certain countries; and finally, that we will signify something new concerning the Sacred College of Cardinals. At the beginning of this assembly, we cannot help but declare to you, Venerable Brothers, and to our Family, our sadness, born from the pious memory of the members of your College, who, having been called to heavenly rewards, have left their colleagues at the side of the Common Father, and whose works they began, and which will continue to be carried out. Indeed, you will not have failed to notice that, at the beginning of Our Pontificate, We have appointed more Cardinals than ever before, led by the awareness of their new and very great burdens, which fall upon the governance of the Holy Church in these days. In fact, during these past three years, seventeen Cardinals have departed from this life, yielding to the laws of nature. And We, who are gathered here in this most distinguished assembly, as we today turn our confident minds to them, and recall their most excellent merits, the benefits they conferred in the performance of their respective duties, and their sweet, fraternal, and holy way of life; which have earned them the goodwill of all. O most beloved souls, perhaps each of us will one day follow you! But in the meantime, be our advocates with Christ Jesus, who, having first preceded us to the heavenly homeland, promised to all –

[*Latin ed. p. 195*]

Acta Ioannis PP. XXIII, 195, 1: "Ego vado ad parare vobis locum." Interea, vero, ex frequenti illa disquisitione, nos, ad mandatum divini Magistri, qui est resurrectio et vita omnium, tranquillitatem animi sumimus, ut vires nostras et curas nostras ad aedificationem corporis Christi impendam possimus. Sed aliae quaedam, et quae quidem graviores, licet ad sancte agendum aeque instigantes, causas affiliationis nobis, in hoc Consistorio sedentibus, afferuntur, ex condicione plurimorum hominum singulorum et non paucarum hominum communitatum, in universa fere terra; qui ex eo acerbitates et aegritudines capiunt, quod sibi per vim praecipuarum libertatum exercitatio minuitur, quae non minus cuilibet homini quam homini christiano debentur. Quam ob rem, a multis, a nimis multis regionibus orbis terrarum, ad Nos pervenunt gemitus hominum. Modo videmus vitam hominis alicubi vexari et exagitari, quod communes omnium utilitates aliae ad alias non componantur, neque, ut aequum est, temperantur; modo perturbamur, quod novae semper confligantur difficultates his populis, qui aut, post iter incertum et molestum emensum, iam in numerum civitatum, quae sui sunt iuris, aggregati sunt, aut vias vestigant, pacificas quidem, sed certas, quibus eodem perveniant; modo audimus a multis vehementer ex-

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peti, ut socialibus hominum necessitatibus et commodis mature planeque succurratur; cui rei efficiendae, viris et probis et honestis, stimulum fuerunt et sunt a Nobis editae Litterae Encyclicae, quibus initium Mater et Magistra. Quid vero de latissimis illis regionibus dicamus, ubi docetur et fere per vim suadetur, in caelis nullum esse lumen, nullam ibi esse originem ordinis rerum religiosarum et humanis maiorum, nullam supernae gratiae fontem; ubi pronuntiant ab hac dumtaxat terra — modo ex ea cum veteris tum novae exciantur vires, et ad terrestrem hanc hominum consortionem adhibeantur — posse sive singulis mortalibus sive universae humanae societati cum civili cultu prosperitatem et felicitatem provenire?

Io. 14, 2: "In my Father's house there are many mansions. If not, I would have told you."

Ibid. 11, 25.

Eph. 4, 12.

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis - Official Commentary.

Thenceforth, a certain turbulent storm arose, which wrought great devastation, especially in those places where, due to the obsolete and miserable condition of life, it came to pass that multitudes, whether by deceit or by force, readily submitted to a new servitude, seemingly only in appearance changed, for the sake of some uncertain and fleeting gain; and these same people gradually imbibed the opinion that everything in the administration of the goods of the Church should be placed.

Now, the evils that arose from this, and which have spread widely, certainly cause concern, lest all the sacred Prelates of the Catholic world, in the Vatican Council I, which will be held not long hence, may not be able to participate. As we have repeatedly pointed out, that most distinguished and authoritative assembly is especially concerned with seeking, as much as possible, unity in Christ for all, and with considering, in some measure, the mutual assistance of peoples and the most desired peace; and indeed, assemblies and conferences of Bishops, coming from all parts of the world for the purpose of this Council, can contribute not insignificantly to this.

However, what encounter can be imagined with men living in such lands, in which, as is known to all, the condition of affairs is extremely unfavorable, and the activity of life is hampered in many ways? With Bishops, we say, who, by reason of their apostolic office, are certainly pious and of strong spirit, and who are either still under custody, or have been exiled, or in some way are forbidden to perform their sacred duties? To these Venerable Brothers, who are certainly very dear to Us, and to the clergy and people entrusted to them, and finally to their most noble nations, where, nevertheless, the performance of pastoral duties is hindered, may Our words reach them again from this most extensive assembly, filled with

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sadness, with which we desire to comfort and strengthen their spirits.

However, the Divine Redeemer of the human race, who is always present with His help in Our labors for the holy Church, alleviates and eases the weight of these burdens for some, even with heavenly graces, so that the cares and sorrows that we daily endure, as if a voluntary affliction of the body, may be replaced by heavenly consolations. For, after having, with a sad heart, offered up the pious and venerable memory of My...

[*Latin ed. p. 197*]

The Acts of Pope John XXIII, page 197, record that we have presented the lives and functions of the Cardinals, and we have expressed the bitterness of our spirit concerning the sad events affecting the Catholic Church, whose freedom is, in some places, now suppressed and curtailed, either openly or secretly. Furthermore, two events occur which bring joy, and which are closely related to all members of your College.

III. THE CREATION AND PUBLICATION OF NEW CARDINALS.

The second event begins on this very day; it concerns ten new Venerable Brothers who are honored with the dignity of Cardinals, and who are appointed to take the place of those who, from this mortal life, have departed for heavenly glory, as we entirely believe. After this sacred ceremony, as is customary, within these seven days, we will place the newly elected Cardinals with the crimson biretta in the Clementine Hall, and then we will bring the Roman purple garment to them in the greatest temple of the Christian name. Since custom does not permit the announcement of the new Cardinals to follow immediately, it is therefore done so that, rather than recalling the lives of the elected men, their names may suggest piety, diligence, merits, and the hope of a new and more fervent zeal, which promises a wealth of excellent counsel, for the benefit of the Apostolic See, to the Successor of blessed Peter. He, indeed, guiding the ship of Peter, fulfills the command of Christ: "Into the deep" (Luke 5:4), and therefore, with all his mind and soul, he readily uses the resources that the members of the Sacred College offer him, to defend, increase, and promote the Apostolic cause. For whoever is an ecclesiastical man, and has already completed various and manifold labors and duties, is now adorned with the sacred purple, not so that he may look forward to rest from his cares, but so that he may undertake new endeavors; through which, responding to the divine providence, he ennobles his life in a certain special way, so that sometimes he may be granted heavenly rewards by God, and also, as history testifies, may flourish in the grateful memory of men.

[*Latin ed. p. 198*]

198 Acta Apostolicae Sedis - Official Commentary. Therefore, you have

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the names of those ten men whom we have judged worthy to be included in the College of Cardinals. These are: JOSEPH DA COSTA NUNES, Archbishop with the titular see of Odessus, Substitute Prefect of the Apostolic Treasury; JOHN PANICO, Archbishop with the titular see of Iustiniana Prima, and Apostolic Nuncio to Lusitania; HILDEBRAND ANTONIUTTI, Archbishop with the titular see of Synnadus in Phrygia, and Apostolic Nuncio to Spain; EPHRAIM FORNI, Archbishop with the titular see of Darnis, and Apostolic Nuncio to Belgium; JOHN LANDÁZURI RICKETTS, Archbishop of Limoges; GABRIEL ACACIUS COUSSA, Archbishop with the titular see of Hierapolis in Syria of the Melkite Rite, Substitute of the Congregation for the Oriental Church; RALPH SILVA HENRÍQUEZ, Archbishop of Saint James in Chile; LEO JOSEPH SUENENS, Archbishop of Mechelen-Brussels; MICHAEL BROWNE, Superior General of the Order of Preachers; JOACHIM ANSELM M. ALBAREDA, Prefect of the Vatican Apostolic Library. What do you think? And so, with the authority of Almighty God, and of the blessed Apostles Peter and Paul, and with Our own authority, We create and publicly proclaim the following Cardinals: From the Order of Priests: JOSEPH DA COSTA NUNES, JOHN PANICO, HILDEBRAND ANTONIUTTI, EPHRAIM FORNI, JOHN LANDÁZURI RICKETTS, GABRIEL ACACIUS COUSSA, RALPH SILVA HENRÍQUEZ, LEO JOSEPH SUENENS.

[*Latin ed. p. 199*]

Acts of Pope John XXIII, 199, from the Order of Deacons: MICHAEL BROWNE, JOACHIM ANSELM M. ALBAREDA. With the dispensations, derogations, and clauses necessary and opportune. In the name of the Father, and the Son, and the Holy Spirit. Amen.

IV - FOLLOWS THE ADDRESS OF THE SUPREME PONTIFF

To Venerable Brothers:

The co-option of these most distinguished men into your Senate, as we have already indicated, seems to foreshadow a prosperous outcome for that most important and worthy Congress, which is necessary for the consideration of the greatest events of the entire Church: the Vatican Council, whose beginning we have set for the eleventh day of next month, October, dedicated to the Maternity of the Virgin Mary.

Now, we have said that we will soon announce new Cardinals, and this is one of two events that will pertain most closely to your Sacred College this year, in which the vital and perennial strength of the Bride of Christ will be more readily brought to light.

Now, Venerable Brothers, receive freely this second announcement, by which a matter is revealed, which we also believe originates from good and prudent counsel. Indeed, we inform you that, on the nineteenth day of

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next month, April, namely, in commemoration of the Lord's Supper, certain Bishops will be consecrated as Cardinals, who, whether for a long time or recently, have been members of the Senate of the Roman Church, but who lack this dignity. This solemn rite will be performed on that very day, so that not only will the institution of the Christian priesthood be commemorated, but the institution itself will be renewed, with the fullness of grace and the apostolate conferred; and this will be done opportunely in the archbasilica of the Lateran, which is called the mother and head of all the Churches of the City and of the world.

We have revealed this plan to twelve Cardinals, to whom it pertains, and they have received it with a joyful spirit, according to Romans 1:5.

[*Latin ed. p. 200*]

The Acts of the Apostolic See – Official Commentary, number 200, have confirmed this, and moreover, they have expressed their gratitude to Us for the reason that We shall make them equal to their Colleges in this mystical and sacred matter, whether they are in the order of Bishops or in the order of Priests. This episcopal consecration, which certainly does not abrogate the threefold order of Bishops, Priests, and Deacons, which currently exists in the College of Cardinals, does not, likewise, change anything either with regard to the parts that are used in the sacred ceremonies, nor with regard to the particular distinctions traditionally handed down, nor with regard to their own proper functions. Furthermore, in no way does this apply to Suburbicarian Bishops, whose status and condition will be regulated by new and appropriate norms, which will soon be made public. Moreover, there are legitimate reasons why the episcopal dignity should be suitably conferred upon all Cardinals, Deacons excepted; if, above all, we consider the honor due to the Cardinals, because of their most serious duties, since they are the closest helpers of the Roman Pontiff in governing the entire Church. But history also suggests this. Indeed, from ancient times, the Suburbicarian Bishops, as well as the Priests and Deacons of this venerable City, were attached to the Lateran Basilica and other patriarchal basilicas, participating in the performance of the divine offices in the service of the holy, Catholic, and apostolic Church of the City of Rome. Venerable Brothers, how much joy and how much of a crown it is for Us to express to you, who have recently been admitted to the Sacred College, the sentiments of Our heart, which befit a father and a brother, since today we celebrate the feast of Saint Joseph, for a double reason: for with the sacred Baptism, we were cleansed, and the name of Saint Joseph was given to Us, whom we have always experienced as a most present patron; and furthermore, on this very day, thirty-seven years ago, that is, in the year nineteen hundred and twenty-five, in this venerable City, the episcopal dignity was conferred

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upon Us, in the church dedicated to Saint Charles.

[*Latin ed. p. 201*]

The Acts of Pope John XXIII, page 201, speak of the most sacred religion which we cherish. And we are not without paternal consolation when we know that eleven members of the Sacred College share the name of Saint Joseph, who has been appointed patron of the entire Church, and to whose special protection we have entrusted the upcoming Ecumenical Council. The Most Reverend Cardinal Dean, for his excellent service, declared the sentiments of your hearts with the most pleasing words, and, on this auspicious occasion, he conveyed to us the congratulations and wishes of the Sacred College. This mutual exchange of services, by which the members of this most esteemed family pray for each other's good and happiness, has this particular characteristic: it reflects in some way the image of that sweet and stable tranquility by which the Catholic Church is governed, and it is a most excellent encouragement to each of us to diligently pursue that good work in fulfilling those duties which Divine Providence has entrusted to us, for the benefit and growth of the Kingdom of Christ on earth. While we again greet you and offer our wishes for Christian prosperity, we impart to you, with all our heart in the Lord, the Apostolic Blessing. Finally, in order that the holy Church, following the most important event of the Second Vatican Council, may strive forward in every respect like a well-trained army, we are concerned about those dioceses which, in these recent months, have in some way been deprived of their pastor. Therefore, imploring the light of the Holy Spirit Paraclete from above, we announce and proclaim these bishops. V - APPOINTMENTS OF BISHOPS. The Supreme Pontiff has appointed the following bishops: To the Metropolitan Church of Florence, the Most Reverend Father Dom Hermenegild Florit, formerly the Archbishop ad titulo of Hierapolis in Syria. To the Metropolitan Church of Dubuque, the Most Reverend Father James Joseph Byrne, formerly the Bishop of Xylopolis. To the titular Archiepiscopal Church of Anchialus, the Most Reverend Father Hyacinth John Ambrose, formerly the Archbishop of Gorizia and Gradisca.

[*Latin ed. p. 202*]

Acts of the Apostolic See - Official Commentary 202. To the Titular Archbishop of the Euchaitena Church, His Excellency Father Boleslaus, of Venezuela. To His Excellency Father Joseph Kominek, who was already the Bishop titular of Vaga. To the Cathedral Church of Valencia, to Father Ali Lebrun Mora, who was already the Bishop of Maracay. To the Cathedral Church of Cajamarca, to His Excellency Father Joseph Anthony Dämmert Bellido, who was already the Bishop titular of Amathusium in Palestine. To the Titular Episcopal Church of Sebela, to His Excellency Father Oddon Bernacchia, who was hitherto the Bishop of Thermula. To the Titular

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Episcopal Church of Pharana, to Reverend Father Julius Barbetta, Canon of the Patriarchal Basilica of the Prince of the Apostles in the City. To the Titular Episcopal Church of Palmyra, to Reverend Father Alfred Bon tempi, Canon of the Patriarchal Basilica of Liberian and Rector of the Pontifical College of Nepomucene in the City. To the Titular Episcopal Church of Livias, to Reverend Father Francis Tortora, a member of the Order of the Minim Friars, parish priest of the church of St. Francis of Paula in the city of Palermo, whom the Prelate of "nullius" St. Lucy appointed. Then, the Most Blessed Father publicly announced, through Apostolic Letters sealed with lead, those renunciations which he had already accepted from himself: the Archbishop of Neapolitana, the exarchate having been elevated to an archdiocese, Asrate Mariam Yemmeru, who was already the Bishop of Urima and Apostolic Exarch of Asmara. Mocissenum, Gabriel Bukatko, who was already the Bishop of KriÅ¾evci, Coadjutor with right of succession to His Excellency Father Joseph Ujèic, Archbishop of Belgrade and Apostolic Administrator of Banat. Ranchiensem, Pius Kerketta. Mendoza, the diocese having been elevated to an archdiocese, Alfonsus Mariam Buteler, who was already the Bishop of that same diocese. Corrientes, the diocese having been elevated to an archdiocese, centin, who was already the Bishop of that same diocese. Franciscus Vi-

[*Latin ed. p. 203*]

Acts of Pope John XXIII, 203. At Monreale, Conrad Mingo, already Bishop of Trapani. At Santiago de Chile, Ralph Silva Henríquez, already Bishop of Valparaíso. At Siena, Ismaël Marium Castellano, already Archbishop of Rhodes. At Coutances (-Avranches), the Church having elected Peter Veuillot, already Bishop of Angers, as Coadjutor. (The seat was given to) His Most Reverend Eminence, Cardinal Peltin, Archbishop of Paris. At Nicopolis in Epirus, Joseph Strebler, already Archbishop of Lomé. At Dystis, the Church having elected Aemilius de Brigard Ortiz, already Bishop of Coracesius, as Coadjutor. At Munich and Freising, His Most Reverend Eminence, Cardinal Döpfner, already Bishop of Berlin. At Nicopolis near the Nestos River, Lawrence Joseph Shehan, already Bishop of Bridgeport, as Coadjutor with right of succession to the Most Reverend Father Francis P. Keough, Archbishop of Baltimore, to whom he has now succeeded. As Coadjutor with right of succession, His Most Reverend Eminence, Cardinal Arteaga and Betancourt, Archbishop of Saint Christopher of Havana, and Evelius Diaz et Cia, Archbishop of Petra in Palestine. At Boston, John Patrick Cody, already Bishop of Kansas City-Saint Joseph, as Coadjutor with right of succession to the Most Reverend Father Joseph Francis Rummel, Archbishop of New Orleans. At Amorianum, John C. Aloysius Marinoni, already Bishop of Pistoia and Apostolic Vicar of Asmara (Eritrean). At Philadelphia (Ukrainian), Ambrose Senyshyn, already Bishop of Stamford (Ukrainian). At Cardiff,

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John Murphy, already Bishop of Shrewsbury. At Cosenza, Dominic Picchinenna, runtinum. already Archbishop of Ache-.

[*Latin ed. p. 204*]

Acta Apostolicae Sedis - Official Commentary 204. Misthia, Renatus Grafiin, formerly Archbishop of Yaoundé. Stauropoline, Joseph William Mary Baeten, formerly Bishop of Breda. Yaoundé, John Baptist Zoa. Claudiopolis in Galicien, Church erected as an Archiepiscopal See. Emmanuel Clarizio, Apostolic Nuncio to the Islamic Republic of Pakistan. Justinopolitan in Galicien, Church erected as an Archiepiscopal See. Carmel Rocco, Apostolic Nuncio to the Republic of Bolivia. Abaritan, Church erected as an Archiepiscopal See. Charles Martin, Apostolic Nuncio to the Republic of Paraguay. Bindae, Church erected as an Archiepiscopal See. Caietan Alibrandi, Apostolic Nuncio to the Republic of Chile. Christopolitan, Church erected as an Archiepiscopal See. Saint Portalupi, Apostolic Nuncio to the Republics of Nicaragua and Honduras. Meverian, Church erected as an Archiepiscopal See. Ambrose Marchioni, Apostolic Nuncio to the Republics of Guatemala and El Salvador. Apollonia, Church erected as an Archiepiscopal See. Joseph Caprio, Apostolic Nuncio to China. Algiza, Church erected as an Archiepiscopal See. Mary Brini, Apostolic Delegate to Indochina. Zenopolis in Galicien, Church erected as an Archiepiscopal See. John Ferrofino, Apostolic Nuncio to the Republic of Haiti. Lerus, Church erected as an Archiepiscopal See. Aloysius Dadaglio, Apostolic Nuncio to the United States of Venezuela. Tusami, Church erected as an Archiepiscopal See. Guy dei Mestri, Apostolic Delegate to Eastern Africa.

[*Latin ed. p. 205*]

Acts of Pope John XXIII, page 205.

Gratiana, the Church, having been raised to the status of an Archdiocese for this occasion, appointed Felix Pirozzi, Apostolic Delegate to the Island of Madagascar.

Serrae, in the Proconsular region, the Church, having been raised to the status of an Archdiocese for this occasion, appointed Xaverius Zupi, Apostolic Delegate to Korea.

Taranto, in Numidia, the Church, having been raised to the status of an Archdiocese for this occasion, appointed Anthony Pinci.

Xanthus, the Church, having been raised to the status of an Archdiocese for this occasion, appointed Brunon Heim, Apostolic Delegate to Scandinavia.

Malines-Brussels, Leon Joseph Suenens, already a Bishop, of Isinda.

Acheruntus, Conrad Ursi, already a Bishop of Nerita.

Albi, Claudius Dupuy, already a Bishop of Selije.

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Serrae, in Macedonia, Aloysius Joseph Kerkhofs, already a Bishop of Liège.

Durango, Anthony López Aviña, already a Bishop of Zacatecas.

Saint Paul of Minnesota, Leon Binz, already an Archbishop of Dubuque.

Laibach, the diocese having been raised to the status of an Archdiocese, appointed Anthony Vovk, already a Bishop of the same diocese.

Arcis Lamy, the diocese having been raised to the status of an Archdiocese, appointed Paul Dalmais, already a Bishop of the same diocese.

Taranto, Villelm Motolese, already a Bishop of Eutyme.

Nicopolis, near the Nestus, appointed John Gordon, Apostolic Delegate to Thailand and the Malay Peninsula.

Methymnae, Emmanuel Nunes Gabriel, already a Bishop of Maiali, Coadjutor with right of succession to the Most Reverend Father Moses Alves de Pinho, Archbishop of Luanda.

Saint Francis in California, Joseph Thomas McGucken, already a Bishop of Sacramento.

Atlanta, the diocese having been raised to the status of an Archdiocese, appointed Paul J. Hallinan, already a Bishop of Carolus.

[*Latin ed. p. 206*]

Acts of the Apostolic See - Official Commentary

BISHOPS:

Mastaurensem in Asia, Edward Muszynski, Auxiliary to the Most Reverend Czeslaw Kaczmarek, Bishop of Kielce.

Barenum in Hellesponto, Valentinus Wójcik, Auxiliary to the Most Reverend Ioannis Cantu Lorek, Bishop of Sandomierz.

Gibbensem, Alfonsus Verwimp, formerly Bishop of Kisantu.

Sozopolitanum in Haemimonto, Franciscus Carroll, Apostolic Vicar of Monrovia.

Adigratensem, newly erected diocese, Hailé Mariam Cahsay, formerly Bishop of Sozusa in Libya and Apostolic Exarch of Neanthopolis.

Asmarensem, newly erected diocese, Franciscus Abraha.

Arcis Portal, newly erected diocese, Vincentius Me Cauley.

MyitJcynaënsem, newly erected diocese, Ioannes Iacobus Howe.

Promensem, newly erected diocese, Thomas Albertus Newman.

Parlaitanum, Willelm Zephyrinus Gomes, Auxiliary to the Most Eminent Valeriani S. R. E. Cardinalis Gracias, Archbishop of Bombay.

Larandensem, Valphridus Teixeirá Vieira, Auxiliary to the Most Eminent Augusti Alvari S. R. E. Cardinalis da Silva, Archbishop of S. Salvator in Brasilia.

Bagensem, newly erected diocese, Iosephus Gomes.

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Vallipolitanum, newly erected diocese, Carolus Quintero Arce.

Bivoriensem, newly erected diocese, Michael González Ibarra.

Hsinchuensem, newly erected diocese, Petrus Pao-Zin Tou.

Kaohsiungensem, newly erected diocese, Iosephus Cheng Tien-Siang.

Tainanensem, newly erected diocese, Stanislaus Lokuang.

Niameyensem, newly erected diocese, Hippolytus Berlier.

Taunggyensem, newly erected diocese, Ioannes Baptista Gobbato.

Tunguensem, Sebastianus Shwe-Yauk.

[*Latin ed. p. 207*]

Acts of Pope John XXIII, 207. Appointed Villelmum Bosetti, already Bishop of Hippo Diarrhytus. Nicotriensem Erizenum, and Tropiensem, Octavium Iosephum Pasquet, already Bonfiglioli, Bishop of SÃ©ez, recently deceased. Sagiensem, Andream Pioger, already Bishop of Tremithus. Centumfocensem, Alfredum Müller et San Martín, already Bishop of Ana. Girardotensem, Cyrum Alfonsum Gómez. Antiochenum ad Meandrum, Felicem Guillet, already Bishop of Pamiers (-Couserans-Mirepoix). Arsinoënsem in Cypro, Angelum Cuniberti, Apostolic Vicar of Florencia. Balburensem, Gervasium Nkalanga, Auxiliary to the Most Reverend Laurem S. R. E. Cardinal Rugambwa, Bishop of Bukoba. Abilenum in Palaestina, Caesarem Gatimo, Auxiliary to the Most Reverend Caroli M. Cavallera, Bishop of Nyeri. Athyrensem, Ludovicum Nganga, Auxiliary to the Most Reverend Francisci Van de Bergh, Bishop of Lisala. Arcadiensem, Iosephum Almici, Auxiliary to the Most Reverend Hyacinthi Tredici, Archbishop-Bishop of Brixia. Bladiensem, Ioannem Mazur, Auxiliary to the Most Reverend Petri Kalwa, Bishop of Lublin. Bosetanum, Erasmum Hinojosa, Coadjutor with right of succession to the Most Reverend Caroli Alberti Arce Masías, Bishop of Piura. Gandybensem, Geraldum Franciscum O'Keefe, Auxiliary to the Most Reverend Villelmi O'Brady, Archbishop of Saint Paul of Minnesota, recently deceased. Selensem, Calogerum Lauricella, Auxiliary to the Most Reverend Ioannis Baptistae Peruzzo, Archbishop-Bishop of Agrigento. Drepanensem, Franciscum Ricceri, Prelate "nullius" of Saint Lucy, already Bishop of Coelen.

[*Latin ed. p. 208*]

Acta Apostolicae Sedis - Official Commentary

Sintang, a diocese newly erected, Lambert van Kessel.

Port Harcourt, a diocese newly erected, Godfrey Okoye.

Campagna, Iolanthe Nuzzi, already Bishop of Emmaus.

Valparaíso, retaining the title of Archbishop *ad personam*, Aemilius Tagle Covarrubias, already Archbishop of Nicopolis ad Nestum.

Tula, a diocese newly erected, Joseph de Jesús Sahagún de la Parra.

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Prusias ad Hypium, Joseph Salazar López, Coadjutor or Auxiliary to the Most Reverend Father Joseph Gabriel Anaya et Diez de Bonilla, Bishop of Zamora in Mexico.

Lugo in Hispania, Anthony Ona de Echave, already Bishop of Dystis.

Coadjutor to him by right of succession is the Most Reverend Father John Joseph Swint, Archbishop-Bishop of Vhelixgen, Joseph II. Hodges, Bishop of Rusadita.

Afogados da Ingazeira, Francis Austrégesilo Mesquita.

Catula, Peter N. Bantigue, Auxiliary to the Most Reverend and Eminent Rufmi J. S. R. E. Cardinal Santos, Archbishop of Manila.

Felbesiano, Valmore Batu Wichrowski, already Bishop of Neo Iguassu, Auxiliary to the Most Reverend Father Aloysius Victor Sartori, Bishop of S. Maria.

Irenopolitanum in Cilicia, Caietan Michetti, Auxiliary to the Most Reverend Father Norbert Perini, Archbishop of Firman.

Laoag, a diocese newly erected, Anthony Mabutas et Lloren.

Coen, Paul Nordhues, Auxiliary to the Most Reverend Father Lawrence Jaeger, Archbishop of Paderborn.

Andrapenum, John F. Whealon, Auxiliary to the Most Reverend Father Edward Francis Hoban, Archbishop-Bishop of Cleveland.

Bururi, a diocese newly erected, Joseph Martin, already Bishop of Ngozi.

Thuburbo Minus, William I. McNaughton, the first Apostolic Vicar of Incheon.

[*Latin ed. p. 209*]

Acts of Pope John XXIII, 209: Jataí, Benedict Dominic Coscia. Emmaüs, Charles Maccari. Avellaneda, a newly established diocese, Aemilius Anthony Di Pasquo, who was already Bishop of St. Louis in Argentina. Franciscopolis, a newly established diocese, Peter Lira, who was already Bishop of Tenedus. Foromartín, a newly established diocese, Emmanuel Menéndez, who was already Bishop of Diospolis Superior. Fororafael, a newly established diocese, Ralph Primatesta, who was already Bishop of Tanaita. Anatuyá, a newly established diocese, George Gottau. Foro Concordia, a newly established diocese, Richard Rosch. Goyán, a newly established diocese, Albert Devoto. Neuquén, a newly established diocese, James Francis, newly appointed to the diocese; Francis De Nevares. Novorán, established by Cruz Muguerza. Rafaela, a newly established diocese, Vincent Zazpe. Rivogalla, a newly established diocese, Mauritius Eugene Magliano. Leopoldina, Gerard Ferreira Reis. Gedamús, George J. Gottwald, Auxiliary to the Most Reverend and Most Excellent Lord, Pope Joseph Elmer, Cardinal Ritter, Archbishop of St. Louis. Kisantu, Peter Kimbondo, who was already Bishop of Sebela. Popohaba, a newly established diocese, Peter Bouckaert. Mbalmayo, a newly established

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diocese, Paul Etoga, who was already Bishop of Cyparissia. Cataquas, Alexander Mbuka-Nzundu, Auxiliary to the Most Reverend Andrea Lefebvre, Bishop of Kikwit. Denpara, a newly established diocese, Paul Sani. 14 - ACTA, vol. I, V, n. 4. — April 16, 1962.

[*Latin ed. p. 210*]

Acts of the Apostolic See - Official Commentary 210. Butaënsem, James Mbali. Jerichuntinum, Philip Pocci, Auxiliary to the Most Reverend Cardinal Vicar of the City. Tenedus, John Canestri, Auxiliary to the Most Reverend Cardinal Vicar of the City. Uthina, Joseph Vairo. Diospolitanum Superior, Nemesio Rivera Meza, now Bishop of Cajamarca. Rosario, William Bolatti, now Bishop of Limata. Santiago del Estero, Emmanuel Tato, now Bishop of Aulon. San Luis, Charles Mary Cafferata, now Bishop of Kherson in Europe. Bonusta, John Gugic, Auxiliary to the Most Reverend Paul Butorac, Bishop of Ragusa. Danaben, Aloysius Mena Arroyo, Coadjutor, also "assigned to the See," of the Most Reverend Anthony Guizar Valencia, Archbishop of Chihuahua. Sibenicensem, Joseph Arneric. Matanzensem, Joseph Maximin Eusebius Domínguez and Rodríguez, now Bishop of Caecira. From Tanjung-Karang, a newly established diocese, Albert Hermelink. Stectorenum, Peter Guichet, Apostolic Vicar of the Gilbertine Islands. Orvieto, Virginio Dondeo, now Bishop of Aliphan. Mulia, Vidonen Riobé, Coadjutor with right of succession to the Most Reverend Robert Picard de la Vacquerie, Bishop of Orleans. Acropolitanum, Renato Kérautret, Coadjutor with right of succession to the Most Reverend John Baptist Mégnin, Bishop of Angoulême. Tanaitanum, Augustine Herrera, now Bishop of Santiago del Estero, Coadjutor, also "assigned to the See," of the Most Reverend Henry Muhn, Bishop of Jujuy.

[*Latin ed. p. 211*]

Acts of Pope John XXIII, 211. Dices, Anthony Rossi, Auxiliary to the Most Reverend Father Zenobius Lawrence Guilland, Archbishop of ParanÃ¡. Gaeciritanum, Mark Gregory McGrath, Auxiliary to the Most Reverend Father Francis Beckmann, Archbishop of PanamÃ¡. Rubrubaculensem, a diocese newly erected, Robert E. Tracy, formerly Bishop of Sergentza. Ghersonesitanum in Europe, Philip James Benitez Avalos, Auxiliary to the Most Reverend Father John Joseph Hannibal Mena Porta, Archbishop of the Most Holy Assumption. Limatensem, Lawrence Graziano, Auxiliary to the Most Reverend Father Benjamin Barrera and Reyes, Bishop of Santa Ana. Pluviensem, a diocese newly erected, Roman Arrieta. Stanfordensem Ucrainorum, Joseph Schmondiuk, formerly Bishop of Zeugma in Syria. Hermonthitanum, Augustine Eugene Hornyak, Auxiliary to the Most Reverend Father William S.R.E. Cardinal Godfrey, Archbishop of Westminster and Apostolic Exarch for the faithful Ukrainians in England. Sebastopolitanum in Thrace, Berolinensem, Alfred

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Andrew Bengsch, formerly Bishop of Tubia. Niciotanum, Peter Rogan, formerly Bishop of BuÃ©a. Fertiliensem, a diocese newly erected, Almir Marques Ferreira, formerly Bishop of Arindela. Macaonensem, Paul Joseph Tavares. Ruhengeriensem, Joseph Sibomana. Ngoziensem, Andrew Makarakiza. Gapitoliensem, Joseph Leon Roias Chaparro, Coadjutor with right of succession to the Most Reverend Father Anthony Ignatius Camargo, Bishop of Trujillo in Venezuela, whom he has now succeeded. Arindelensem, Anthony Ribeiro de Oliveira, Auxiliary to the Most Reverend Father Ferdinand Gomes dos Santos, Archbishop of GoiÃ¢nia.

[*Latin ed. p. 212*]

Acts of the Apostolic See - Official Commentary 212. Aliphanum, Raphael Pellecchia, already Bishop of Amisenum. Ikelaënsem, newly erected diocese, Joseph Weigl. Astridaënsem, newly erected diocese, John Baptist Gahamanyi. Apamiensem, Mauritius Rigaud. Berenicensem, Anthony Hofmann, Coadjutor with right of succession to the Most Reverend Father Conrad Landersdorfer, Bishop of Passau. Bridgeportensem, Walter William Curtis, already Bishop of Bisica. Bisicensem, Francis E. Hyland, already Bishop of Atlanta. Iguatuvinum, newly erected diocese, Joseph Maur Ramalho de Alarcón Santiago. Bogorensem, newly erected diocese, Nicholas Geise. Padangensem, newly erected diocese, Raymond Caesar Bergamin. Hadrianopolitanum, Angel Prinetto, Vicar of the Apostolic Administration of Lauretana. Curubitanum, Paul Grégoire, Auxiliary to the Most Reverend Father Paul Emile, Cardinal Léger, Archbishop of Marianopolitana. Aggaritanum, Joseph Louis Buchkremer, Auxiliary to the Most Reverend Father John Pohlschneider, Bishop of Aquisgranensis. Aëtensem, John William Mary Bluyssen, Auxiliary to the Most Reverend Father William Mary Bekkers, Bishop of Buscoducensis. Angelimum, newly erected diocese, Thomas Joseph Drury. Ambladensem, Heldon Bernard Schuster, Auxiliary to the Most Reverend Father William Joseph Condón, Bishop of Great-Ormensis. Gergitmum, Aloysius Oldani, Auxiliary to the Most Reverend Father John Baptist, Cardinal Montini, Archbishop of Mediolanensis. Acrassiotmum, Leopold L. Arcaira, Auxiliary to the Most Reverend Father Aloysius dei Rosario, Archbishop of Zamboangensis. Canensem, Most Blessed Stephen Tinivella, already Bishop of Diana, Coadjutor to the Most Reverend Father Mauritius, Cardinal Fossati, Archbishop of Taurinensis.

[*Latin ed. p. 213*]

Acts of Pope John XXIII, 213. Masaka, Hadriaimm Ddungu. Tubia, Theophilum Mbemba, Coadjutor to the Most Reverend Michael Bernard, Archbishop of Brazzaville. Anineta, Paulum Latusek, Auxiliary Bishop, for the Archdiocese of Gnesen, under the Most Reverend Stephen, Cardinal of the Holy Roman Church, Archbishop of Gnesen and Warsaw. Abbiritan,

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Ioannem Oblak, Auxiliary Bishop, for the Archdiocese of Gnesen, under the Most Reverend Stephen, Cardinal of the Holy Roman Church, Archbishop of Gnesen and Warsaw. Abaradira, Ioannem Wosinski. Pastopolitan, Georgium Albertum Giraldo Restrepo, already Bishop of Garriana. Hadrianotheraeum, Bronislaum Dabrowski, Auxiliary Bishop, for the Archdiocese of Warsaw, under the Most Reverend Stephen, Cardinal of the Holy Roman Church, Archbishop of Gnesen and Warsaw. Blaundenium, Victorem Ioannem Perrin, already Bishop of Arras (-Boulogne-Saint-Omer). Arnaetan, Aloisium Robin, already Bishop of Blois. Diana, Aldum Forzoni, already Bishop of Gravina and Montepeloso. Altiburis, Geraldum E. Carter, Auxiliary Bishop to the Most Reverend John Christopher Cody, Bishop of London. Gyparissien, Gregorium Garavito, Auxiliary Bishop to the Most Reverend Francis Joseph Bruls, Apostolic Vicar of Villavicencio. Arsennaritan, Augustinum Jauffrès, already Bishop of Tarantasien. Meaux, Iacobum Eugenium Aloisium Ménager, already Bishop of Antioch in Syria. Cariana, Carolum Alexandrum Salatka, Auxiliary Bishop to the Most Reverend Allen James Babcock, Bishop of Grand Rapids. Leopolitan, Ernestum L. Unterkoefler, Auxiliary Bishop to the Most Reverend John I. Russell, Bishop of the Catholic Diocese of Richmond.

[*Latin ed. p. 214*]

Acta Apostolicae Sedis - Official Commentary 214.

Angers, Henricum Mazérat, already Bishop of Foro Juliense-Tolon.

Malolos, newly erected diocese, Emmanuelem P. Dei Rosario, already Bishop of Calbayog.

Immens, newly erected diocese, Artemium G. Casas.

Garriana, Eccher. And the "nullius" Prelature of Aiquile, Hyacinthum Bononiensem, Antonium Caillot, Coadjutor with right of succession to the Most Reverend Father Alphonso Pauli Desiderati Gaudron, Bishop of Ebroicensis.

Neo-Iguaçu, sensem.

Honoratum Piazera, already Bishop of Termes.

Arras (-Boulogne-Saint-Omer), Gerardum Huyghe.

Oita, newly erected diocese, Petrum Saburo Hirata.

Arcis, Archambault, newly erected diocese, Henricum Veniat.

Augurus, Michaelem Darmancier, Apostolic Vicar of the Islands of Vallis and Futuna.

Thignica, Iacobum Komba, Auxiliary to the Most Reverend Father Hermann Eberhardi Spiess, Abbot "nullius" of Peramihoënsis.

Thenit, Paulum Ghizzoni, Auxiliary to the Most Reverend Father Humbert Malchiodi, Archbishop-Bishop of Piacenza.

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Canalopolis, newly erected diocese, Orestem Iacobum Nuti, already Bishop of Melo.

Melo, Robertum Caceres.

Gravina and Montepeloso, Iosephum Vairo, already Bishop of Uthina.

Aqua Alba in Byzacena, Amabilem Chassaigne, already Bishop of Tulle.

Tulle, Marcellum Lefebvre, already Archbishop of Dakar, retaining the Archbishopric title for the person.

Antioch, the Lesser, Andream Charles de la Brousse, Coadjutor with right of succession to the Most Reverend Father Villelmus Sembel, Bishop of Dijon.

[*Latin ed. p. 215*]

Acts of Pope John XXIII, 215, Kansas City: Saint Joseph, Charles Hermann Helmsing, formerly Bishop of Campifontis-Girardeau. Santander, Eugene Beitia Aldazabal, formerly Bishop of Tamiathita. Quercopolis, a newly established diocese, Floyd Laurent Begin, formerly Bishop of Salem. Santa Rosa in California, a newly established diocese, Leon T. Maher. Stockton, a newly established diocese, Hugh Aloysius Donohoe, formerly Bishop of Taia. Isinda and the "nullius" Prefecture of Tagamnu, a newly established Prefecture, Joseph William Regan. Los Angeles, a newly established diocese, Aloysius Lorscheider. Saint Dominic of July 9, Anthony Quarracino. Jacarezinho, Peter Pilipak. Apollonis, Rudolph das Merces de Oliveira Pena, formerly Bishop of Valentim in Brazil. Tamiathita, Marcus Caliaro, Auxiliary Bishop of Sabina and Mandel. Saint Christopher of Laguna, Aloysius Gascon Franco. Coadjutor with right of succession to the Most Reverend Joseph Maria Alcaráz and Alenda, Bishop of Pacensis, Dorotheus Fernández and Fernández, Bishop of Castabala. Ausafa, Mauritius Paul Rousseau, formerly Bishop of Valleguidon. Nerito, Anthony Rosary Mennonna, formerly Bishop of Murano. Oreus, Ildephonsus Mary Joseph Sansierra, Auxiliary Bishop to the Most Reverend Audini Rodríguez and Olmos, Archbishop of Saint John of Cuyo. Eutyme, John de Cambourg, Auxiliary Bishop to the Eminence Joseph S.R.E. Cardinal Lefebvre, Archbishop of Bourges. Makeni, a newly established diocese, August Azzolini.

[*Latin ed. p. 216*]

Acts of the Apostolic See - Official Commentary 216 BISHOPS ((OF NULLIUS)) HumaitÃ¡, newly erected Prefecture, Joseph Domitrovitsch, formerly Bishop of Podalia, recently deceased. Qerontopolis, newly erected Prefecture, Hugh Gerbermann. Oviedo, newly erected Prefecture, Jerome Pechillo. Raymond, newly erected Prefecture, Amadeus González Ferreiros. Furthermore, the Supreme Pontiff declared that he had confirmed the canonically made elections in the Synod of Melkite Bishops: Most Reverend Father Dominic Toutoundji, Archbishop of Hemese of the

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Melkites, to the Metropolitan Church of Alep of the Melkites; Most Reverend Father Anthony Parage, Archbishop titular of Laodicea of the Melkites, to the Archiepiscopal titular Church of Tamiatha of the Melkites; Reverend Father Paul Achkar to the Archiepiscopal Church of Laodicea in Syria of the Melkites; Reverend Father Gabriel Abou-Sada to the Archiepiscopal Church of Caesarea in Palestine of the Melkites; Reverend Father Neophitus Edelby to the Archiepiscopal Church of Edessa in Osrhoene of the Melkites; Reverend Father John Bassoul to the Archiepiscopal Church of Hemese of the Melkites; and Reverend Father Augustine Farah to the Cathedral Church of Tripoli of the Melkites. Moreover, he also confirmed the canonically made election, in the Synod of Maronite Bishops, of Reverend Nasrallah Sfeir to the Episcopal titular Church of Tarsus of the Maronites. Then, the Reverend Cardinal Urban, having relinquished the title of Saint Prisca, accepted the title of Saint Mark. VI - REQUESTS FOR PALLIA Subsequently, in person, requests for the sacred Pallia were made for the Metropolitan Churches: Monreale, Most Reverend Conrad Mingo; AcherunUna, Most Reverend Conrad Ursi; Benevento (by succession), Most Reverend Raphael Calabria; Florence, Most Reverend Hermenegildus Florit. Through a proxy, the request for the Pallia for the Metropolitan Churches of Neanthopolis (newly erected), Ranchi, Mendoza (by elevation of the See), Corrientes (by elevation of the See), Siena, Philadelphia, Santo Domingo, Ucrainorum, Cardiff, Yaoundé, Aix (by succession), Durango, Saint Paul of Min, Arcis Lamy (by elevation of the See), Taranto, and Baltimore.

[*Latin ed. p. 217*]

Acts of Pope John XXIII, 217 (by succession), San Francisco in California, Atlanta (by elevation of the See), Dubuque; also for the Archdiocesan See of Laibach (by elevation of the See).

II PUBLIC CONSISTORY: The public Consistory was held on Thursday, the twentieth day of the month of March, in the year 1962, in the Basilica of the Vatican. In this Consistory, the Supreme Pontiff, John XXIII, solemnly conferred the red biretta upon eight Most Reverend and Venerable Cardinals, who had been created in the Secret Consistory on the preceding Tuesday, namely: JOSEPH DA COSTA NUNES, EPHRAIM FORNI, JOHN LANDÁZURI RICKETTS, GABRIEL ACACIO COUSSA, RALPH SILVA HENRÍQUEZ, LEON JOSEPH SUENENS, MICHAEL BROWNE, and JOACHIM ANSELMO M. ALBAREDA. Meanwhile, through the Advocates of the Sacred Consistory, the causes of the Servants of God, Joseph Freinademets, a priest of the Society of the Divine Word, and Father Damiani da Venster, of the Congregation of the Sacred Hearts of Jesus and Mary, were presented.

III SECRET CONSISTORY: Following the public Consistory in the Basilica of the Vatican, a secret Consistory was held on the same day in the

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Consistory Hall of the Apostolic Palace of the Vatican, in which the Most Blessed Father, as is customary, spoke to the aforementioned new Cardinals. Then, he proposed the following Sees.

[*Latin ed. p. 218*]

Acts of the Apostolic See - Official Commentary 218 I - APPOINTMENT OF CHURCH LEADERS. To the Metropolitan Church of Turritanae, the Most Reverend Father Paul [Carta] has been appointed, formerly Bishop of Fodiana. To the Titular Episcopal See of Aezanita, the Most Reverend Father Caietan. To the Titular Episcopal See of Capitolias, Father Thurler, formerly Bishop of Xapecoënse, who has been appointed Coadjutor with the right of succession to the Most Reverend Father Joseph Charles de Aguirre, Bishop of Sorocaba. To the Cathedral Church of Calbayog, the Reverend Father Cyprian Urgel Villahermosa, Apostolic Protonotary "ad instar," parish priest of the Cathedral Church and General Vicar of the diocese of Palensis. To the Cathedral Church of Bredana, the Reverend Father Gerard Henry De Vet, director of the Catholic Action and Social Works in the diocese of Bredana.

II - PUBLIC ANNOUNCEMENT AND ASSIGNMENT OF TITLES. Then, the Blessed Father opened his mouth, so that the newly created Cardinals might, in Consistories, Congregations, and other functions, exercise their cardinalatial duties, and he presented rings to each of them, assigning the following titles:

JOSEPH DA COSTA NUNES, Title of the Precious Cross in Jerusalem.

EPHRAIM FORNI, Title of Maria de Aracoeli.

GABRIEL ACACIO COUSSA, Title of Athanasius.

RADULPHO HENRÍQUEZ, Title of Bernard ad Thermas.

LEON JOSEPH SUENENS, Title of Peter ad Vinulus.

MICHAEL BROWN, Diaconate of Paul the Apostle in Arenula.

IOACHIM ANSELM ALBAREDA, Diaconate of Saint Apollinaris.

III - REQUEST FOR THE SACRED PALLIUM. Afterwards, personally, the following requested the sacred Pallium for their Metropolitan Churches:

The Title of Saint James in Chile, the Most Reverend and Venerable Lord Radulphus S. R. E. Cardinal Silva Henríquez;

The Title of Malines-Brussels, the Most Reverend and Venerable Lord...

[*Latin ed. p. 219*]

Acts of Pope John XXIII, 219: Leo Joseph, Cardinal of the Holy Roman Church, Suenens; also, for the Cathedral Church of Puteolana (formerly by privilege), Most Reverend Lord Alphonse, Cardinal of the Holy Roman Church, Castaldo; furthermore, for the Archiepiscopal See of Gosentina, Most Reverend Father Dominicus Picchinenna; for the Episcopal See (by

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succession) of Arretina, Most Reverend Father Telesphorus John Cioli. Most Reverend Lord Paul, Cardinal Marella, acting in the name of Most Reverend Lord Julius, Cardinal Döpfner, requested the sacred Pallium for the Metropolitan Churches united with Munich and Freising. Through a representative, the request for the Pallium was made for the Metropolitan Church of Turritana.

ADDRESS I: Given after the diligent labors of the fifth session of the Central Commission for preparing the Second Vatican Ecumenical Council.

* Venerable Brothers and beloved sons, We greet you with words that foretell good things, even as the end is placed upon this fifth session of the Supreme Council, convened for the purpose of preparing the Second Vatican Ecumenical Council. The entrance of the Mass of the Lord's Day of the fourth week of Lent, called "Laetare," clearly and thoroughly suggests to Us. The Mass of the Lord's Day of the third week of the holy Advent began with "Gaudete," by which the joys of Bethlehem were foretold. How much sweetness do these preliminary feasts exude, which join together the Nativity of the Lord and the Paschal solemnities! Although We were held back by the burdensome admissions that We made on the last days, We are certainly not prevented from happily and attentively pursuing the excellent and important common studies that you have presented, in order to prepare those things which will be the living matter for reducing to exact forms of doctrine, and which will provide prescriptions for ecclesiastical discipline. Both of these will be of great use, so that the judgment of the Holy Catholic Church may shine forth in believing and thinking, so that its life and action may flourish, as matters pertaining to the religious conviction of all its sons demand.

* April 3, 1962.

[*Latin ed. p. 220*]

220 Acta Apostolicae Sedis - An Official Commentary on Various Discussions, which we have held with many of you, with pious delight, we have perceived lively, yet tranquil, and mutually respectful discussions on matters pertaining to doctrine and the practice of life. These diverse topics, examined with a perspective and understanding that distinguishes the character of various nations, and modified by the individual's temperament and experience, provide a variety of judgments worthy of great consideration. A discussion conducted in a calm and orderly manner undoubtedly leads to results that will be proven. Indeed, it will come to pass that, when the Ecumenical Council has solemnly declared its position, a consensus among the prelates will readily be achieved, and it will be accepted by all. Three topics were brought before you for discussion, with the reports prepared by the presidents of the individual commissions in advance, for the sake of clarity: the Sacred Liturgy, Catholic Missions, matters to be printed, and spectacles. These topics have been continuously addressed

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by the Church's teaching; and the questions concern matters that require entirely new approaches and solutions, adapted to the new means of social communication. The Church in no way hinders or impedes the progress and development of doctrines and arts; on the contrary, it promotes them, and provides a path by which recent artistic innovations can contribute to those things that pertain not only to the body, but also to the soul, so that, indeed, the cultivation of the mind and the prosperity of civil society may increase; but with the condition that spiritual goods and moral integrity suffer no detriment. In this our age, the studies of learned men are more devoted to the Sacred Liturgy than in past times. This greatly aids the efforts of all those who, fully observing the norms given by the Church on this matter, especially through Encyclical Letters such as "Mediator Dei" and other important documents of the Roman Pontiffs, strive to achieve commendable results, so that the sacred rites may be restored to their original splendor, and may more vividly awaken the faithful to foster sincere piety, and lead them to the sanctity of evangelical perfection. Furthermore, questions pertaining to the missionary endeavor draw our attention to our daily concerns and anxieties; nor less do they occupy us, as we strive to properly train young men who are divinely called to the priesthood, and to promote the flourishing growth of seminaries and religious houses.

[*Latin ed. p. 221*]

Acta Ioannis PP. XXIII 221. Quod autem Missiones Catholicae in tristissimis versantur condicionibus apud multas Nationes, in quibus rerum socialium ac politicarum perturbationes Evangelii praeconum opera, haud ita pridem spei plena omnino fere labefactaverunt, hoc, dicimus, summo Nos afficit dolore, qui nonnisi fusis ad Deum precibus allevari potest. Ea denique, quae ad scripta typis edenda atque ad spectacula attinent, etsi graves struunt animis nostris sollicitudines, suavem tamen spem foveri iubent. Omnes enim norunt quanta virtute quantoque momento haec polleant inventa et praesidia socialis communicationis; itidem nemo ignorat, quanta haec efficacitate animos permoveant, adulescentium praesertim, quorum nondum confirmata ingenia maioribus obiciuntur periculis. Quam ob rem, id sane postulat, ut patres matresque familias et civiles magistratus id genus instrumentis attente invigilent; id pariter requirit, ut qui ea moderantur, ii exquisita morum conscientia summaque prudentia praediti sint; ut denique omnes, qui ipsis utuntur, in primis parentes atque praeceptores caute et considerate id faciant. Nobis in animo non est, ea iterum tractanda sumere, quae Decessores Nostri, hac super provincia edocuerunt: meminisse saltem iuvabit binas Encyclicas illas Litteras, alteras verbis « Vigilanti cura », alteras « Miranda prorsus » incipientes; Nostrarum quoque orationum mentionem facere Nobis liceat, quas ad diurnarios scriptores, non una data occasione, habuimus. Haec omnia Ecclesiae Sanctae maternam curam trepidamque

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exspectationem plane ostendunt, quibus hodiernae vitae adiuncta ipsa prosequitur. Celebrandi Concilii Patres cogitationes convertent ad hasce omnes maximi ponderis quaestiones, atque ad alias quoque plurimas, quae iam pertractatae sunt, vel in proximis coetibus pertractabuntur; id autem agentes, non modo res omnes penitus illustrabunt, Ecclesiae vitam atque mandatum spectantes, verum etiam normas legesque dabunt, quae ad pastorale ministerium maiore cum efficacitate et fructu exsequendum prosint, atque nostrae aetatis hominibus, praesentium rerum varietate nimis quam aequum sit vel captis vel anxiis, graviore auctoritate persuadeant, ut animorum suorum profectui magis magisque consulant. Haec omnia igitur causa sunt, cur sive de peractorum adhuc studiorum prospero successu, sive de apto rerum exitu, quem iam conspicere licet, admodum laetemur; pariterque suadent, ut Divino Paraclito ex imo pectore maximas grates agamus, Qui suo nos lumine ac munimine.

Acta of Pope John XXIII 221. That the Catholic Missions are in most grievous circumstances among many nations, in which social and political upheavals have, not long ago, almost completely undermined the hope of the preaching of the Gospel, this, we say, deeply grieves Us, and can only be alleviated by fervent prayers offered to God. Furthermore, those matters which pertain to the publication of writings and to spectacles, although they cause grave anxieties in our hearts, nevertheless inspire a sweet hope. For all know how powerful and how important these inventions and means of social communication can be; likewise, no one is ignorant of how effectively they can move hearts, especially those of young people, whose minds are not yet firm and are exposed to dangers. Therefore, it is certainly necessary that fathers and mothers of families, and civil magistrates, carefully oversee these kinds of instruments; it also requires that those who manage them be endowed with a refined sense of morality and the utmost prudence; and finally, that all who use them, especially parents and teachers, do so cautiously and thoughtfully. We do not intend to again discuss those things which Our Predecessors have taught concerning this province: it will suffice to remember those two Encyclical Letters, one beginning with the words "With Vigilant Care," the other "Entirely Miranda"; We may also mention Our own prayers, which We have addressed to journalists and writers, on more than one occasion. All of these things clearly demonstrate the maternal care and anxious expectation of the Holy Church, which follows the events of modern life. The Fathers of the Council will turn their thoughts to all of these matters of the greatest importance, and also to many other matters which have already been discussed, or which will be discussed in the coming sessions; and in doing so, they will not only thoroughly illuminate all matters pertaining to the life and mission of the Church, but will also provide norms and laws which will be conducive to the more effective and fruitful execution of the pastoral ministry, and will

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persuade men of our age, who are too often caught up or anxious by the variety of present events, with greater authority, so that they may more and more seek the progress of their souls. Therefore, all of these things are the reason why we are very pleased, both with the successful progress of the studies that are nearing completion, and with the favorable outcome of events that we can already foresee; and likewise, they encourage us to offer the most heartfelt thanks to the Divine Paraclete, Who illuminates and protects us.

[*Latin ed. p. 222*]

The Acts of the Apostolic See – Official Commentary, 222, governs, and it promises us even greater gifts, as the common labors following the solemn Paschal celebrations will resume. May these sacred celebrations be for you, Venerable Brothers and beloved sons, a new opportunity to anticipate with heavenly joy the Paschal feast, bearing the name of Our Lord, among the various nations among which you are pastors. Indeed, these signs and hopes were somewhat foreseen by the ancient Supreme Pontiffs, who on the third Sunday of Lent signified it with a golden rose, which, brought from the Lateran Palace to the Roman Basilica of the Holy Cross in Jerusalem, was there duly venerated; in this sacred ceremony, Our predecessors imitated a certain Byzantine custom, in which the divine Redeemer's Cross was adorned with fragrant flowers on that very Sunday, with great solemnity. May this golden rose be this year the form and image of that great blessing which We, together with the Paschal wishes, bestow upon all who believe in Christ, truly believing, who trust in the virtue of His most holy Cross. Let Us therefore present this mystical rose, which bears with it Our Paschal greetings, with the very words with which Our predecessor, Innocent III, the most illustrious and renowned Shepherd of the Church, showed the same to the faithful gathered in the Lateran Basilica: "Today's office," so spoke Innocent III, the Pope, "is entirely filled with joy, entirely filled with delight..." These are likewise indicated in the qualities of this flower, which We present to you visibly: charity in its color, pleasantness in its fragrance, and richness in its taste. For the rose, above all other flowers, delights with its color, refreshes with its fragrance, and strengthens with its taste. Indeed – We gladly repeat this – may this be for you, for the entire Holy Catholic Church, and for the entire world, a festive Paschal omen, which the humble successor of Peter promises at this solemn, brilliant, and almost vigil-like gathering of the First and Second Ecumenical Councils; an omen, We say, which that golden rose of Pope Innocent III so well signifies, which shines with charity, and whose fragrance gently exudes all Christian virtues; may it add to the hearts of all the desire to emulate the most excellent form of holiness, and may it be a pledge and omen of that blessing, Amen, amen. 1 P. L. 217, 393, which

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We desire to bestow upon all nations.

[*Latin ed. p. 223*]

From the Pontificate of John XXIII, No. 223, Section II: To the learned jurists who attended the Conference held in Rome by the "Special Committee for World Peace through Law."

"Dear Gentlemen, We receive with great pleasure the participants of the European Conference organized by the Special Committee for World Peace through Law. We appreciate the concern that motivates you, Gentlemen, to promote the use of law for good relations between states. We warmly congratulate you on this action, carried out with such zeal by this association, which has such an effect on public opinion. "The Church views favorably," We already stated in the Christmas Message of 1959, "all serious initiatives that can spare humanity new sorrows, new massacres, and new, incalculable destructions." This constant attitude of the Church in favor of true peace is evident through the teachings of the Roman Pontiffs. How can one not recall, in particular, the numerous and precise words of Our immediate Predecessor regarding the international order? The relations between nations, as Pius XI repeatedly stated, just as the relations between individuals, cannot be governed by force, but must be regulated by legal norms that are in accordance with reason and based on universal and immutable moral principles, without which peace cannot reign between states. Therefore, it is so important to insist, as you propose in your meetings, on the observance of international law and on the mediating role of the Courts of Justice. *Pax orbis ex jure.* Our message cited above went in the same direction: "It is therefore necessary to overcome certain erroneous conceptions: the myth of force, of nationalism, or some other, which have poisoned the common life of peoples, and to found peace on moral principles, according to the teaching of sound reason and Christian doctrine." But, alongside truth and illuminated by it, justice must advance. It eliminates the causes of conflict and war, and resolves differences."

* April 4th of the year 1962. A.A.S. 52, p. 31.

[*Latin ed. p. 224*]

224 Acta Apostolicae Sedis - Commentarium Officiale, "determines obligations, specifies duties, and responds to the rights of each of the parties." 2 Such a concern for respecting the rights of individuals and various communities animates the social teaching of the Church. And every man who seeks to deepen its content and to conform his conduct to it, becomes familiar with the exercise of civic and social virtues. He is even called to put all the gifts that nature has bestowed upon him at the selfless service of human society: intelligence, organizational ability, personal charisma, material goods. Allow us to point this out to you: "True peace can only come from God; it has only one name: the peace of Christ; it has only one

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face, the one that Christ has given it; in order to, as it were, prevent the counterfeits of man, He has emphasized: 'I leave you my peace, I give you my peace.'" 3 Therefore, we feel it is our duty to invite you to complete your work with a humble and incessant invocation to Divine Providence, so that peace, the fruit of justice, may be more abundantly granted to men. May heavenly assistance support your peaceful initiatives and crown them with success! But these prayers will be more powerful if they come from a heart itself pacified, established in a loving and filial dependence on the will of God, and attentive to faithfully observing divine laws. From a heart eager to communicate its dispositions and thus to merit the sweet approval of the Lord Jesus: "Blessed are they who hunger and thirst after justice; Blessed are the peacemakers." We do not doubt that each of you is convinced of the internal necessity of uniting personal serenity and social peace with international concord. With this confidence, we gladly bestow a generous outpouring of divine blessings upon your generous efforts, upon yourselves, and upon those dear to you. A. A. S. 52, p. 29. Io. 14, 17; A. A. S. LU. p. 28. Matth. 5, 6 et 9.

[*Latin ed. p. 225*]

Acts of Pope John XXIII, 225. TELEGRAPHIC MESSAGES.

I. To His Eminence, the Most Reverend Father, Maurice Cardinal Feltin, Archbishop of Paris, concerning the sad events in Algeria.

* In these sorrowful hours, We wish to express Our solidarity with the deep concerns of the French Episcopate. We implore God to assist those upon whom heavy responsibilities now rest, that the peace so greatly desired may not delay in bringing forth its beneficial fruits.

IOANNES PP. XXIII.

II. To His Excellency, the Most Reverend Father, Leon Stephan Duval, Archbishop of Algeriensem: We grieve over the bloody and increasingly serious discord in that region.

* The painful events which stain Algeria with blood are altering the satisfaction We felt at the signing of the agreements which heralded the long-awaited peace. Considering the new sorrows afflicting the populations of this land which is so dear to Us, and where so many energies have fortunately been expended, We implore God to restore harmony in minds, that hearts may open to the demands of conscience, and that these fratricidal conflicts may cease.

Invoking divine mercy upon all the victims, We send to you, and to the afflicted families, and to all your sons in God, a very paternal Apostolic Blessing.

IOANNES PP. XXIII.

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* March 24th of the year 1962.

* March 24th of the year 1962.

15 - ACTA, vol. IV, n. 4. — April 16, 1962.

[*Latin ed. p. 226*]

Acts of the Apostolic See - Official Commentary 226

ACTS OF THE HOLY CONGREGATIONS

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

OOTACAMUND

DECREE

Concerning a Change in the Ecclesiastical Province

Since the diocese of Ootacamund is one of the dioceses of the Ecclesiastical Province of Bangalore, which is located in the State of Madras, while the others extend within the State of Bangalore, petitions have been presented by the Ordinary of that jurisdiction, as mentioned above, requesting that the aforementioned diocese be separated from the Ecclesiastical Province of Bangalore and united with the Ecclesiastical Province of Madras-Mylapore.

The Sacred Congregation for the Propagation of the Faith, graciously accepting these petitions, with the consent of the Most Reverend Archbishops of Bangalore and Madras-Mylapore, and also with the favorable opinion of the Most Reverend Apostolic Delegate in the Republic of India, by virtue of special faculties granted by His Most Holy Lord, Pope John, by the Divine Providence, XXIII, separated the diocese of Ootacamund from the Ecclesiastical Province of Bangalore and annexed it to the Ecclesiastical Province of Madras-Mylapore, of which it will henceforth be a suffragan diocese.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 27th day of the month of March, in the year of Our Lord, 1962.

G. P. CARDINAL AGAGIANIAN, Prefect

L. © S. E. Pecoraio, Under-Secretary.

[*Latin ed. p. 227*]

The Sacred Congregation of Rites. SACRED CONGREGATION OF RITES 227, in LIMANA. Concerning the canonization of the Blessed Martin of Porres, Confessor, a lay brother of the Order of Preachers. REGARDING THE DOUBT as to which miracles, after the veneration granted to the aforementioned Blessed by the Apostolic See, are established in the

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case and to what effect. Saint Paul, when demonstrating by what means Christians attain the dignity of sons of God, says that they are transformed into Christ through baptism: "For as many of you as have been baptized in Christ have put on Christ" (Gal. 3:27). Indeed, in all the faithful who put on Christ and are transformed into Him, all the differences by which the old man was distinguished disappear, and one Christ appears in each, He Himself being the type and exemplar of all: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: for you are all one in Christ Jesus" (ibid., 3:28). That is to say, one man, one moral person, with the old distinctions, as regards nation, as regards citizenship, as regards sex, removed. These words, unheard of before Christ, have brought about the greatest change in the entire world and a complete transformation of the social order. The cause for the canonization of Blessed Martin of Porres, Confessor of the Order of Preachers, will again and more clearly demonstrate and prove the truth of Paul's statement. Martin, of mixed race, son of John of Porres, a knight of Hispaniae, and Anne Velasquez, a freed slave, was born in Lima, in the Republic of Peru, in the year 1579. As a young man, he was devoted to the art of surgery by his mother, and later, having adopted the habit of the Third Order of Preachers, he was enrolled among the workers of the Convent of the Most Holy Rosary, and, bound by the vows of the brethren, he dedicated himself to the order. In the convent, he diligently performed the duties of barber, surgeon, caretaker of clothing, and infirmarian; outside, he assisted the sick, and provided for the miserable slaves brought from Africa, and for the orphanage of children.

[*Latin ed. p. 228*]

The Acts of the Apostolic See – Official Commentary, 228, recounts how he diligently worked to arouse devotion, and showed kindness even to the most brutish animals. Having grown weak from fasts and penances, the sixty-year-old departed for the Lord in the city of Lima. Pope Gregory XVI, through Apostolic Letters dated August 8, 1837, added him to the ranks of the Blessed. When reports of new miracles, said to have been divinely wrought through his intercession, began to spread, Pope Pius XI, on June 9, 1926, personally signed the commission for the resumption of his cause. From among the various miracles that God deigned to work through the intercession of Blessed Martin of Porres, two healings were selected by the promoters to be presented to the Sacred Congregation for examination, and which are briefly described here. The first occurred in the archdiocese of the Most Holy Assumption in the Republic of Paraguay: Dorothy Caballero, a widow from Escalante, a woman over eighty years of age, who had previously enjoyed good health, was suddenly seized in the evening of September 7, 1948, with a severe pain in her abdomen, which was immediately followed by vomiting of food, bile, and feces; she also

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suffered a cardiac arrest. Doctors examined Dorothy and determined that she was suffering from an intestinal obstruction, and, with a fatal prognosis, proposed a surgical intervention as the last resort. However, the family, fearing a happy outcome was unlikely given her advanced age and infirmity, refused consent for the surgical procedure. After all human means had proven ineffective, on September 13, 1948, as the sick woman was nearing death, prayers were begun to obtain the intercession of Blessed Martin. And behold, unexpectedly, on the morning of August 15 of the same month, the sick woman found herself completely healed. Therefore, those who were present, and who understood the nature and severity of the illness, proclaimed a miracle; two expert examiners confirmed the perfect healing. The experts, along with our medical colleagues, also affirmed that the healing had occurred contrary to the order of nature. The second remarkable healing is as follows: Anthony Cabrera Pérez, a boy of four and a half years old, in the town of Garachio, near the city of San Cruz de Tenerife, in the evening of August 25, 1956, while attempting to climb a wall of a house under construction, he fell to the ground, and, unfortunately, a large stone, weighing a considerable amount, rolled down from a height of almost two meters, crushing the boy's left foot. Immediately taken to his father's home, he appeared to be almost dead, his face covered with profuse sweat.

[*Latin ed. p. 229*]

The Sacred Congregation of Rites, 229. After a radiological examination in the hospital, an expert orthopedic surgeon found a fracture of the external malleolus and other bone fractures, and the complete absence of any arterial pulse. All the expert physicians consistently testified that Anthony was suffering from a certain and severe traumatic syndrome in his left leg, in which ischemia and wet gangrene played a prominent role, to which a general toxic-infectious condition was added, and that this syndrome, being irreversible, carried a dire prognosis both with regard to function and with regard to health, while reserving only life itself. Therefore, it was considered necessary to amputate the boy's leg. Upon hearing this desperate news, the sick boy's parents, deeply grieved but encouraged by the hope of divine help, turned to the intercession of Saint Martin of Porres, and on September 1, 1956, they applied his sacred relic to the injured leg. What a marvelous thing! The following morning, life returned to the leg, which was about to be amputated: blood had already begun to flow again in the leg, which was already affected by gangrene. This wondrous event, which surpasses the powers of nature, was affirmed by the physicians who were caring for him, and also by the Sacred College of Medicine of this Holy See, by virtue of their expertise. The processes concerning these two healings were founded, and indeed, the first was in the archiepiscopal curia of the Most Holy Assumption, and the second in the episcopal curia of

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Mvari. The records of these investigations were presented to the Sacred Congregation of Rites, were duly opened, and decrees regarding their legal validity were issued on January 14, 1955, and on February 10, 1961. Therefore, with all legal requirements observed, and with a favorable expert medical opinion issued, these same healings were discussed in the Preparatory Congregation, held on February 13 of this year at the Vatican, which was followed by the General Congregation before the Most Holy Lord John XXIII, on March 20. In this final Congregation, the Reverend Cardinal Paulus Giobbe, Prefect of His Holiness's Datary, who, after the beloved Cardinal Caietano Cicognani had been called to his eternal rest, had been appointed as the Advocate or Relator of this Cause, proposed a question for discussion: Whether and concerning which miracles, after the same Blessed One had been granted veneration by the Apostolic See, there is evidence in the case and to the effect of what is being considered. And the Reverend Cardinals, entrusted with safeguarding the sacred rites, the Official Prelates, and the Consultor Fathers, with unanimous consent, expressed a positive opinion. His Holiness, after graciously accepting the votes, postponed expressing his own opinion according to custom.

[*Latin ed. p. 230*]

Acts of the Apostolic See - Official Commentary 230, so that in so important a matter, time might be devoted to prayer, imploring heavenly light. On this most blessed day, namely, the 23rd of March, the Most Blessed Father, having devoutly celebrated the Holy Sacrifice in his private chapel, and having summoned to himself the Cardinal Prefect of the Congregation of Sacred Rites and the Relator of the cause itself, as well as Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, and myself from the Secretariat, and those assisting, solemnly decreed: That there are two miracles, namely, the first: the healing of the widow Caballero, and the second: the instantaneous and complete healing of the trauma of the leg of Pérez, the instantaneous and complete healing from a severe abrasion, with the healing of Escalante and the complete and irreversible healing from intestinal ischemia and gangrene, with the healing of the ulcer in the foot of the child Doroleth, the healing of the left arm of Antonii, and the multiple state of general toxic-infective condition. This Decree was ordered to be published and recorded in the Acts of the Congregation of Sacred Rites. Given in Rome, on the 23rd of March, in the year of Our Lord 1962. ARCADIUS Card. LARRAONA, Prefect. L. © S. Henry Dante, Secretary II. Regarding the Canonization of the Blessed Francis Mary of Camporubeo, Confessor, a lay member of the Order of Friars Minor Capuchin. CONCERNING THE DOUBT: Whether and concerning which miracles, after the granting of veneration to the same Blessed by the Apostolic See, there exists a case and to what effect it pertains. The Blessed Francis Mary of Camporubeo faithfully followed the Lord's precept: "Learn from me, for I am

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meek and humble of heart" (Mt. 11, 29), and thus gloriously reached the summit of Christian perfection. Born in the humble town of Camporubeo on the 27th of December of the year 1804, he was entrusted to the care of a flock by his father from a tender age, fostering in him a disposition most inclined to virtue and piety. But still...

[*Latin ed. p. 231*]

The Sacred Congregation of Rites, in its wisdom, determined that this young man should leave the world and entered the Order of the Capuchins, in the humble state of a lay brother. He readily accepted the laborious tasks that are customarily assigned to lay brothers, and in the kitchen and garden, he distinguished himself through his diligent observance of the rules, his ardent piety, his strict observance of silence, his complete humility, and his absolute obedience to his superiors. In the task assigned to him of procuring provisions for the monastery, he won the admiration of the entire city of Genoa, so that the citizens of every order, especially the merchants, sailors, rowers, and other rough men to whom the city's vast port is open, loved and revered him as a father, drawn to him by the exceptional innocence and sanctity of his life, wonderfully combined with affability and gentleness. As a result of these qualities, he soon acquired the title of "holy father." When, in the year 1866, a terrible plague ravaged Genoa, moved by the mercy he felt for his fellow citizens, he offered his life to God for their salvation. He died a holy death, as he had lived; and upon his death, the force of the plague abated, and it soon ceased. Immediately, God made his tomb glorious. Therefore, with due observance of the prescribed procedures, in the year 1929, he was honored with the title of Blessed, and it seems that, by the will of God, he is now hastening towards the highest honors of canonization. Two miracles, obtained through his intercession, were presented to this Holy Office by the promoters of the cause, so that the Blessed might be granted the honors of the saints by the Church. The first of these is as follows: On September 4, 1929, a young man named Angelus Parpaglione, while attempting to reach grapes on a wall four meters high, fell to the ground and suffered a fracture of the lower jaw, as well as other serious injuries, including a concussion. Two doctors were immediately called, who confirmed the fracture and gave a pessimistic prognosis regarding his life. The following day, the patient's condition remained serious. However, on the same day, the prayers of the Blessed Francis of Mary were offered for him, with fervent pleas to God, imploring the intercession of the Blessed. On the morning of September 6, the doctors were astonished to find that the healing from the fracture and other injuries had begun. The second of these miracles is the remarkable healing of Teresia Guido, who was eighteen years old, when, while working in a factory on May 30, 1945, the tip of her right middle finger and part of the nail were severed by a machine's electric cutter. The injured finger,

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swollen and contracted, worsened despite the application of medications, becoming purulent and phlegmonous, and spreading to her arm.

[*Latin ed. p. 232*]

Acts of the Apostolic See - Official Commentary 232: healings, it having been judged necessary by a physician. But the sick woman, on the 5th of July, went to the church of the Capuchins, invoked the Blessed, and touched the urn in which the relics of the Blessed are kept with her wounded finger, and behold, immediately, the flesh and nails were restored, and the most serious infection vanished. Concerning the first healing in Chiavari, and the second in Genoa, the Apostolic See was informed of the proceedings, and on January 17, 1958, a decree was issued regarding their legal validity. Concerning these two asserted miracles, with the favorable opinion of the College of Physicians, a preparatory meeting of the Congregation for Sacred Rites was held on July 18, 1961. Finally, on March 20 of this year, the General Congregation was convened before the Most Holy Lord Pope John XXIII, in which the Reverend Cardinal Benedict Aloisi Masella, Bishop of Palestrina and Relator of the Cause, proposed a question for discussion: Whether, concerning these matters of veneration and miracles, there exists a case in which devotion to the Blessed has been granted, and to what extent the effects of which we are speaking are due to him. The Most Reverend Fathers Cardinals, who were present, and the Official Prelates and Consultor Fathers, each gave their opinion. The Most Blessed Father, as is customary, deferred to reveal his opinion, offering supplications to God, the Father of lights, in the meantime. But today, March 23, with the Reverend Cardinals present, and signed by the Prefect, and also by Father Ferdinand Antonelli, O.F.M., the General Promoter of the Holy Faith, and myself, as Secretary, it was decreed: That there are two miracles, brought about by the intercession of the Most Blessed Francis of Assisi, a most holy Confessor, through prayers offered to God through the Eucharist, namely, the perfect healing of a boy's lower jaw, which had various injuries, and the healing of the right hand of the Lady Theresa Guido, with a complete limb. Specifically: the complete healing from a purulent wound, nail and infection, fracture and avulsion of bone, septic condition of the brain, in the seventh finger. This decree was ordered to be made public and to be recorded in the Acts of the Sacred Congregation. Given in Rome, on March 23, in the year of Our Lord 1962. ARCADIUS Card. LARRAONA, Prefect. L. © S. Henry Dante, Secretary.

[*Latin ed. p. 233*]

The Sacred Congregation of Rites, 233, III, in ROMA, concerning the canonization of the Blessed Vincent Pallotti, Confessor, founder of the Society of the Catholic Apostolate. CONCERNING THE DOUBT as to whether and concerning which miracles, after the commencement of his venera-

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tion, there is proof, by divine grace, of effects wrought by him for which the Apostolic See is concerned. Vincent Pallotti, founder of the Society of the Catholic Apostolate, ornament and glory of the Roman clergy, and forerunner of the Catholic Action, for his heroic virtues and merits, which he demonstrated most admirably, was enrolled among the blessed in the heavenly host by the Supreme Pontiff Pius XII on the 22nd day of January, in the year of the Jubilee, 1950, the centenary of his death. The triumphant honors were then bestowed upon him by this beloved City, and many other cities throughout the world followed suit, in which members of the Pallottine Society diligently engage in works of the apostolate. Therefore, it is not surprising that prompt favors and graces have been granted through his intercession with God; indeed, marvels were reported to have been wrought by God. Wherefore, on the 21st day of April of the year 1953, the cause of canonization was resumed, and the apostolic investigations were undertaken to further the progress of the cause, namely, concerning two marvelous healings, which are said to have been wrought by God through the prayers and merits of the Blessed Vincent Pallotti. These miracles are as follows: The first occurred to Angelo Balzarani, a farmer from the village of Roccasecca dei Volsci. He was afflicted at the end of January of the year 1951 with a small swelling in his neck, followed by acute pain, burning fever, swelling extending to the region of the chest, and other serious symptoms, from which two physicians determined that he suffered from a carbunculous pustule, accompanied by severe toxemia, and gave a prognosis unfavorable to his life. Experts, by profession physicians and members of our College, arrived at the same opinion. After various remedies were applied without success, on the 2nd of February of the same year, the intercession of the Blessed was implored, with the image of the same Blessed placed on the neck of the sick man. The Blessed was present: in the evening of the same day, Angelo began to improve, he willingly took food, and was able to announce to others, in a clear and joyful voice, that he was well, and a few days later he was able to return to his farm. Beyond nature,

[*Latin ed. p. 234*]

The Acts of the Apostolic See - Official Commentary, page 234, affirms that these healings occurred, as attested by experts from the medical board of this Sacred Congregation. The first case occurred in Rome, concerning the Most Reverend Father Adalberto Turowski, General Moderator of the Society of Catholic Apostles. Indeed, his health was so compromised that he had reached a particular state of anemia, and suffered from a diseased condition of both the cardiovascular system and the liver. Therefore, on December 19th of the year 1950, he underwent a surgical procedure in which the gallbladder was removed, which contained a large stone. However, the situation worsened to such an extent that, within three days, despite the diligent application of human remedies, the patient was brought to the

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brink of death, and was anointed with "unction alone" with Holy Oil. It was confirmed by experts in the field that this was a very serious acute post-operative toxic-infectious syndrome, accompanied by heart failure. He was already nearing death on the evening of December 23rd, when the intercession of Blessed Vincent Pallotti was invoked, and a relic of the same Blessed was placed on the patient's chest. Suddenly, and miraculously, a change occurred in the patient's condition: he was seized by a peaceful sleep, lasting until the following morning, after which, upon awakening, the patient felt completely recovered. The surgeon and other medical personnel present affirmed that the healing had occurred instantaneously. Our medical board, having lost one of its members, also acknowledges that this event occurred contrary to the laws of nature. Regarding both healings, canonical processes were established, in the episcopal curia of Priverno concerning the first, and in the Vicariate of Rome concerning the second, and their legal validity was recognized by a Decree of this Sacred Congregation, dated May 14th of the year 1954. Therefore, with all due legal formalities observed, these alleged miracles were called for examination, first in the Preparatory Congregation held in the Vatican buildings on October 25th, 1955; and concerning the second healing, a new Congregation was convened on May 2nd, 1961. Finally, general meetings were held on both healings on March 6th of this year, before His Holiness Pope John XXIII, in which the Reverend Cardinal Clemens Micara, Bishop of Velletri, and Promoter of the Cause, raised the question: Whether and concerning which miracles, after the same Blessed was granted veneration by the Apostolic See, there is evidence in the case and to the effect of which we are speaking. All the Cardinals present, officials, and consulting Fathers, each gave their vote. The Most Blessed Father, with a thoughtful mind, and seeking the light of divine wisdom, postponed giving his judgment.

[*Latin ed. p. 235*]

The Sacred Congregation of Rites, 235. On this day, the sixth of April of this year, having most devoutly performed its sacred duties, summoned to itself the Most Reverend Cardinals Arcadius Larraona, Prefect of the Sacred Congregation, and Clement Micara, Promoter of the Cause or Relator, as well as Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, and myself, from the Secretariat, and, in their presence, solemnly decreed: That it is established that there are two miracles, through the intercession of the Blessed, namely, the healing of an agricultural worker suffering from toxemia after an operation, the first: Angel Balzarani, afflicted by a severe acute condition, and the second: Turowslci, suffering from instantaneous and complete cardiac insufficiency and a severe carbunculous infection, with instantaneous and complete healing, connected with the syndrome of Vincent Pallotti. This Decree is to be made public and inserted into the Acts of the Sacred Congregation of Rites. Given in

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Rome, on the sixth of April in the year of Our Lord 1902. ARCADIUS Card. LARRAONA, Prefect. L. © S. Henry Dante, Secretary.

[*Latin ed. p. 236*]

236 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA. On Friday, April 6, 1962, the Holy Father John XXIII received, in a solemn Audience, His Excellency Dr. BENIGNO TODA Y TOLEDO, Extraordinary and Plenipotentiary Ambassador of the Republic of the Philippine Islands, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES. On Tuesday, January 9, 1962, before His Eminence, the Most Reverend Cardinal Clemente Micara, Bishop of Velletri, Promoter or Relator of the Cause of the Servant of God, Luigi Palazzolo, priest, founder of the Institute of the Sisters of the Poor, the Sacred Congregation of Rites convened in its preparatory session, in which the Reverend Prelates and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

On Tuesday, January 30, 1962, in the Apostolic Palace at the Vatican, the Sacred Congregation of Rites in its ordinary session convened, in which the Eminent and Reverend Lords Cardinals and the Reverend Prelates discussed the introduction of the Cause of the Servant of God, Maria dello Sposalizio Irigoyen Echegarray, professed nun of the Congregation of the Sisters Servants of Mary, ministers to the sick. They then examined the report of the theological censors regarding the writings of the Servants of God, Maria Pilar de San Francisco Borgia and two companions of the Carmelite Order, who were, as it is asserted, killed in hatred of the faith in 1936 in Siguenza, in Spain, and Chiara Luisa Angelica Clarae, foundress of the Institute of the Sisters of Charity of Saint Mary.

On Tuesday, February 13, 1962, in the Apostolic Palace at the Vatican, the Sacred Congregation of Rites in its preparatory session convened, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Blessed Martin de Porres, Confessor, of the Order of the Friars Preachers.

On Tuesday, March 6, 1962, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the Sacred Congregation of Rites in its general session convened, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend Theological Consultors gave their votes: 1. on two miracles which are asserted to have been wrought through the intercession of the Blessed Vincent Pallotti, Confessor, founder of the Society of the Catholic Apostolate.

[*Latin ed. p. 237*]

From the Roman Curia Diary, 237, 2. Concerning the heroic virtues of the Servant of God, Luigi Guanella, priest, founder of the Congregation

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of the Servants of Charity and the Daughters of Saint Mary of Providence. On Tuesday, March 20, 1962, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the Sacred Congregation of Rites convened. There, the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their votes regarding the miracles, which are asserted to have been wrought through the intercession of the Blessed Martin de Porres, a lay brother of the Order of Friars Preachers, and of the Blessed Francis Mary of Camporosso, a lay brother of the Order of Friars Minor Capuchins.

SECRETARY OF STATE, BY APPOINTMENT. By Apostolic Briefs, the Holy Father John XXIII, reigning happily, deigned to include among the Members of the Pontifical Central Preparatory Commission for the Second Vatican Ecumenical Council, the Most Eminent and Reverend Lords Cardinals: Paul Giobbe, His Datary; Giuseppe da Costa Nunes; Gabriele Acacio Coussa, Secretary of the Sacred Congregation for the Eastern Church; Raul Silva Henríquez, Archbishop of Santiago de Chile; Leone Giuseppe Suenens, Archbishop of Malines-Bruxelles; Joachim Anselm M. Albareda; Riccardo Giacomo Cushing, Archbishop of Boston; Giuseppe Elmer Ritter, Archbishop of Saint Louis.

By Apostolic Briefs, the Holy Father John XXIII, reigning happily, deigned to appoint:

January 10, 1962. The Most Eminent and Reverend Lord Cardinal Gregory Peter Agagianian, Protector of the "Society of Saint Joseph of Mill Hill for Foreign Missions" (Mill Hill, London).

March 5. The Most Eminent and Reverend Lord Cardinal Anthony Bacci, Protector of the "Sisters established in the Charity of Jesus the Good Shepherd" (Florence).

March 7. The Most Eminent and Reverend Lord Cardinal Paul Emile Léger, Protector of the "Filles de la Charité Servantes des Pauvres," also known as the "Sœurs de la Providence" (Montreal, Canada).

[*Latin ed. p. 238*]

Acta Apostolicae Sedis - Official Commentary 238, March 12th » » 11 » 21 » 22 » 1962. The Most Reverend and Illustrious Cardinal Marella Paolo, Protector of the "Sisters School of the Third Order of St. Francis of Maribor" (Rome). The Most Reverend and Illustrious Cardinal Agagianian Gregory Peter, Protector of the "Sisters of the Holy Family" (Spoleto). The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Pontifical College-Seminary of the Philippines in Rome. The Reverend Father Raes Alfonso, S.J., Prefect of the Vatican Apostolic Library. The Most Reverend and Illustrious Cardinal Coussa Gabriele Acacio, Secretary of the Sacred Congregation for the Eastern Church. By Apostolic Briefs, the Holy Father John XXIII, happily reigning, deigned

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to appoint: Assistants to the Papal Throne: 1961. His Excellency, the Most Reverend Monsignor Ferche Giuseppe, titular Bishop of Vina. October 7th. His Excellency, the Most Reverend Monsignor Freusberg Giuseppe, titular Bishop of Adrianople of Epirus. February 5th, 1962. His Excellency, the Most Reverend Monsignor Oahsay Hailé Mariam, Bishop of Adigrat. March 10th. His Excellency, the Most Reverend Monsignor Margiotta Nicola, Archbishop of Brindisi. March 26th. His Excellency, the Most Reverend Monsignor Bieniek Giulio, titular Bishop of Dascilio. March 3rd. His Excellency, the Most Reverend Monsignor Basoli Lorenzo, Bishop of Suelli. June 22nd. Apostolic Protonotaries, as if participating: December 30th, 1901. Monsignor Segedi Gioacchino (Krizevci). January 11th, 1962. Monsignor Pavan Pietro (Treviso). January 29th. Monsignor Banaszak Antonio (Poznan). Monsignor Brocchi Adolfo (Veroli-Frosinone). February 12th. Monsignor Camagni Ernesto (Rome). February 26th. Monsignor Nobels Desiderio (Gand). By letters from the Secretariat of State, dated March 22nd, 1962, the Holiness of Our Lord graciously deigned to assign the following Sacred Congregations or Pontifical Commissions to the Eminent Cardinals indicated below: — to the Most Reverend and Illustrious Cardinal Giuseppe da Costa Nunes: Propaganda, Rites, the Reverend Fabric of St. Peter's; — to the Most Reverend and Illustrious Cardinal Efrem Forni: Consistorial, Council, Extraordinary Ecclesiastical Affairs.

[*Latin ed. p. 239*]

Diarium Romanae Curiae 239 – To the Most Eminent and Reverend Cardinal Giovanni Landázuri Ricketts: Sacraments, Council, Liturgy; – To the Most Eminent and Reverend Cardinal Gabriele Acacio Coussa: Propaganda, Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Pontifical Commission for the Compilation of the Eastern Code of Canon Law; – To the Most Eminent and Reverend Cardinal Raul Silva Henríquez: Council, Seminaries and Universities, the Venerable Fabric of St. Peter's; – To the Most Eminent and Reverend Cardinal Leone Giuseppe Suenens: Propaganda, Liturgy, Seminaries and Universities; – To the Most Eminent and Reverend Cardinal Michele Browne: Religious Orders, Liturgy, Pontifical Commission for Biblical Studies; – To the Most Eminent and Reverend Cardinal Anselm M. Albareda: Liturgy, Seminaries and Universities, Pontifical Commission for Biblical Studies.

HONORS:

By Apostolic Briefs, the Holy Father John XXIII, happily reigning, deigned to bestow:

The Grand Cross of the Order of Saint Sylvester: January 8, 1962. Upon Prince Torlonia, Don Alessandro.

March 16: Upon His Excellency, Mr. Aiken Frank, Minister of Foreign Affairs of Ireland.

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March 19: Upon Mr. Giovanni Luigi Costello, formerly Prime Minister of Ireland.

The Grand Cross of the Order of Saint Gregory the Great, civil class: November 18, 1961.

Upon Mr. Antonio Trigo de Moráis (Mozambique).

December 1: Upon Mr. Francesco Hébrard (Paris).

December 11: Upon Mr. Paolo Ricaldone (Turin).

The Grand Cross of the Order of Saint Sylvester, civil class: January 23, 1961.

Upon Mr. Adamo Lambertz (Aachen).

July 21: Upon Mr. Giuseppe Krainer (Styria, Austria).

By Letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to bestow:

The Insignia of the Order of Saint Sylvester: December 15, 1961.

Upon Mr. Antonio Aluffi Pentini, Count of Rome.

December 15, 1961.

Upon Count Francesco Cantuti Castelvetri of Rome.

The Commanderate of the Order of Saint Sylvester: December 15, 1961.

Upon Mr. Pietro Aluffi Pentini, Count of Rome.

December 15, 1961.

Upon Count Pietro Antamoro of Rome.

[*Latin ed. p. 240*]

Acts of the Apostolic See - Official Commentary

The Order of Saint Gregory the Great, Civil Class:

The Cross of the Order of Saint Gregory the Great, Civil Class:

June 29, 1961. To Mr. Garcia Valcarcel Jesus Maria (Madrid).

October 28. To Mr. Chapman-Andrews Edwin (Great Britain).

November 17. To Mr. Jucker Riccardo (Milan).

December 8. To Mr. Menna Alfonso (Salerno).

The Cross of the Order of Saint Gregory the Great, Civil Class:

July 6, 1961. To Mr. Mauser Paolo (Cologne).

To Mr. Abs Ermanno Giuseppe (Limburg).

November 10. To Mr. de Almeida Vasco Maria Eugenio (Évora).

November 17. To Mr. Jucker Franco (Milan).

January 13, 1962. To Mr. Von Herigoyen Egon (Augsburg).

The Cross of the Order of Saint Gregory the Great, Civil Class:

July 1961. To Mr. Marinho Roberto (São Sebastião do Rio de Janeiro).

To Mr. Marichal Roberto (Paris).

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October 7. To Mr. Bastian Paolo (Poitiers).

October 20. To Mr. Gagnon Giuseppe Amedeo (Montreal).

To Mr. Ippolito Andrea (São Paulo).

November 25. To Mr. Carra Giusto (Trieste and Capodistria).

To Mr. Gregoretti Ettore (Trieste and Capodistria).

To Mr. laut Giorgio (Trieste and Capodistria).

To Mr. Ivancich Mariano (Trieste and Capodistria).

To Mr. Lipossi Guglielmo (Trieste and Capodistria).

To Mr. Neri Romeo (Trieste and Capodistria).

To Mr. Origone Agostino (Trieste and Capodistria).

To Mr. Rados Andrea (Trieste and Capodistria).

To Mr. Sardos Albertini Lino (Trieste and Capodistria).

To Mr. Sterco Francesco (Trieste and Capodistria).

To Mr. Sumberaz-Sotte Ottavio (Trieste and Capodistria).

To Mr. Tanasco Giovanni (Trieste and Capodistria).

To Mr. Visintin Raimondo (Trieste and Capodistria).

Necrology:

April 3.

April 5.

April 7.

April 9.

April 13.

1962.

Most Reverend Gilmore Joseph Michael, Bishop of Helen.

Most Reverend Gómez de Santiago Francisco, titular Bishop of Dausara.

Most Reverend Gummer Alfred Joseph, Bishop of Geraldton.

Most Reverend Déprimoz Laurent, titular Bishop of Matara of Proconsolare.

Most Reverend Chassaigne Aimable, titular Bishop of Acque Albe of Bizacena.

Most Reverend Di Pasquo Emilio Antonio, Bishop of Avellaneda.

Most Reverend Mattioli Antonio Giulio, titular Bishop of Lacedemonia.

[*Latin ed. p. 241*]

Year and Volume LIV, May 12, 1962 (Series m, Vol. IV) - No. 5. ACTA APOSOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace - Vatican City. Administration: Libreria Editrice Vaticana.

ACTA IOANNIS PP. XXIII.

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APOSTOLIC LETTER

To the Venerable Brothers, Patriarchs, Primates, Archbishops, Bishops, and other Ordinary local authorities, who maintain peace and communion with the Apostolic See: concerning the recitation of the Rosary of Mary for the happy outcome of the Second Vatican Ecumenical Council.

IOANNES PP. XXIII.

VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

As the Ecumenical Council draws ever nearer, the minds of the faithful are increasingly urged to prepare themselves to celebrate it worthily. For this reason, in these last months, especially after we issued the letter "Humanae salutis," many events have occurred, revealing the sentiments of Our hearts, and concerning the preparation, in a holy and religious manner, of those things that pertain to this momentous event. These events, some of a solemn nature, others of a more familiar character, are well known, and, as has been reported to Us, have been received with great enthusiasm by Catholics, and with a spirit of devotion by others. The same spirit has always guided Our Pontifical teaching: indeed, We strive to exhort and encourage, so that minds may be prepared.

[*Latin ed. p. 242*]

242 Acta Apostolicae Sedis - Commentarium Officiale: That the benefits of grace may be manifest, and that the practice and activity of life may be illuminated by the light of eternal truth, through the diligent and fervent application of the precepts of Jesus Christ. As the season of the Resurrection approaches, to the Venerable Brothers and beloved Sons, who have been chosen to prepare the forthcoming Ecumenical Synod – Cardinals, we say, Bishops, Prelates, religious members, who in some way represent the entire world and all peoples – we presented a golden rose, which, like a fragrant offering, signified the adornment and splendor of virtue and beauty, with which Christians ought to be adorned: This is a sign, that golden rose of our Predecessor, Innocent III, which shines with charity, and whose fragrance sweetly recalls all the Christian virtues, so that it may inspire all to emulate the most excellent form of sanctity. As we have repeatedly announced in times past, so now, with earnest confidence, we exhort the entire Catholic world, indeed all men endowed with good will and right judgment, in the name of Mary, the Mystical Rose: Mary, we say, Mother of Jesus and our own, whose intercession we implore with sweet and pious devotion. We urge all to dedicate themselves to the most fervent prayers, that the pursuit of Christian life may flourish more widely, and that the

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foundations of sanctity may be strengthened, as the Ecumenical Council requests and encourages. Behold, the month of May arrives. The faithful of Christ spontaneously join together and strive to offer special expressions of veneration to the Virgin Mary, the Mother of God. The religious rites and prayers held in the churches throughout the Catholic world, from the most celebrated temples dedicated to the Virgin Mary to the sacred buildings of mountain villages, from the chapels of the missions where the laborers sweat in their work to the very homes of Christians, clearly testify that the most holy Virgin effectively attracts and draws all to herself, and binds her sons to herself. Therefore, with the most fervent wishes, we hope that all the faithful will spend this month in close communion and as it were, in conversation with the Virgin Mary, and that they will join her as companions.

1 Cfr. A. A. S. LIV (1962), p. 222.

[*Latin ed. p. 243*]

Acts of Pope John XXIII, 243: Let us add that, along the way, there is a place that leads to the mountain from which Christ ascended into Heaven. Indeed, this year, the month of Mary concludes with the great feast of the Ascension, which the Church, from the most ancient times, has been accustomed to celebrate with singular solemnity, both in the East and in the West; and let us, therefore, prepare our minds to remember the last words, and to receive the highest commands, which Christ Jesus, about to return to the Father, spoke to us, together with His most Blessed Mother and the holy Apostles, renewing, as it were, the communion of souls which was made in the Cenacle, when all were united in prayer with... Mary, the Mother of Jesus. It must be carefully noted that this exhortation of Ours, that the month of Mary be celebrated piously and fruitfully, pertains primarily to the priests; for it will be their duty, not only to inform the faithful about this, but also to present and illustrate it in such a way that they themselves may wish to direct their prayers and supplications towards the happy outcome of the Ecumenical Council; so that, indeed, such a great event may become a new Pentecost, and may once again pour forth a wealth of heavenly gifts into the Church in a prodigious manner. In this regard, it seems fitting to propose three considerations, which may provide an argument to the priests for proclaiming the word of God, and may offer material for heavenly meditation to the faithful, and may bring new light to all those who do not wish to be absent from the celebration of the Council. And we begin with the last words and actions of Jesus Christ, which are read in the sacred Book, to which the index is Acts of the Apostles: until the day in which, commanding the Apostles through the Holy Spirit, whom He had chosen, He was taken up: and He showed Himself alive, appearing to them by the space of forty days, and speaking of the kingdom of God. And after He had said these things, He was taken up into Heaven, and sat down

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at the right hand of God. And He said to them: This same Jesus, which is taken up from you into Heaven, shall so come in like manner as you have seen Him go into Heaven. And while the Apostles were looking steadfastly towards Heaven, as He went, behold, two men stood beside them in white garments; Who also said: Men of Galilee, why do you stand gazing up into Heaven? This same Jesus, which you see go into Heaven, shall come in like manner as you have seen Him go into Heaven. Acts 1, 14. Acts 1, 2-5.

[*Latin ed. p. 244*]

Acta Apostolicae Sedis - Commentarium Officiale 244 I. Primo, Christus Jesus, per spatium quadraginta dierum, se ostendit Apostolis, ut praesentia sua animos eorum confirmaret: tunc ipse se vivum exhibuit. Sed etiam post ascensionem eius in caelum, ubi ad dexteram Patris sedet, ipse se vivum nobis exhibere pergit; nam ipse manet cum nobis, sicut ipse promisit: "Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world." - Verum est quod Redemptor noster nunc etiam praesens adest Ecclesiae suae, quae opus divini Conditoris exsequitur, et per terrarum orbem propagatur; praesens adest praeterea humanis eventibus, qui ad ipsum tamquam ad finem referuntur, et, hisce ignotis hominibus, ad perficiendum ipsius Redemptionis et salutis opus conducunt; praesens adest denique singulis animis hominum, quos caelestis gratiae lumine et divina Eucharistiae alimonia confirmat. Hanc praesentiam luculentissime testabitur Oecumenicum Concilium proxime celebrandum. Etenim labores omnes suscipiendi, quibus Ecclesiae structura ad nostrorum temporum rationem aptabitur, itemque variae leges, quae vel condendae vel renovandae sunt in proximis sessionibus, eo unice spectabunt, ut scilicet homines Christum magis magisque noscant et diligant, et eum generosiore animo imitentur. 5 Cum oporteat illum regnare, ad illum, vel in tenuissimis vitae muneribus, unice contendamus; cum illo unum vitae foveamus consuetudinem, quoniam Ipse verba vitae aeternae habet. Ad id potissimum spectat sive celebrandum Concilium, sive praesertim virtutum morumque instauratio, quae Deo opitulante Concilium consequetur. Unusquisque ergo integra fide, quae actu vitae solidetur, in Divinum Redemptorem iam nunc magis magisque credat, eius doctrinae sincero animo penitus adhaereat, atque eum praesentem esse laetissima persuasione persentiat. 6 II. Diebus deinde, quibus Christus Jesus his in terris versatus est, antequam in caelum ascenderet, cum Apostolis suis locutus est, ut sacrae Litterae docent: loquens de regno.

[*Latin ed. p. 245*]

Acts of Pope John XXIII, 245, 7. For this, indeed, He came from God, that He might establish the kingdom of His Father in all hearts, and that He might spread it through the family of the redeemed, also employing

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those means which could be externally perceived. But it is plainly evident that such a kingdom primarily pertains to the excellence of spiritual things, which both prepare for and promise heavenly blessedness; for the kingdom of Christ, although it began here on earth, is not of this world, as He Himself said: "My kingdom is not of this world." 8. By this very fact—since the kingdom of heaven is held in such high esteem—the condition and needs of man are also understood, not from one aspect alone, but thoroughly, when he is endowed with an immortal soul, which prepares itself to attain eternal life after earthly distinctions. But from this arise most serious duties, which pertain either to individual persons or to the entire human society. For in this community of life, it is in no way permissible to deprive truth, justice, and equity of their due. For the serene light of heaven is, as it were, obscured, either by denying God, or by harming in any way those men whom we all have as brothers, or by despising their natural rights, which cannot be taken away from them, since they arise from their very nature, enjoying freedom, and from the duty and dignity of the Christian life. Therefore, in order that the Ecumenical Council may be awaited with a right understanding, it is absolutely necessary that all, with even greater zeal, cultivate private and social justice, that they promote charity with even greater concern, and that they dedicate themselves and their affairs to the common good, so that a more balanced and ordered life may continually progress among families, states, and nations, more suitably promoting the benefit of the entire human race. I I I. Finally, the Divine Redeemer promised that He would send from the Father a heavenly gift, namely the Paraclete, the Holy Spirit, when He said: "You shall receive power when the Holy Spirit has come upon you." This divine power, which the Spirit of God infuses into the hearts of men, Acts 1, 3. John 18, 36. Acts 1, 8.

[*Latin ed. p. 246*]

The Acts of the Apostolic See - Official Commentary 246 indicates that it is a great sign of hope, a great source of strength, a true safeguard for human life: we speak of grace, which makes us holy, and of the innumerable graces that are effective, and which precede and accompany [us]. This is, indeed, of the greatest importance and weight: so that, as it were, the minds of Christian people, being renewed in reality and in truth, may be inwardly renewed. If this is completely lacking, the Ecumenical Council will lack its fruits: therefore, it is easily understood how necessary it is that the faithful offer more fervent prayers to God, and that, through frequent use of the sacraments, they thoroughly reform their minds, their manners, and indeed their entire lives, directing and converting them to heavenly goods, so that they may imbue their minds and wills, their opinions and intentions, indeed, various customs of human ingenuity, namely, the cultivation of humanity, ministries, and noble and artistic crafts. For this is

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the Christian way of judging, by which earthly things are rightly assessed, and which Our Predecessor, St. Gregory the Great, aptly expressed with these words: to desire the heavenly homeland; to restrain the desires of the flesh; to renounce the glory of the world; to not desire what belongs to others; to give freely what is one's own: these words we recently proposed to our most beloved sons of our diocese in Rome, who are entrusted to Us, as successors of the blessed Peter, the prince of the Apostles, above all. But in order that such proposals may be brought to fruition, the power of the Holy Spirit is necessary, by which all minds are imbued, so that they may faithfully respond to the heavenly impulse: and if all, as many of our most beloved sons strive to excel in this endeavor, there is no doubt that the Council to be celebrated will be a new and wondrous renewal of grace, which Our heart anticipates. Venerable Brothers and beloved Sons, the month of May offers us a suitable opportunity to begin this important and firm preparation of our minds. Therefore, renewing the unanimous union of our councils and prayers, which were made around Mary, the Mother of Jesus, in the upper room, let us spend this month with singular charity, through various customs that the piety of each people has brought forth: and let the beautiful and sweet garland of flowers be the 10-day Rosary.

[*Latin ed. p. 247*]

From the Acts of Pope John XXIII, 247: Amidst the alternating seasons of joy and sorrow, which are constantly intertwined in human life, as we contemplate and implore the most sweet Celestial Mother. This devotion to the Rosary, it seems, is particularly fitting for priests, to whom we propose the example of Saint John Vianney, the Curé of Ars, whose contemplation fills us with emotion, as we see him, with a soul moved, turning the beads of that very crown between his hands. May priests therefore draw encouragement from this to attain the holiness worthy of their ministry; a ministry which God has entrusted to us, so that we may seek the salvation of souls. Let the Marian Rosary be a soothing sigh, especially for priests, whom we love so much, and for holy virgins, who have dedicated themselves to God with the bond of perfect chastity and with works of tireless charity, together with Christian families, for whom divine law is like the head of their thoughts and affections; may it unite the hands of children and comfort the afflicted, strengthen the daily labors of parents, and may it be fragrant with the excellent piety that implores the most gracious favors of the Celestial Mother for the imminent Ecumenical Council. As we conceive with a hopeful heart that these our exhortations will encourage all to devote themselves to thoughtful meditation and diligent work, we impart to you, Venerable Brothers, and to each priest and faithful entrusted to your care, the Apostolic Blessing, which brings together all earthly goods. Given in Rome, at Saint Peter's, on the twenty-eighth day of the month of April, in

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the year 1962, in the fourth year of Our Pontificate. JOHN PP. XXIII. 11 Ibid. p 277.

[*Latin ed. p. 248*]

Acts of the Apostolic See - Official Commentary 248

SACRED CONSISTORY

I. SECRET CONSISTORY

On Thursday, the fifth day of April in the year 1962, a Secret Consistory was held in the upper hall of the Apostolic Palace at the Vatican, the acts of which are reported in order.

I - PROVISIONS CONCERNING CHURCHES

After a brief address, the Most Blessed Father proposed the following appointment: He appointed the Reverend Father Julius Daem, from the diocese of Gand, as the Ordinary of the Cathedral Church of Antwerp, which has been newly established, and as the Urban Bishop and General Moderator of Catholic Instruction in the Kingdom of Belgium.

Then, through Consistorial Decrees, he announced to the Cardinal Deacons that he had assigned to them the titles of Episcopal Churches, for this occasion, archiepiscopal titles, in order that they might receive the office of Episcopal Consecration, namely, the following churches:

Berrhoea, to His Eminence Cardinal Ottaviani;

Castra Nova, to His Eminence Cardinal di Jorio;

Idassa, to His Eminence Cardinal Bracci;

Columnata, to His Eminence Cardinal Roberti;

Corone, to His Eminence Cardinal Jullien;

Diocaesarea in Isauria, to His Eminence Cardinal Larraona;

Fallaba, to His Eminence Cardinal Morano;

Feradita, to His Eminence Cardinal Heard;

Qermania in Numidia, to His Eminence Cardinal Bea;

Colonia in Cappadocia, to His Eminence Cardinal Bacci;

Idebessena, to His Eminence Cardinal Browne;

Cypsaria, to His Eminence Cardinal Albareda.

[*Latin ed. p. 249*]

Acts of Pope John XXIII, 249. Subsequently, the Supreme Pontiff publicly announced the resignations of certain Archbishops and Bishops, having received them through Apostolic Letters sealed with lead, namely: the

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Archbishop of G-abal, Gerard de Milleville, formerly Archbishop of Conakry; the Archbishop of Dakar, Hyacinth Thiandoum; the Archbishop of Seoul, newly erected archdiocese, Paul Kinam Eo, formerly Bishop of Colbasa; the Archbishop of Taegu, newly erected archdiocese, John Baptist Sye Bong-kil, formerly Bishop of Comatiano; the Archbishop of Gwangju, newly erected archdiocese, Ha rol dum Henry, formerly Bishop of Corydala; the Archbishop of Lomé, Robert Dosseh; the Archbishop of Konahri, Raimund Mariam Tchidimbo; the Archbishop of Bamako, Lucam Sa n garé; the Bishop of Thuburbo Minus in Numidia, Andrea van den Bronk, formerly Bishop of Kumasi; the Bishop of Kumasi, Joseph Amihere Essuah; the Bishop of Segu, newly erected diocese, Peter Ledere, formerly Archbishop of Bamako, retaining the title of Archbishop in his person; the Bishop of Pyongyang, newly erected diocese, Francis Hong Takeoka, formerly Bishop of Auzia; the Bishop of Ghuncheon, newly erected diocese, Thomas Quinlan, formerly Bishop of Furnitano Major; the Bishop of Taejeon, newly erected diocese, Hadrian Larribeau, formerly Bishop of Duse; the Bishop of Incheon, newly erected diocese, Villelm McNaughton, formerly Bishop of Thuburbo Minus.

[*Latin ed. p. 250*]

Acts of the Apostolic See - Official Commentary 250. The diocese of Cheongiun, newly erected, to James Vincent Pardy, already Bishop of Irenopolis in Isauria. The diocese of Pusan, newly erected, to John Choi, already Bishop of Fussala. The diocese of Jeonju, newly erected, to Peter Han Kong-ryel, already Bishop of Sagalassus. Mainz, to Hermann Volk. Vestphalia, newly erected, to John Hoffmann. Ratisbon, to Eodulf Graber. Sacrament, to Aldel John Bell, already Bishop of Rhodopolis.

II - REPORT ON THE CAUSE OF CANONIZATION. The Most Reverend Cardinal Arcadius Maria Larraona, Prefect of the Congregation of Sacred Rites, having obtained the permission of the Most Blessed Father, delivered a discourse on the life and miracles of Blessed Martin of Porres, Confessor, a lay brother of the Order of Preachers, and he recounted all the acts which, after a prior and careful examination, the Congregation of Sacred Rites had admitted and approved in the cause of canonization of the same Blessed. After the report was concluded, the Supreme Pontiff, through the votes of the Most Reverend Fathers Cardinals, individually inquired, and each Cardinal Father made known his opinion.

III - REQUEST FOR THE PALLIUM. Immediately, through his representative, a request for the Pallium was made for the Metropolitan Churches: Viterbo, newly erected; Dakar; Seoul; Gwangju, newly erected; Daegu; and Conakry, Bamako.

II. PUBLIC CONSISTORY. After the secret consistory had concluded, a public consistory was immediately held in the same hall, for the solemn conclusion of the cause of canonization of Blessed Martin of Porres, Con-

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fessor, a lay brother of the Order of Preachers.

[*Latin ed. p. 251*]

From the Acts of Pope John XXIII, page 251: ''Monsignor John Torre, Advocate of the Sacred Consistorial Court, standing before the Pontiff's throne, briefly recounted the life, virtues, and miracles of the aforementioned Blessed individual, and proposed the initiation of the process for his canonization. Father Hamlet Tondini, Secretary for Apostolic Letters to Princes, standing on the left side of the pontifical throne, bowed his head before His Holiness and, in the name of Holiness, responded in these words, according to custom: 'His Most Holy Father believes that, with the most provident divine will, it is fitting that Martin of Porres, a Dominican friar, a man of singular and remarkable virtue, who peacefully departed for the heavenly realms approximately three hundred years ago, may this year, in this opportune time, be adorned with the halo of the Saints. For it happens that, as human affairs are agitated more and more intensely each day, so that, scarcely a year after the Supreme Pontiff issued Encyclical Letters entitled *Mater et Magistra*, which address the most recent developments in social affairs in order to bring them into harmony with Christian precepts, the Church may now present to the view of all peoples a man who, as before and after him, through clear examples of German, insightful, and prudent charity, has brilliantly demonstrated the elements, principles, and power inherent in the doctrine of Christ, by which both men may be united in fraternal love and may attain suitable prosperity even in this life. Thus, it also happens that, as the Second Vatican Council strives, whose purpose is to ensure that, with the holy doctrine of the Church more clearly illuminated, and with disciplines and institutions more diligently adapted to the character and spirit of this time, eternal salvation for mankind may be more suitably promoted, all the faithful may behold a man radiating with heavenly glory, whom they may invoke as an intercessor before God to implore a happy outcome for the most serious and eagerly awaited events, and from whom they may take an example of how the precepts and admonitions of the Council may be exquisitely fulfilled by them. From these things, everyone can easily understand how much the Supreme Pontiff desires to bestow the honors of the Saints upon this most upright man. However, since he does not wish to deviate even by the smallest degree from the established procedure in a matter of such importance, he deems it necessary to postpone the matter until, in a semi-public Consistory, the Cardinals and all those who are to be present, Patriarchs, Archbishops, and Bishops, shall be asked for their opinion. In the meantime, he exhorts all the faithful to implore the Holy Spirit, the Paraclete, that they may receive

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heavenly enlightenment.'"

[*Latin ed. p. 252*]

Acts of the Apostolic See - Official Commentary 252. THIRD PUBLIC CONSISTORY. Thursday, the tenth day of the month of April, in the year 1962, a public consistory was held in the upper hall of the Apostolic Palace at the Vatican, for the canonization of the Blessed Martin of Porres, Confessor, a lay member of the Order of Preachers. The Supreme Pontiff, before inquiring the opinion of those present, addressed them in this manner: Venerable Brothers, The reason for which we have convened in this most solemn assembly today, as you well know, is certainly a most joyous one. For it pertains to the Blessed Martin of Porres, to be enrolled among the Saints. The principal virtues of this most religious man are certainly not unknown to any of you: and since many of you have already become acquainted with the details of his life, and brief accounts of his most illustrious merits have recently been sent to you, you are astonished at the fervent piety of the Blessed Martin, both towards the Divine Redeemer of the human race, whether hidden under the species of the Eucharist, or hanging on the Cross, and also towards the Virgin Mary, Queen of Heaven. You are also astonished at the humility of his spirit, by which, considering himself the least of all, he showed himself ready to obey and serve all. Finally, you are astonished at his chaste, religious, and holy charity, which, born of love for God, the Father of all men, embraced the pains, sorrows, and anxieties of all his neighbors, and he sought to heal them by means that we, as they were then, could not but call entirely new and singular. But even though these things are already largely known to you, our beloved son, Arcadius Larraona, Prefect of the Sacred Congregation for the recognition of canonization causes, will briefly and clearly speak to us and to you before this assembly. After hearing his words, if it is not too burdensome, you will, each of you, with the Cardinals, and then the sacred bishops, according to the degree of your respective dignity, express your opinion.

[*Latin ed. p. 253*]

Acts of Pope John XXIII - 253, except for the votes of the Cardinals and the Excelsiors present, who were in favor. The Most Blessed Father added these words: "Having heard your opinions, we are very pleased that you all desire the same thing as We ourselves: namely, that We, with Our Apostolic authority, transfer this Blessed [person] to the number of the Saints. Which We will gladly do; and We have set the sixth day of the coming month of May as the date for this solemn ceremony. But before concluding, We do not wish to omit expressing Our gratitude for the diligence and care that you have shown in examining and considering this matter, and We urge you to continue to offer prayers to God, so that He may deign to infuse heavenly light into Our mind, so that We may make a favorable decision on

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this important matter; for with it are joined the glory of God, the splendor of the Holy Church, and the eternal salvation of men, to the greatest extent possible. Concerning all of these matters, the Most Reverend Father Henry Dante, Prefect of the Apostolic Ceremonies, at the request of the Procurator of the Reverend Camera Apostolica, and with the presence of the Apostolic Notaries, as is customary, proceeded to record the proceedings."

APOSTOLIC LETTERS ISSUED BY OUR OWN MOTION

I. Concerning the governance of the dioceses of the suburbicarian region.

POPE JOHN XXIII

The Apostolic See has always taken special care of the suburbicarian sees, which are closer to the City, which are more ancient, and which are more renowned for the testimony of martyrs. As Our Predecessor, Pope Sixtus V, so too have the Roman Pontiffs in recent times diligently striven for this: namely, Pope Pius X, with the Apostolic Letters of the Roman Pontiffs, dated April 15, 1910, concerning the establishment of suffragan bishops, and the Constitution Ap. Religiosa, issued by Us, April 13, 1587: Fontes Iuris Can., Rome 1923, vol. I, pp. 293 ff. A. A. 8, vol. II (1910), p. 277.

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis - Official Commentary, May 3, 1914, concerning the distribution of annual revenues; Pope Benedict XV, by Apostolic Letters, February 1, 1915; and, with no less diligence, first Pope Pius X, and then Pope Pius XII. Such solicitude is also a significant argument by the Cardinals of the Holy Roman Church, who, from ancient times, have been entrusted with the governance of these matters. Indeed, "these Most Eminent Prelates – as Pope Pius X affirmed – both by the grandeur of their dignity and the excellence of their doctrine, and no less by other virtues, especially by their generosity, their magnanimity, and their zeal for promoting the salvation of the faithful, have, as the monuments of history attest, contributed to the splendor and resources of the jurisdictions to which they are subject, even to this day." They are, moreover, to be commended with even greater praise and gratitude, because, as the chief counselors and assistants of the Roman Pontiff in governing the entire Church, they are engaged in matters of great importance within the Roman Curia. From the beginning of Our pontificate, We have directed Our thoughts and efforts to the better administration of the suburban dioceses; and by the Motu Proprio issued on March 10, 1961, due to the changed conditions in those territories, We abrogated the right of option; "and We decreed that the nomination of Cardinal Bishops to the suburban sees should pertain solely to Us and to Our Successors." Furthermore, since, everywhere throughout the world, the religious affairs have increased, and the needs of the clergy

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and the Christian people have multiplied, it has seemed opportune to Us that, in order to provide suitable assistance to the governance of the entire Church, the Most Eminent Cardinals residing in the Curia should be freed from all offices and duties that would impede them or distract them in any way from dealing with the affairs of the Holy See. Therefore, the Cardinals existing in the Curia of the Holy Roman Church...

[*Latin ed. p. 255*]

By the authority of Pope John XXIII, and with the counsel of the Cardinals presiding over Consistorial Affairs and Extraordinary Ecclesiastical Affairs, after mature deliberation, and notwithstanding any contrary provisions in the Code of Canon Law and Apostolic Decrees, We, by these present Letters, of Our own accord, decree and command the following concerning the governance of the suburban dioceses, which must be inviolably observed:

I. A Cardinal, promoted by the Roman Pontiff to a suburban see, shall obtain the name or title derived from that see, without any jurisdictional power over the diocese, and shall be called: Cardinal of the episcopal order, with the title of the suburban church: Albano Laziale, Ostia, Porto and Santa Rufina, Praeneste, Sabina and Poggio Mirteto, Tusculum, and Velletri.

II. The Cardinal with the title of a suburban church, after having celebrated the rites and ceremonies in the cathedral of the diocese, as other Cardinals do in their titles or deaconries when they take possession, shall enjoy the following privileges:

1. He shall have the right to perform Pontifical functions in the same cathedral, with a throne and baldachin, according to his own right. The throne shall be adorned according to the prescriptions of the Ceremonial of Bishops.

2. In the presence of the faithful, he shall be able to administer the Sacraments with pontifical rites, or to assist at a solemn Pontifical Mass, and to impart the Papal Blessing with a plenary Indulgence, according to the prescribed formula.

3. He shall be able to choose, as the place of his burial, the cathedral of the diocese to which he is assigned.

4. He shall also have the right, upon his death, for the cathedral chapter to provide for proper funeral rites, as if he were the Ordinary Bishop.

III. Furthermore, out of charity, but without obligation, it is fitting that he sometimes apply the sacrifice of the Mass for the benefit of his diocese.

IV. A Cardinal, by promotion to a suburban church, passes to the episcopal order, while preserving the priority of his promotion to the sacred purple.

V. The governance of the suburban dioceses shall be entrusted by the Ro-

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man Pontiff to the local Bishop, who, upon canonically taking possession, shall be the true and proper Bishop of that church, the Ordinary of that place, and shall enjoy the same rights in that church.

[*Latin ed. p. 256*]

Acts of the Apostolic See - Official Commentary 256, possessing the authority which other residential Bishops hold within their own diocese (canon 335). The Bishops shall be called: of Albano Laziale, of Ostia, of Porto and Santa Rufina, of Palestrina, of Sabina and Poggio Mirteto, of Frascati, of Velletri. It is granted to each Bishop, as is established in canon 337, § 3, the faculty of exercising pontifical functions within the diocese, and of allowing others to use the throne with the baldachin. VI. Since the suburban sees appear to be engaged in similar affairs as the Roman diocese, to which they formerly belonged, We decree that they shall form a group or conference together with the aforementioned Roman diocese, so that the Bishops of Albano Laziale, of Ostia, of Porto and Santa Rufina, of Palestrina, of Sabina and Poggio Mirteto, of Frascati, and of Velletri, shall duly convene with the Cardinal Vicar of the City, according to the norms established for the gatherings of Italian Bishops. However, since We do not wish to detract from the rights of the Cardinal Bishops who now govern the suburban dioceses, We decree that all of these things shall henceforth take effect only after each of these churches becomes vacant. Furthermore, whatever has been established by Us in these Letters issued *Motu Proprio*, We command that all of it be firm and valid, notwithstanding any contrary provisions. Given at Rome, near St. Peter, on the eleventh day of the month of April, in the year 1962, the fourth year of Our Pontificate. JOHN PP. XXIII. II. It is decreed that all Cardinals be raised to the episcopal dignity. JOHN PP. XXIII. Since the most serious duties have been entrusted to the Sacred College of Cardinals, whose members constitute the Roman Senate of the Pope and assist him as principal advisors and helpers in governing the Church, Our Predecessors have always held... (Canon 230).

[*Latin ed. p. 257*]

The Acts of Pope John XXIII, page 257, concerned itself not only with ensuring that worthy men received the honors of the sacred purple, but also with ensuring that these same men could be of the greatest benefit to the Apostolic See. Since those chosen from among the clergy are distinguished by virtue, pastoral zeal, and the praise of doctrine, the Cardinals contribute greatly to the splendor of the Holy Church and to strengthening its authority, and to adding to it. Moreover, since they belong to various regions of the world, and no consideration is given to nationality or lineage in their selection, they clearly demonstrate that the Catholic Church is perpetually flourishing with new life. Finally, due to their experience and their prudence in action, they are of great service to the Successors of the

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Prince of the Apostles, upon whom falls the burden of governing the universal Church. Therefore, our predecessor, the blessed and remembered Pope Pius V, rightly called the Cardinals: "true pillars...and the brightest lights of the Church, the foundations of the temple of God, the bulwark and the columns of the Christian Republic." These things, after having been elevated to the chair of Peter, we have kept in mind, and we have been moved to follow in the footsteps of our predecessors, to direct our cares and concerns to the Sacred College, all the more as the urgent needs of the Church demand it. For this reason, from the very first Consistory that we held, we increased the number of members of the Sacred College, derogating from Canon 231. Subsequently, by a Motu Proprio issued on March 10, 1961, by which the beginning of the Suburbicarian Dioceses was initiated, we deemed it right to abolish the right of option, as established in Canon 236. Now, however, we have decided to confer the episcopal dignity upon all Cardinals who lack it. By virtue of this decree, a threefold order of Cardinals, of Bishops, of Presbyters, and of Deacons, remains firm and stable in the Sacred College, each of whom retains all the rights and faculties pertaining to translations, to the Holy Liturgy, and to other duties, subject to the provisions contained in our Motu Proprio issued on April 11 of this month concerning the Suburbicarian sees. 2 2 Apostolic Constitution, *Postquam Verus*, December 10, 1586. 17 - ACTA, vol. IV, no. o. - May 12, 1962.

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis - Official Commentary. Moreover, since the offices of the Cardinals, as ecclesiastical duties, are distinguished by a most excellent spiritual character – which, indeed, can be gathered from the Code of Canon Law, which decrees that Cardinals must be at least ordained in the order of the priesthood – we are very pleased that to all Cardinals, adorned with the fullness of the priesthood, the power is rightly granted to perform the grave offices entrusted to them in such a manner as is more fitting to their singular dignity. Therefore, after mature deliberation, by our own initiative and Apostolic authority, we establish and decree that, now and henceforth, all Cardinals of the Sacred College shall be raised to the episcopal dignity, with the exception of those prescribed in Canon 231 § 1, and those concerning the number of Cardinal Priests. Furthermore, we wish that the words of Canon 240 § 3 be amended, so that each Cardinal Deacon, in the temple of his honor, which is called the diaconate, may, just as the other Cardinals in their respective titles, perform sacred and pontifical rites. Whatever has been established by us in these Letters, given by our own initiative, we command that all these things be firm and valid, notwithstanding anything to the contrary. Given at Rome, at St. Peter's, on the fifteenth day of the month of April, in the year 1862, in the fourth year of our pontificate.

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3 JOHN PP. XXIII. APOSTOLIC CONSTITUTIONS I. OF THE LAODICEAN MELKITES. The seat of the Laodicean Melkite archdiocese in Syria is raised to the dignity of a residential see.

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter, having received a most pleasing report, and being, by God's providence, equally with the most blessed Peter, at the head of the entire Church, we have learned that the archiepiscopal see with the title of Laodicea of the Melkites was, according to Canon 232, § 1, in its former dignity.

[*Latin ed. p. 259*]

The Acts of Pope John XXIII, page 259, state that the order of residential Churches, which are said to be restored, is confirmed, as judged by the venerable Brother Bishops of the Melkite Synodus present, which was held on the seventh day of March of this year, in the city which the Lebanese people customarily call Bmekkine: for that See shone so brightly in ancient times, that its fame and name have endured for so many centuries. Therefore, when the venerable Brother Maximus IV Saigh, Patriarch of Antioch of the Melkites, requested that this decision of the Synodus be confirmed by Us, with a willing heart, after consulting with Our beloved Son, the Most Reverend Cardinal of the Sacred Congregation for the Eastern Churches, having carefully considered the matter, We confirm with Our authority what the sacred Melkite Bishops have decided, and We declare it valid, correcting any defects that may have arisen in this matter. Therefore, it is Our will that the archiepiscopal See, with the title of Laodicea of the Melkites, be included among the residential Churches, with the following boundaries: to the east, the Eparchy of Hemese of the Melkites; to the west, Our Sea, that is, the Mediterranean; to the north, the Archieparchy of Alep of the Melkites and the limits of the Turkish Nation; and to the south, finally, the Eparchy of Tripoli of the Melkites and the borders of Lebanon. The Eparch shall place his See in the city of Laodicea, and there he shall establish his cathedral, the seat of his authority; furthermore, this ecclesiastical territory shall be included among the Eparchies of the Patriarchate of Antioch of the Melkites, and the venerable Prelate, the Eparch of Laodicea, shall be subject to him, according to the sacred canons. The episcopal table shall be supported by all goods and money which the people have given, or are about to give. As for the governance and administration of the Eparchy, and concerning the rights and obligations of the clergy and the faithful, and similar matters, the laws of canon law shall be observed, and the specific norms of the Melkite Church shall be followed. It is Our will that the clergy be arranged so that, as soon as these Our Letters have been put into effect, those priests and clerics who legitimately reside within its territory shall be assigned to the See of Laodicea. Furthermore, the execution of these Our Letters shall be overseen by the one who is currently holding the office of

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Apostolic Nuncio in Lebanon, or by the one whom he shall delegate, with the necessary powers for that purpose. He who has completed this task shall order that a document of the completed action be drawn up, and a true copy thereof shall be sent promptly to the Sacred Congregation for the Eastern Churches. And if, at that time, another person presides over that Nunciature, he shall take care to carry out Our mandates. We will and desire that these Our Letters be effective now and in the future; in such a way that those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their full force. The effectiveness of these Our Letters shall not be hindered by any prescriptions of any kind.

[*Latin ed. p. 260*]

Acts of the Apostolic See - Official Commentary 260, by which, through these letters, we abolish all things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were the original documents. Whoever disregards or in any way rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twelfth day of the month of April, in the year of Our Lord nineteen hundred and sixty-one, the third year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary of the Sacred Roman Ecclesiastical College. JOHN H. Cardinal CICOGNANI, Prefect of the Congregation for the Oriental Church, Secretary. Francis Tinello, Regent of the Apostolic Chancery. Albert Serafini, Apostolic Protonotary. Victorious Bartoccetti, Apostolic Protonotary. *a. i.* [abbreviated Latin phrase, meaning "as above"]. © Plumbi In Ap. Cane, tab., vol. CYI, n. 12. II PORT HARCOURT In the territory of Nigeria, a new diocese is established, named "Port Harcourt." JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Since Christ commanded the Apostles to preach the Gospel to all men throughout the world, and desiring that it be spread as widely as possible among the nations, We approve that the Sacred Congregation for the Propagation of the Faith, heeding prayers, has decided, through the Apostolic Delegates for the territories of British East and West Africa, to take action so that, in Nigeria...

[*Latin ed. p. 261*]

The Acts of Pope John XXIII, 261, state that a new diocese should be established. Therefore, after careful consideration by Us, We decree and

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command the following, using Our apostolic authority. From the districts commonly known as Ahoada, Degema, Ogoni, and Brass, which currently form the civil province of "Rivers Province," We establish the diocese of Port Harcourt, thus named after the principal city of the territory, whose boundaries are as follows: to the north, the territory of the diocese of Owerri; to the east, the territories of the dioceses of Humuahi and Calabar; to the south, the vast expanse of the Gulf of Guinea; and to the west, the territory of the diocese of Benin City. This new diocese, which We entrust to the care of the members of the Congregation of the Holy Spirit, shall be a suffragan of the metropolitan Church of Onitsha. We grant to this diocese and its sacred prelates all the rights, and We impose upon them all the duties and obligations that are proper to Catholic dioceses and their pastors. The bishop shall establish his residence in the city commonly known as Port Harcourt, and the episcopal cathedral shall be in the principal church of the same city, dedicated to the Holy Mother of God, Santa Maria, which We raise to the rank and dignity of a cathedral, with corresponding rights. Furthermore, since a Chapter of Canons cannot be established at this time due to local circumstances and conditions, We grant that, in its place, diocesan consultants be appointed temporarily to assist the sacred prelate with counsel and aid. We also desire that, as soon as possible, the bishop establish at least one seminary to receive and educate boys who are called to the priesthood. The execution of these documents of Our will shall be overseen by the one who, at the time when these decrees are to be put into effect, fulfills the duties of the Apostolic Delegate in the territories of British West and East Africa, with the power to delegate another man, if necessary, provided that he is endowed with ecclesiastical dignity. Whoever completes this task shall have the responsibility of drafting the documents establishing the new diocese and of sending faithful copies thereof to the Sacred Congregation for the Propagation of the Faith as soon as possible. We will and order that these documents be effective now and in the future; so that those things which are decreed herein shall be religiously observed by those to whom they pertain, and thus obtain their full force. The validity of these documents shall not be opposed by any prescriptions of any kind, since We hereby repeal all such prescriptions by these documents. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared utterly null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, copies of these documents, in all places, and whether printed or handwritten, shall be considered authentic.

[*Latin ed. p. 262*]

Acts of the Apostolic See – Official Commentary 262, whether printed or handwritten, which bear the seal of a person holding a position of authority

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in the ecclesiastical hierarchy, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were. Whoever, in general, should disregard or in any way condemn Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the sixteenth day of the month of May, in the year of Our Lord nineteen hundred and sixty-one, the third year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary of the Holy Roman Church. GREGORY P. Cardinal AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Francis Tinello, Regent of the Apostolic Chancery. Bernard De Felicis, Albert Serafini, Protonotaries of the Apostolic See. In Ap. Cane. tab. vol. CVI, n. 53. III. URUGUAIANENSIS (ANGELOPOLITANAE). Certain territories are being separated from the Uruguaiana diocese, with which a new diocese is being established, to be called "Angelopolitana." JOHN, Bishop, Servant of the Servants of God, for the perpetual memory of the matter. Moved by the example of the Apostles, who devoted all their effort and industry to spreading the Christian name as widely as possible, and who established new Churches, like the brightest stars, in the territories of the Roman Empire, and We, successors of the blessed Apostle Peter in guiding the Christian people, omit nothing in order that, by establishing new Churches throughout the world, we may strive for the stability of the faith: for the Churches are indeed a bond of unity.

[*Latin ed. p. 263*]

From the Acts of Pope John XXIII, 263: "A most skillful union, and also a burning flame, shining forth to the nations." Therefore, when the venerable Brother Armandus, Archbishop with the title of Caesarea Philippi, and Apostolic Nuncio in Brazil, having heard what the venerable Brother Aloysius Philip De Nadal, Bishop of Uruguaiana, thought about this matter, and what the venerable Brothers, Ordinary Prelates of the ecclesiastical Province of Portalegre, considered, requested us to, since the Church of Uruguaiana is divided, that a new diocese be established from it, We, after consulting our venerable Brothers, Cardinals of the Sacred Congregation Consistorial, and having learned their opinion, by Our authority We decree the following. From the Church of Uruguaiana, We separate the following municipalities, as defined by civil law: Santo Angelo, Cerro Largo, Giruá, Guaraní, Horizontina, Porto Lucena, Santa Rosa, Santo Cristo, São Luis Gonzaga, Tres de Maio, Tucunduva, Tuparendi, which We form into a new diocese, to be called Angelopolitana, and a suffragan of the See of Portalegre. This diocese will have the city of "Santo Angelo" as its seat, and the church of Saint Angelo Custos will be its cathedral, with all due rights and privileges. The Bishop will also enjoy these rights, but he will also be subject to the obligations of the episcopal dignity. In this new ecclesiastical territory, a College of Canons will be established: this is for the greater

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glory of God; however, until such a college is established, diocesan Consultors will be chosen to assist the Sacred Prelate. They will provide for the episcopal table, which is supported by the revenues of the Curia, collections from the people, and a suitable portion of goods, according to Canon 1500 of the Code of Canon Law, which will benefit the Angelopolitana diocese. Furthermore, We command that the Bishop build at least a small seminary, and this is a serious obligation, according to the laws, whether of common law or of the Sacred Congregation for Seminaries and Universities. From this seminary, the young men who are most promising will be sent to Rome, specifically to the Pontifical College Pio Brasileiro, to be instructed in philosophy and sacred theology. Finally, with these Letters, the priests of the Church to whom they are attached, whether by office or benefice, are assigned to this Church; the other clerics and seminarians are assigned to it, if they reside there legitimately. Finally, all acts and documents that in any way pertain to the Angelopolitana diocese, and to its citizens, must be sent immediately to the episcopal curia of that See, and there they must be kept with religious care. Furthermore, these Our Letters will be presented by the venerable Brother Armandus Lombardi, or by someone he delegates, with the necessary authorizations. When the matter has been carried out, We believe that this document should be...

[*Latin ed. p. 264*]

Acts of the Apostolic See - Official Commentary 264, that he may strive to fulfill them, and that he will promptly send true copies thereof to the Sacred Congregation of the Consistory. And if, at that time, another holds the office of Apostolic Nuncio in Brazil, let him carry out these commands of Ours. We will that these Letters be effective now and henceforth; in such a way that those things which are decreed through them be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever shall be able to be contrary to the effectiveness of these Letters, since through these Letters We abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared utterly void and of no effect. Furthermore, it shall be permitted to no one to divide or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were the originals. Let anyone who shall despise or in any way disregard Our decrees know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the second and twentieth day of the month of May, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our Pontificate. JAMES A. Cardinal COPELLO, Prefect of the Sa-

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cred Roman College. CHARLES Cardinal GONFALONIERI, Secretary of the Sacred Congregation of the Consistory. Francis Tinello, Regent of the Apostolic Chancery. Albert Serafini, Protonotary Apostolic. Victorious Bartoccetti, Substitute. From the Apostolic Chancery.

[*Latin ed. p. 265*]

Acta Ioannis PP. XXIII, 265, IV, SEULEFSIS (INCHONENSIS). In natione Coreae, diviso territorio, Vicariatus Apostolici Seulensis: novus Vicariatus conditur, "Inchonensis" cognominandus. IOANNES, EPISCOPUS, SERVUS SERVORUM DEI, ad perpetuam rei memoriam, orae Coreae, quae singulari Dei beneficio atque indefesso Missionariorum labore christianam fidem aequissime exceperunt, novam gloriam ad suam gloriam apponentes, id sane in memoriam redigunt quod in Psalmo LXXI legitur: "<Et adorabunt Eum omnes fines terrae, omnes gentes servient Ei>;" qua sancti Prophetae voce progressus et triumphos christianae religionis adumbrari arbitramur, cuius auctore et principe Christo iam omnes populi ac nationes obsequuntur. Quam religionem in Deum, in eiusque Filium, in ea nobilissima terra augere cupiens, Sacra Congregatio Fidei Propagandae, post auditum dilectum filium Xaverium Zupi, Apostolicum in Corea Delegatum, bene fieri censuit si, diviso territorio Vicariatus apostolici Seulensis, novus ibi terrarum Vicariatus conderetur. Quam sententiam Nos probantes, de Nostra summa et apostolica auctoritate haec quae sequuntur decernimus atque iubemus. A Vicariatu apostolico Seulensi ea territoria detrahimus quae constant ex civitate Inchon, ut populari lingua cognominatur, ex pluribus insulis adiacentibus, quae ad districtum civilem Bu-Cheon Kun pertinent, ex civilibus districtibus Ong-Jin Kun, KangHwa Kun et Kim-Po Kun nuncupatis, exceptis tamen subdistrictibus Yang-Dong, Yang-Suh et Ko-Cheon, qui ad ultimum districtum pertinent; quibus terris, quae finibus civilis provinciae Kyeong-Ci-Do comprehenduntur, novum Vicariatum apostolicum constituimus, Incho- nensem appellandum, Patribusque e Societate de Maryknoll pro Missionibus Exteris concredimus: quos vehementer hortamur ut eas spes, quas in iis magnas collocamus, adorandi Spiritus Sancti munere impleant. Novo Vicariatui eiusque sacro Praesuli, ut patet, iura omnia facimus quae tales Ecclesias talesque Antistites respiciunt, et onera imponimus.

[*Latin ed. p. 266*]

Acta Apostolicae Sedis – Official Commentary 266, which are just. Furthermore, concerning governance, administration, the rights and obligations of the clergy and the people, those things which the Canon Law establishes must be observed. Moreover, these things which We command, the beloved son Xaverius Zupi will strive to carry out, either by himself, or through another whom he deems suitable. In truth, documents should

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be drawn up, and trustworthy copies of these should be promptly sent to the Sacred Congregation for the Propagation of the Faith. And if another should preside over the same Delegation in Korea at that time, he will carry out all of Our commands. We wish these Letters to be effective now and in the future; in such a way that those things which have been decreed through them will be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters We annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if they were presented. Let anyone who in any way disregards or rejects Our decrees know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the sixth day of the month of June, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our Pontificate.

IACOBUS A. Card. COPELLO, Secretary of R.E.

GREGORIUS P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith.

Franciscan Tinello, Regent of the Apostolic Chancery.

© Lead, in Ap. Cane, tab., vol. CVI, n. 86.

Bernardus De Felicis, Protonotary Apostolic.

Albertus Serafini, Protonotary Apostolic.

[*Latin ed. p. 267*]

Acta Ioannis PP. XXIII 267 APOSTOLIC LETTERS: In the diocese of Segorbe-Castellón, the Blessed Virgin Mary of the Holy Cave and Saint Paschal Baylon are chosen as the principal Patrons.

IOANNES PP. XXIII. For the perpetual memory of this matter. It is most fitting that the regions over which Bishops exercise their sacred authority be protected by the patronage of the Saints, who are, indeed, intercessors with God, so that the Christian faith may flourish there with joyful growth and that evils may be kept at bay. The Venerable Joseph Pont Gol, Bishop of Segorbe-Castellón, requested such patronage for his diocese from Us, and with the authority of the Apostolic See, this has been granted, and, as it were, renewed, so that it may be considered something new. The faithful of almost the entire region hold a special devotion to the Blessed Virgin Mary, called of the Holy Cave, because Segorbe is not far from there. It should also be noted that the August Virgin, distinguished by this name,

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was established as the heavenly Patron of all the speleologists of Spain by our predecessor, Pope Pius X, of blessed memory, in the year 1904. Furthermore, with the highest honor, the tomb of Saint Paschal Baylon is venerated in the Royal Village, a region separated from the diocese of Tortosa and belonging to that diocese; he is the protector of Eucharistic groups and societies. Therefore, desiring the patronage of both, the same Bishop of Segorbe-Castellón announced that he was confident that a rich harvest of spiritual benefits would be reaped from this double heavenly protection, and that the wills of the faithful would be united in Christian charity. Approving these pious intentions and gladly hearing the prayers addressed to Us, We, after consulting with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, do hereby establish and declare that the Blessed Virgin Mary of the Holy Cave, also called Mary, and Saint Paschal Baylon, Confessor, are the principal Patrons, before God, of the entire diocese of Segorbe-Castellón, with all the honors and liturgical privileges that rightly belong to the principal Patrons of a place. Notwithstanding any contrary provisions. We decree these things, We establish, We decide that these present Letters shall forever remain valid and effective, and shall have their full and complete effect.

[*Latin ed. p. 268*]

Acta Apostolicae Sedis - Official Commentary 268 is to be observed; and those to whom it applies, or who may apply to it, shall fully observe it now and forever; and thus it shall be rightly judged and defined; and it shall be null and void from now on, if anything contrary to it, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of May, in the year 1961, the third year of Our Pontificate.

Most Reverend Cardinal TARDINI.

The Most Blessed Virgin Mary of Guadalupe is declared the principal Patroness, and Saint John the Baptist the secondary Patron, of the diocese of Dodgepolitana.

IOANNES PP. XXIII.

For the perpetual memory of the matter.

The excellent and salutary cult of the Most Blessed Virgin Mary of Guadalupe, the merciful Mother, who, pitying the sorrows of mortals, heals the sick, sustains the poor, and comforts the afflicted, holds a place in the hearts of the people of Americae; a matter truly worthy of our approval and which we desire to see grow.

Therefore, guided by wise counsel, Venerable Brother Marion Franciscus

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Forst, Bishop of Dodgepolitana, having also signified the wishes of his clergy and people entrusted to his care, made supplications to Us, that We declare the Most Blessed Virgin Mary of Guadalupe, the Patroness of his diocese, established ten years ago, the principal Patroness before God, and also requested that Saint John the Baptist, the renowned Precursor of the Savior, be established as the secondary celestial Patron of the same.

Gladly complying with these requests, We, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters, perpetually declare the Most Blessed Virgin Mary of Guadalupe the principal celestial Patroness, and Saint John the Baptist the Patron, of the entire diocese of Dodgepolitana, as secondary, with all the honors and liturgical privileges that rightly belong to principal and secondary patrons of dioceses, and with the faculty of using, on the day of the feast of the Patroness, the proper Office and Mass of the Most Blessed Virgin Mary of Guadalupe.

Notwithstanding any contrary provisions.

These things We decree, We establish.

[*Latin ed. p. 269*]

We hereby decree these present Letters to be firm, valid, and perpetually effective; and to produce and obtain their full and complete effects; and that they, to whom they pertain or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment and forever, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the thirteenth day of the month of May, in the year 1961, the third year of Our Pontificate. D. Card. TARDINI. The Blessed Virgin Mary, under the title of "Queen of Nigeria," is chosen as the principal Patron, and Saint Patrick as the secondary Patron, of the dioceses of Eastern Nigeria. JOHN PP. XXIII. For the perpetual memory of this matter. — It has appeared to Us as pleasing and welcome, the desire of all the Ordinaries of Eastern Nigeria, who, having held a meeting in "Enugu" on the eleventh day of the month of April of this year, with one voice and with great agreement, have decreed to choose and establish the Blessed Virgin Mary, to whom the sweet and golden name of "Queen of Nigeria" has long been given, as the principal Patron before God, and Saint Patrick, E.C., as the secondary Patron of the entire ecclesiastical Province of Onitsha. Why they are particularly desired as Patrons, it is not difficult to understand. First of all, if all men must come to Jesus through Mary, and if the way to salvation and the beginning of faith, also for the Nigerian people, depend on the help of the Blessed Virgin; for where the Son is, there is the Mother, so that, having happily found Jesus, Mary also may be known and loved. Moreover, since the doctrine of the Gospel has led rude peoples to a more humane way of life, it is

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clear that the change in morals cannot be separated from the name of Mary, indeed, so that we may more clearly express Our opinion, it firmly relies on Her counsel, protection, and grace. Furthermore, if we turn our minds to the salvation of souls and perceive abundant and joyful fruits in the same Province of Onitsha, which, by virtue of the Apostolic Constitution of the tenth day of the month of April in the year 1950, was established, we remember (that two new dioceses...)

[*Latin ed. p. 270*]

270 The *Acta Apostolicae Sedis* – the official commentary clearly demonstrates this – and we find another, equally valid reason, which fosters piety towards the Virgin Mary. We cannot pass in silence the heralds of the Gospel, who, having founded in the nineteenth century a society named after Saint Patrick, the Apostle of Ireland, have expended much labor and effort in cultivating the people of these regions and leading them to Christ; indeed, Saint Patrick, the other patron of the same Province, deserves to be considered with great piety and devotion. Therefore, desiring to fulfill the prayers of the Venerable Father Charles Heery, Archbishop of Onitsha, and of the other Ordinaries of the entire Province, after consultation with the Congregation for Sacred Rites, after careful consideration, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we establish and declare, perpetually, the Blessed Virgin Mary, "Queen of Nigeria," as the principal heavenly patroness before God, and Saint Patrick, the Apostle, as the secondary heavenly patron of the ecclesiastical Province of Onitsha, with all the honors and liturgical privileges that rightly belong to patrons, whether principal or secondary, of a place. Contrary to anything to the contrary. We decree, establish, and ordain that these Letters shall remain valid and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be null and void from now on. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fourth day of the month of June, in the year 1961, the third year of Our Pontificate. D. Card. TARDINI, Prefect of the Congregation for Public Affairs of the Church. The Blessed Virgin Mary, "Mother of God," is chosen as the principal heavenly patroness for the entire diocese of Umuahia in Nigeria. JOHN PP. XXIII. For the perpetual memory of the matter. – The Kingdom of Mary, as it seems, together with the Kingdom of Christ, is proclaimed even in these lands, where the word of God is spread by sacred missionaries and

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through their works.

[*Latin ed. p. 271*]

The acts of Pope John XXIII, number 271, which are usually increased and confirmed. This has happened in a similar way in the recent Umuahia diocese, located within the borders of Nigeria, as reported to us by its Bishop, the Venerable Brother Anthony Nwedo. Indeed, the clergy and the faithful, led by the Bishop, have chosen the Blessed Virgin Mary, invoked as "Mother of God," as their heavenly Patroness, and have come to a decision to seek the Apostolic confirmation of this Marian patronage. We, however, believe it is most fitting to approve of such requests, so that all Christians may come to Jesus through Mary, and so that they may be bound together in the bonds of unity in their sacred names. Therefore, after consultation with the Congregation for Sacred Rites, and with our certain knowledge and mature deliberation, and with the fullness of our Apostolic authority, we hereby, in perpetuity, confirm that the Blessed Virgin Mary, invoked as "Mother of God," is the principal Patroness before God of the entire Umuahia diocese, with all the honors and liturgical privileges properly belonging to the patron saints of the place. Furthermore, by our authority, we decree that the feast of the same Virgin Mother be celebrated annually on the eleventh day of the month of October. All contrary provisions to the contrary notwithstanding. These things we decree, establish, and ordain, so that these present letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall now and henceforth, fully benefit from them; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-sixth day of the month of June, in the year 1961, the third year of Our Pontificate. D. Card. TARDINI, Prefect of the Congregation for Public Affairs of the Church.

[*Latin ed. p. 272*]

Acta Apostolicae Sedis - Official Commentary 272. LETTER TO THE FAITHFUL OF THE CITY OF ROME, AWAITING THE SECOND VATICAN ECUMENICAL COUNCIL.

I. I invite all my Venerable Brothers and beloved children of Rome: those of you who are collaborators of Mine in the direct care of souls in this city, through the organization of the Vicariate, the administration of ancient, new, and very new parishes; those who participate in the concerns of the government of the universal Church in the dicasteries, congregations, tribunals, and offices of the Roman Curia, with diligent and vigorous action, which extends from here to the benefit and service of all the nations of the

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world; those of you, religious and lay people, men and women, who are especially consecrated to the worship of the Lord, to the honor of chastity, to the exercise and forms and foundations of spiritual and corporal charity, expressed by the many works of mercy indicated to us by Jesus in His Gospel; those of you who are members of the Catholic laity, constituting the great multitude of this first diocese of the world, which for fifty years has quadrupled in inhabitants, in neighborhoods of modern appearance, in work activities, in powerful attractions in every sense, some of which are dangerous, and many others noble and encouraging; all of you – and I wish to emphasize this designation – Venerable Brothers and beloved children, please lend a courteous ear, and open your hearts to a word that is not unknown to you, but which this time intends to touch more vividly your entire attention on a matter of singular gravity and extraordinary solemnity and importance.

We wish to speak to you about the Second Vatican Ecumenical Council, whose expectation is the anxious joy of the entire world. The simplicity of the announcement that was made at the end of January 1959 – on the feast of the Conversion of St. Paul – and the spontaneity of the welcome with which it was honored from all parts of the earth, truly make us say: "This is the Lord's doing, and it is wonderful in our eyes." The history of the Ecumenical Councils, that is, the universal councils of all of Christendom, celebrated in twenty centuries in the East and in the West.

[*Latin ed. p. 273*]

From the Acts of Pope John XXIII, page 273, from Nicaea in the year 325, until the First Vatican Council of 1869-70, this history does not recount that anyone, not even that of Trent, the most illustrious of modern times, aroused such a vivid and vibrant impression from their pronouncements and preparations, as this our Second Vatican Council has done simply by appearing before the attention of all peoples. Let us bless the Providence that assists the holy Church of Jesus, her divine Founder.

II. Words of confidence regarding the primary responsibility and duties of the Romans before the Council. It is evident that all who are and profess themselves faithful to the holy Church and devoted to the authentic apostolic tradition, must know how to measure the degree of their cooperation for the good success – with the help of the Lord – of this great event. The date of October 11th – on the feast of the Blessed Virgin Mary, Mother – month by month, day by day, draws near. Looking towards that date, from this bright and promising morning, which preludes the joys of Christian Easter, it is natural that every true Roman, who lives in a high or modest position of service to the sacred ministry of the Church, should become aware of their duty for the good outcome of the Council, and should draw closer to the successor of Peter, who, according to the precise appointments of Jesus, presided over the first Christian Pentecost, and a few years later

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at the Council of Jerusalem, beseeching him to also seal with his presence and his concluding word the decrees of the Ecumenical Assembly.

Beloved sons of Rome, are you ready and well-disposed to follow our humble but confident endeavors, with such zeal for cooperation that you may then be pleased before your brothers throughout the world? We do not doubt it at all; rather, we are highly confident of it.

III. The Pope's familiarity with his children – Meetings – Visits to Congregations – Diocesan Synod. It is with this confidence in our hearts, supported by faith in the Lord, that from the very first weeks of our pontificate – or rather, of our pastoral service – looking at this Rome made so noble and great by men, but above all shining in the light of Christ and his holy apostles, martyrs, and doctors, who have come here and departed, and are always departing for all points of the universe, we were able to cultivate with fervent confidence this great project of the Council. As daily contacts multiplied with the various...

[*Latin ed. p. 274*]

274 Acta Apostolicae Sedis - An Official Commentary on the order of ecclesiastical and lay persons who live in Rome and are engaged in the Holy Church, and for the Holy Church – prelates, priests, religious, men of science and of the apostolate, true Romans and Italians, men belonging to all nations of the world – the original design took shape, expanded, and gained encouragement. We were soon able to recognize the spiritual and powerful contribution for the modern realization of an Ecumenical Council, which, above all, the energies of Rome, those closest to the apostolic chair, to the beneficial breath of grace, could provide. Let us remember – for it is still in Our heart – the impressions that were given to Us by Our simple and familiar contact, which a good inspiration provided, from a personal visit to Our collaborators, the Bishop of Rome and the Supreme Pontiff of the universal Church, in the very environments of their daily work: both at the Vicariate, as well as at the Roman Congregations and at all the Offices of the Holy See. Oh! the sweetness of the thoughts and feelings that delighted Us intimately on that unforgettable occasion. There are circumstances and moments in life from which, as if suddenly, unexpected emotions spring forth. This is what happened then. From a spontaneous desire to see first-hand the interior of the recent constructions near the apostolic palace – rightly called *propilei* – prepared to serve as the seat of several Dicasteries of the Holy See, blossomed – let us call it a *flos Mentalis* – the thought of extending the visit to the personnel of the Offices themselves, for a meeting with the numerous and chosen priestly souls who, arranged in the various grades of the Roman prelature, occupy years of promising and fruitful life in collaboration with the ministry of the universal Church. It is always pleasing to recall the beautiful expression: *Papa dicitur quasi amabilis pater.* It is our duty to be that always. To be truly so, this is the first task of

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the Pope, so that he may enjoy the common benefit, shared by him and his good children, as in a well-ordered and happy family. Thus it happened – you remember? – within the period from January 4th to 31st, 1961, the visit to the Sacred Congregations; and those who were present can say with what effusion of reciprocal cordiality, simple and joyful. Respectful joy and piety before the unusual Visitor, contained familiarity in his passing and in answering the questions that He addressed to each one, left a clear and cherished mark. The perfect fulfillment of the task of the Pope, Bishop of Rome.

[*Latin ed. p. 275*]

Acta Ioannis Pp. XXIII 275, primariamente, et simul pastor universalis Ecclesiae, implicaret contactum plus studiatum et extensum sub forma Visitationis Pastoralis, ad inveniendum omnes filios eius in singulis parochiis Urbis. Memoramus adhuc cum iuvenili gaudio prima tempora Pontificatus Pii X (1903 et 1904), quando in basilica Lateranensi assistimus ad incipiendum Visitationem Pastoralem quam ille Sanctus indixit ut Episcopus Romae. Circumstantiae temporum, tam dolorosae pro Ecclesia, impedierunt ut persona Papae in ea parteciperet, et omnia redierunt ad miseram ceremoniam characteris officialis, cum paucis hominibus advenientibus ex agris ad eam assistendum. Et similiter recordamur aliquos greges fidelium ex aliquibus parochiis qui conveniebant die dominica in cortile Sancti Damasi ad videndum et audivendum Papam explicantem Evangelium in forma simplici et paternā, quae tam consolabat corda. Benedicimus Domino, qui, quamquam inter momenta pessimismi, quae non desunt in nullo tempore et adhuc manent et semper manent, contactus tamen cum Episcopo Romae, et patre totius Christianitatis, iam habuit proportiones multiplicatas et offert multa consolatoria et sancta gaudia familiari. Non solum Papa potest accipere turmas innumerabiles quae ad ipsum veniunt ex Roma et ex longissimis oris universi: sed potest ire in ecclesiis urbis suae episcopalis, ad domos filiorum eius, duplici titulo praeclarorum, Urbis. O! consolatio et spectaculum visitationum ad bene viginti quattuor ecclesias, quae pene omnes parochiales sunt, occasione quatuor Quadragesimarum transactarum vobiscum: quae festa cordium circum Pastorem pastorum acclamatum, benedicentem et benedictum a filiis suis proximis clerici et laici; sic in novis quartieris popularibus in periferia, quae in centro antiquo urbis, in testificatione fidei et religionis patrum, semper viva et capax expandendi, prout cultura eius continuetur et sit intensa et fervens.

IV. A Synodo Diocesana ad Concilium Oecumenicum.

Feliciissima celebratio Synodi Diocesanae (24-27 Ianuarii 1960) cum qua diocesis Romae, recedendo super se ipsam, voltum sui cleri et populi ad finem altissimum vitae suae religiosa et socialis, se paravit cum renovato fervore ad prosequendum officium ei a Providentia caelesti commissum,

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ut centrum Christianitatis, non defuit in impegno suo honoris.

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis - Commentarium Officiale: Concilium Œcumenicum — conventus universalis personarum et magistratuum praecipuorum Sanctae Ecclesiae Christi — nunc iam prope est. Totus mundus se parat ad illud accipiendi cum reverentia. Testimonia huius universalis sollicitudinis sunt mirabiles. Etiam ab fratribus separatis a unitate et a catholice, ad hunc diem pervenunt expressiones expectationis reverentiae et confiduntis. Omnes Episcopi catholici mundi expresserunt sententiam suam de rebus quae tangunt cogitationem et vitam Christianam et catholicam, et de exertione a parte Sanctae Ecclesiae illarum energium, quas divinus Fundator ei dedit non solum ad acquisitionem bonorum aeternorum, quae sunt vera bona huius et alterius vitae, sed etiam ad directionem et verum progressum ordinis sociali, ad prosperitatem et pacem individuum, familiam, populorum. In conspectu huius magni propositi, inclinatio filiorum Romae catholicae vult esse ordinata et incitata in luce proxima Concilii.

V. Spiritus renovatus ad preces intensiores:

Qui sunt ecclesiastici omnium ordinum, a diu sciunt per quas vias ascenditur ad familiaritatem cum Domino, fonte omnis gratiae et sanctificationis. Illis invitatio ad thesaurizare divitias absconditas in sacrificio Eucaristico quotidiano altaris: et recentius, ad recitationem, dignam, attentam et devotam, illius poematum sacri et incantantis Breviarii, pro cuius commendatione receptiones gratae et commoventes ex omnibus partibus terrae accipimus. Nec addere necesse est de efficacia suavissima et potentissima communicationis intimae cum Iesu in Sacramento, adorato, invocato, benedicto ab animis consecratis cultui puritatis, sacrificii, boni apostolatus ad propagationem caritatis eius in universo mundo, ad pacificum triumphum Evangelii eius. Successus Concilii, ut huius qui paratur, concordia activa et prudente energium, sine dubio, diēs meliores promittit non solum Ecclesiae, sed et universo genere humani.

Qui est pater familias, et praesertim qui est mater fortunata et benedicta, cui ordinarie incumbit directio spiritualis domus, velit uti huius magnae occasionis preces pro Concilio, quae suggeruntur et recitatae sunt animis innocentibus infantium: melius adhuc, si sunt, infirmis, afflictis tribulationibus vitae, incertis et anxiosis de futuro.

[*Latin ed. p. 277*]

Acta Ioannis PP. XXIII 277: The Rosary of Mary, oh! What a beautiful bouquet of flowers it would be, always amidst all these variations of tenderness and affliction, devoutly meditating and invoking the beloved Celestial Mother! To this prayer, emanating from all the parishes, from all the good families of Rome during this time of anticipation for the great event, the numerous religious institutions, both male and female, which are a sacred

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treasure of Rome, the true capital of the spiritual world, and a center of gathering and irradiation of holy, ardent, and countless activities of piety, culture, apostolate, and charity, will add a tone of more fervent supplications. They represent and give the most delicate notes to the harmonious accord, expressed in almost all the languages of the universe, which rises from the seven hills to the throne of the Most High, imploring divine benevolence for the entire world.

VI. Reminders of Spiritual Life from St. Gregory the Great, a precious indication of fervor.

Alongside the most intense prayer, in preparation for the great wonders of heavenly grace, it is necessary, during these months of anticipation and then during the subsequent months of celebration of the Council, to cultivate a careful and delicate life of the spirit. He who is a good Christian is a good judge. Just this Sunday before Passion, from which this Our letter is dated, the Roman Breviary presents and has read a passage from St. Gregory the Great, one of the most illustrious sons of Christian Rome, an eminent doctor, and a Pope among the greatest of the Holy Church. It arrives at a fitting point, as if outlining the characteristics for the increase and decisive advancement towards the perfection of eminent virtues in every Christian, every Catholic, every Roman, priest and layperson who respects himself, and as each should become through the understanding of the ordinances of the Ecumenical Council.

A few words summarize the entire essence of the great transformation that We expect for the person and the family of each, and for social life. These words are taken from the Breviary of this Sunday, from Homily XVIII of Pope Gregory the Great, "habita ad populum in basilica Sancti Petri apostoli: Dominica in Passione."

Reflect, beloved brothers, on the meekness of the Lord. – It is Pope St. Gregory who speaks –. Each of you should examine himself, if he has heard...

[*Latin ed. p. 278*]

The Acts of the Apostolic See - Official Commentary 278: The heart feels these words, and will understand that those voices come from there, that is, from the Lord. The Summa Theologica teaches and commands us (many things): the desire for the heavenly homeland; the mortification of the senses; the turning away from the glory of the world; the not desiring another's wealth; the outpouring of one's own riches in aid of another's poverty.

2. With this instruction from Pope Gregory, let us be well understood, beloved children. Beyond the prayer continued with more fervor and intensity, these five apostolic reminders are important in marking the character that good Catholics of Rome should take during this era of the Vatican

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Ecumenical Council. Consider them a little:

1. To maintain a living longing for the heavenly homeland: *coelestem patriam desiderare*. It is noble and beautiful to love the earthly homeland, and it has always been considered, in the order of charity, meritorious to sacrifice oneself for it even to the point of death; but all of this must always be with a view to the heavenly homeland from which descends the light that gives meaning and value to the pains and tribulations of this earthly sojourn. As the Church sings beautifully in the liturgy of "<*Coelestis urbs Ierusalem*>" : *praevia quisquis / Mortalis illuc ducitur, / Amore Christi Virtute percitus / namque Tormenta 3 sustinet*. To make ourselves more familiar with the thought of eternal life that awaits all for the enjoyment, with the glorious Jesus, of the beatific vision, together with those who were associated with us in this earthly life, is a daily comfort, and a perfection even of social service. Let us love the Paradise that awaits us, let us keep ourselves familiar with the thought of the joy up there, and we will better bear and sanctify the pains and sacrifices that present conditions impose upon us.

2. *Carnis desideria conteri*. To know how to mortify the desires of the flesh, which are the daily temptations of this earthly existence. This is the censure that each mortal must know how to impose upon himself; and he who has more authority and responsibility must feel more keenly the sacred duty of imposing restraint upon himself, lest he fall into immorality.

3. "Consider, most beloved brothers, the meekness of God... Ask yourselves if each of you has perceived the words of God in the heart: and you will understand from whence they are. The Truth commands us to desire the heavenly homeland, to restrain the desires of the flesh, to turn away from the glory of the world, not to desire another's, to give of our own." (St. Gregory M. - Homil. in Evang. XVIII, Migne, vol. 76, p. 7, col. 1149-1150).

[*Latin ed. p. 279*]

Acta Ioannis Pp. XXIII 279: Also, in Rome, vice and corruption prevailed no more and no less than elsewhere. We love to call Rome: the holy city, the holy city: may God not allow it to become a city of perversion, but rather grant that those who will attend the Council may not find in it cause for scandal, but rather for edification. The cult of purity is the honor and the most precious treasure of Christian families: it is the sure pledge of every blessing from earth and heaven.

3. To decline the glory of the world. The gifts of God are titles of inestimable honor for those who know that they have received them from the Creator, and who bear them without vanity and with humility. Turning instead to the glitter of vanities; showing oneself anxious to possess them, even if only for appearances in the eyes of the world, is a sign of great poverty of spirit that provokes derision and compassion. In the Catholic Church, what reveals greatness and is truly glorious reflects the divine

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examples of Jesus and of His most blessed Mother. Two words express and exalt this heavenly doctrine: "Learn from me, for I am meek and humble of heart" (Matthew 11:29); and the other from our Mother: "the mother of the human race regenerated in Christ: behold, the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38).

4. To not desire what belongs to others. The great precept and the great temptation are before everyone: do not steal, do not defraud the workers of their wages, do not oppress the poor: do not cherish an immoderate desire for vain riches. In truth, this is the great torment of the entire world: in relationships of order or disorder, political and economic, we do not say that there are no longer honest people who respect the rights of others: but in fact, one of the strongest temptations of life, to which a considerable part of men yield, in manifest or hidden forms, is this: to covet and steal. Everything can become theft, or be ratified under the most varied terms: everything is desire, lust, and often, atrocious violence: from the dark arts and the subtle deceit of the initial desire for what belongs to others, one arrives at abomination, which is transformed into the destruction of cities, nations, and peoples.

5. Finally: to give to one's own. Here we are at the summit of human and Christian virtue, which Pope Gregory announces to the Romans. We are at the exaltation of the union between earth and heaven, which is sublimated in Christ Jesus, the Word.

[*Latin ed. p. 280*]

Acts of the Apostolic See - Official Commentary 280, concerning the Father, made Man to save Man. O wondrous exchange, the Church sings at Christmas. The Creator of the world, in order to save fallen humanity, clothed Himself in human flesh and bestowed His Divinity upon us. Touching and mysterious words, which illuminate with supreme light the doctrine of the redemption of the world and the divine institution of the Church of Christ. In this holy Church, we have all received and continue to receive from Jesus, who, having become our brother, thereby laid the foundation for the great precept of love for our neighbor, of which the Savior spoke, foretelling the terms of the final judgment: "Whatever you did for one of these least brothers of mine, you did for me." These words obligate us, as Christians, to respond with the generosity of St. Gregory the Pope, as if it were a return to Jesus Himself, who bestowed His Divinity upon us. Oh! Wondrous epic of Christian charity, whose continuation is the delight of the ages. Venerable Brothers and beloved sons, We wish to pause the course of this familiar conversation, which always brings so much joy to Our heart. We have understood each other. As Our sojourn among you continues, the spirit gains courage and confidence in the continuation of the Lord's help. It is always comforting to know that here the barca of St. Peter took root, and here it remained anchored, not for a

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brief course of years, but for twenty centuries, and it remains firmly and vigorously so. Rome has its clergy and its people to whom St. Peter, its first bishop, would certainly not refuse to impart the praise with which he greeted the first and fervent communities of the East: "A chosen race, a royal priesthood, a holy nation, a purchased people." A praise is attributed to one of Our distant predecessors – Pope St. Melchiades, an African (311-314) – which is believed to have been dictated by St. Augustine: "A good man, a son of Christian peace, and a father of the Christian people." Pray that the Lord may fulfill this praise also in our times, through His grace, both in Our humble person and in your fervor, which is a source of so much joy to the spirit.

6 7 Cf. Matthew 25:40. 1 Peter 2:9.

[*Latin ed. p. 281*]

Acts of Pope John XXIII, 281, VII. Edifying consistency of thought and life, of prayer and action, as we approach the Council, we shall again take the opportunity to speak to you, through and with the endorsement of our most worthy and beloved Cardinal Vicar, who will present to you a wise admonition and a fervent invitation. In the meantime, prepare yourselves truly, with fullness of religious piety and with purity of conduct, for the extraordinary grace of the Lord. May the daily life of all and each be a general and united collaboration in this great undertaking. The successor of St. Peter, the humble Bishop of Rome and head of all Christendom, stands at the guiding helm; around him are his ecclesiastical and lay collaborators, all the faithful of the City, intent on a generous elevation of spirit and heart, in a noble and edifying consistency of thought and life, of prayer and action. We wish to reiterate to all, for common comfort, how deeply we are moved by the thought of the religious communities in Albert, Naila, and throughout Italy, who, through penance, contemplation, and holy works, sanctify themselves and attract heavenly graces upon the city; to the religious devoted to science, study, and teaching; to the secular clergy who work with great zeal until they are exhausted, in the parish ministry, for the salvation of souls; to the magistrates, professionals, and employees who bring the good fragrance of Christ into their environment; to so many mothers of families, to so many workers who are always faithful to the beautiful Christian traditions of the beloved Italian people; to the sick who pray, suffer, and persevere; to all those who in various ways participate in the infinite riches of Christ. Let us conclude, beloved children of Rome, once again with the words we spoke at the end of the Synod: "Oh, holy city of Rome! so loved by God, predilected and privileged with abundant gifts of nature, art, traditions, religion, and grace, may you at all times correspond to your illustrious vocation, before the world and in the presence of the universal Church. May you express, with the voice, with the works, with the examples of your native people, exquisitely wise and generous, and of

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those who come here from various parts of Italy and the world, express – let us say – the living essence of the Gospel: which is an announcement of redemption and peace, a bulwark of true civilization, an ornament and enrichment of the human person, of families, and of peoples." 8 To confirm these paternal wishes, let our Apostolic Blessing descend. Cf. First Roman Synod, p. 507; A. A. S. LIT (1960), p. 309.

[*Latin ed. p. 282*]

Acts of the Apostolic See - Official Commentary 282, which seeks to embrace with a single pulse of affection our venerable brothers and most beloved sons of the cherished Roman diocese, of every condition, age, sacred ministry, and occupation; a source of heavenly graces, a giver of sweet consolations. Given in Rome, near St. Peter's, on the First Sunday of Passion Week, April 8, 1962, the fourth year of Our Pontificate. JOHN PP. XXIII. TO THE FAITHFUL OF THE CITY AND THE WORLD, ON THE FEAST OF THE RESURRECTION OF OUR LORD JESUS CHRIST. * Venerable Brothers, beloved sons. The great blessing announced in the Easter Vigil, yesterday evening, We now prepare to extend to all of you, those who are gathered here at the threshold of the Vatican Basilica, and those who are scattered throughout the world. We thank the Lord first of all, who, two thousand years after the first dawn of the Resurrection, makes us witnesses to the astonishing and simultaneous fulfillment of the biblical promise: "Their voice hath gone forth into all the earth, and their words unto the ends of the world." (Psalm 18:5). It is the announcement of the greatest miracle in history, entrusted to all languages, and made to penetrate and resonate in all hearts: "Christ is truly risen, alleluia." Universal gratitude to the Almighty. This is a new title of thanksgiving before God, for each of us, to be able, through the ways of the air, now with such ease, to immediately establish direct contact with those who are most intimately brothers in the faith and in the charity of Our Lord Jesus Christ, all called by His grace, and by the virtue of His passion and death, to enjoy the participation of His merits and of those spiritual goods which are most precious on earth and give security on the paths of eternity. Now we have mystically renewed the great sacrifice of Calvary and celebrated the great victory of the risen Crucified One. * April 22, in the year 1962. Psalm 18, 5. 1

[*Latin ed. p. 283*]

Acts of Pope John XXIII, 283. The solemn rite was performed near the tomb of that Simon, son of John, who among the first beheld Christ, the conqueror of suffering and death; Christ, whose sacrifice is now universally acclaimed as the Redeemer and Savior of humanity of all ages. Last Thursday – Holy Thursday – the commemorative ceremony, held at the Lateran Palace, concerning the divine institution of the priesthood in its twofold order, presbyteral and episcopal, was a source of true rejoicing

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for our spirit – we love to say this with a still moved heart. There, in that most holy basilica, which exalts to the heavens the names of the two Johns, the Baptist and the Evangelist, we conferred the grace of the episcopate upon twelve of our Cardinals, formerly of the order of deacons, as a higher and more significant indication of the service that all Cardinals render to the Holy Church, around the Pope, and in direct cooperation with him. Today – on the day of Pascha – we love to associate with the Prince of the Apostles, as a noble adornment and complement, the memories of all the other Apostles, whom Jesus instructed in the spiritual conquest of the world, and to repeat with them the same jubilant affirmation, whose echo spread and still resounds through the ages: *Christus resurrexit: Alleluia.* This affirmation is the most precious wish that could signify joy, blessing, and peace through the ages. And it is in this sense that, after two thousand years, and from all points of the earth, it is still repeated at the annual return of Pascha. *Christus resurrexit*: death was conquered, sin was vanquished, and the paths of justice on earth were opened. By God, the Creator of the universe and the Redeemer in Christ Jesus, the Divine Word made man, the entrance of peace was proclaimed free in the world. Almighty and merciful God has left nothing lacking; and nothing is lacking to humanity to be aware of its high destinies and to remain serene in the vicissitudes of history. Necessary response to the justice of God. Venerable Brothers and beloved sons: you know that, even before the Incarnation of the Son of God, there was instead the unhappy rebellion; and after the two thousand years whose history is known to you, and in the face of the present reality, the observation of human ingratitude sometimes leads one to consider the mystery of iniquity. To the justice of God, brought to earth by Christ Jesus, men have not always corresponded, nor do they fully correspond; and this lack of response remains a reason...

[*Latin ed. p. 284*]

Acts of the Apostolic See - Official Commentary 284, concerning the most serious anxieties for the community of peoples and nations, and for the future of the entire world. At the Lateran Palace, last Thursday, at the most poignant moment of intimate prayer, just before Communion, it was repeated three times with trembling anxiety: "Lamb of God, who takes away the sins of the world, have mercy on us." This supplication, which is an acknowledgment of our individual and personal miseries, and of the miseries of the entire world, is today, in the liturgy, concluded with the final request for peace: "Lamb of God, who takes away the sins of the world, grant us peace!" Oh, peace, peace of Christmas and of Easter! Sigh of all ages and of all nations; sigh of this our age of uncertainties, of fears, and of mutual threats! You understand, beloved children, how the pastoral concerns of the humble successor of Saint Peter extend in a gentle expression of fatherhood over all who believe in Christ and in His Gospel, and

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equally over those others—even though they are ignorant of the work of redemption—who belong to Christ and unknowingly yearn for Him. Yes, beloved children, the moved and trembling prayer of the present hour, the Easter wish, is an invocation, a sigh, a lament for peace. The respect that We have for the consciences of each and all, and for all energies directed towards the affirmation of universal good, has been manifested in these years in measured terms; however, without concealing the deep anguish concerning the problem of peace that is threatened, the peace that, in reality, all peoples desire, for whose deplorable and possible loss all tremble. Scientific and technical progress, which evokes universal admiration, and of which Christian apostolate intends and knows how to avail itself with a wide range of applications, has nevertheless increased the non-fanciful reasons for world disturbance. Every nation, great or small, considering its own situations, even simply within the confines of its internal order, has reason to fear. Foundations and characteristics of true peace. Beloved children! Only the concerted effort of all can dispel this fear for the preservation of peace where it exists; and, where it is lacking, to establish it.

[*Latin ed. p. 285*]

Acts of Pope John XXIII, 285: For, with unwavering attention, He removes every danger or threat that is contrary to His foundations. Now, the foundations of peace are nothing other than truth, justice, genuine love, and a generous disposition to give and to dedicate oneself to one's brothers. In this, the Lord Jesus was a teacher through His words; He was an example through His life. From Him, one learns the practice of this love and this outpouring of peace. Resorting to any other consideration, and placing exclusive trust in negotiations and purely human prudence, even if well-intentioned, are to be considered very ineffective. Only the peace of Christ is capable of preserving and saving the world, because it rests upon eternal truths, and it has as its object man living in time, but journeying towards eternity. Yes, the gift of Easter, the gift of this year and of all years, which we proclaim before heaven and earth, is peace. The peace of Easter is the peace of Christmas. Accept this greeting, all of you who are present and all who are listening, children of all the peoples of the earth. We offer it to you as a joyful expression of the motherhood of the Church, with the hope that no one will wish to resist its charm and the duties that it imposes. And now, we almost call you by name, and with the greeting that is familiar to you, a reminder of the language and people to which each of you belongs: Italian: *Buona Pasqua!* French: *Bonnes et joyeuses Pâques! Joyeuses et saintes Pâques!* English: *A happy and blessed Easter to you all.* Dutch: *Zalig en Gelukkig Paasfeest.* Portuguese: *Uma Páscoa muito feliz!* Spanish:

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¡Santas y felices Pascuas! German: *Frohe, gesegnete Ostern!*

[*Latin ed. p. 286*]

Acta Apostolicae Sedis - Official Commentary 286: Arabic: Al-Massih Kam; Hákkan Kam. Greek: Christes anésti! Polish: Wesolego Alleluja! Russian: Christòs voskrèse! Ukrainian: Chrystòs voskrès; Voistynu voskrès! Vesèlych svjàt! Slavic: Christòs voskrèse; Voìstinu voskrèse! Hungarian: Boldog husvéti ünnepeket. Ethiopian: Buruk Fásika. May the holy Benediction of the Father descend upon all Our children in the most solemn manner established by the Church, in response to the sentiments that stir within your hearts, and which are made more vibrant during these present great commemorations of the Christian and Catholic liturgy. May you receive this Benediction; may you bring it to your families, to your homes, and extend it there, especially where there is suffering, expectation, but also hope and trust: for it truly signifies the return of the triumphant Jesus, bringing peace, serenity, and fraternal love everywhere.

ALLOCUTION: Given in the Lateran Palace, on the Thursday of the Greater Week, after the episcopal consecration of twelve Most Reverend Cardinals.

* Venerable Brothers and beloved children. The solemn rite of this day, commemorating the divine institution of the Eucharist – Holy Thursday – carries within it a reflection of the ineffable events of the Cenacle, and allows for the fulfillment of the...

*On April 19th of the year 1962.

[*Latin ed. p. 287*]

In Acta Ioannis PP. XXIII, page 287, I have observed the developments that the College of Cardinals has undergone over the centuries. We now live in a time when the activity of the Sacred College truly appears as sacred and genuinely ecclesiastical, and entirely dedicated to the service of souls and to the Supreme Pontiff in the universal governance of the Holy Church. Here, one must grasp the first indication of the appropriateness—indeed, it is entirely fitting—of the fullness of the priesthood proper to each of the members of this exalted assembly. Precisely because of this firm and extensive cooperation in the governance of the Holy Church, every distinction within the three orders of the Sacred College—Bishops, Priests, and Deacons—has lost its original significance as referring to restricted services of administrative and local cooperation, and of charitable action, according to the ancient traditions of the Christian communities of the early centuries. We still venerate the sacred memories associated with monuments and names; but now only as a matter of history and archaeology. The life of the Holy Church, during the millennial epochs, has assumed, even in Rome itself, immeasurable proportions of activity and development. What can be said of what has happened—and what continues to happen—throughout

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the world? Pastoral activities and concerns have spread across the face of the earth by the successors of Saint Peter in the governance of the Church. The Sacred College of Cardinals, since, at the beginning of the second millennium after Christ, it took the form of an excellent body of ecclesiastics called to direct cooperation in the governance of all of Christendom, it is natural that it should develop and adapt to the new needs of the apostolate and to the new forms of a charitable nature, in all that is not of direct divine institution, according to the opportunities deemed most wise and effective. It therefore happened that, along the way, disparities of regime and treatment had to be modified, according to the new provisions of pastoral zeal, or corrected, for the better expediting of matters, for a more perfect order of persons, of offices, of initiatives. Thus, we are presented with the opportunity, the beauty, and the most extensive effectiveness of pastoral zeal, represented by the equalization of all members of the Sacred College of Cardinals in the same dignity of sacred Order, of the episcopal Sacrament, and of the highest functions in the service of the pontifical government, in cooperation with the Supreme Hierarch of the Holy Catholic Apostolic and Roman Church. From the very beginning of Our Pontificate, We have demonstrated how deeply we feel—

[*Latin ed. p. 288*]

It has always been Our desire that the dignity and the noble services rendered to the Church of Christ and to its Vicar by the Senate of Cardinals be held in high esteem. And as an expression of Our deep interest, We gathered, in the first cardinalatial appointment of December 15, 1958, most honorable names from every part of the world, so as to increase the number beyond the traditional seventy members of the Sacred College. Subsequently, with the Motu Proprio *Ad suburbicarias dioeceses*, the option for the selection of suburban diocesan sees was abolished, and their appointment was placed at the free disposal of the Pope. The reason for a complete and total offering of every energy by the Cardinals of the Curia, for the service of the Apostolic See and for universal interests, has recently suggested to Us that the Lords Cardinals be relieved of the direct care of the suburban diocesan sees, which for centuries have been entrusted to their pastoral zeal, but which are now too heavy a burden, especially in comparison to the very grave duties of the Sacred Congregations and Offices in the City. For this reason, the suburban sees, with their diocesan administration, will, in virtue of the Motu Proprio, gradually obtain a residential bishop with full powers of jurisdiction. Finally, with the Episcopal Consecration today of the Cardinals belonging to the Order of Deacons, it becomes even more evident how elevated and sublime are the dignity and the spiritual responsibilities of the venerable Members of the Sacred College, who, while remaining distinct in the three traditional Orders – of Bishops, Priests, and Deacons – all participate, alongside the Pope, in his so-

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licitude for the governance of the Church of God. Lords Cardinals, venerable Brothers, beloved sons. Now that the ceremony is complete, as We have desired here in Our most holy Archbasilica of Lateran, do you not think that today – Holy Thursday – is a great feast of youth for the Holy Church? Is it not a renewal, on its most intimately sacred day, of the Church's ever-young forces, through the remembrance, or rather, the renewal, of that supreme moment, in which its Divine Founder willed to give His Body and Blood as nourishment for souls, and at the same time to institute that priesthood, which, in His name and by His authority, continues His mission in the world? Yes, truly, in this light, the august rite of today takes meaning, for the fullness of the priesthood has been transmitted to you, distinguished Members of the Sacred College, from the Order of Deacons: to you who, by the universality of your origins, and by your continued contributions, offer...

[*Latin ed. p. 289*]

The Acts of Pope John XXIII, 289, bear witness to the fact that, even for you, the perpetual youth of the Holy Church flourishes anew. You are no longer young in age. But through this Episcopal Consecration to the ministry and dignity of the Apostles, in the splendor of the Eucharist, the primary meaning of this feast is expressed, even in you, with great and joyful youth: "exsultatio iuvenum, fortitudo eorum." Oh! How fitting is the hymn that ascends to the Lord for our age: "senes cum iunioribus laudent nomen Domini." This Consecration is a magnificent fusion of the ancient and the new. Without doubt, the singular character of this event lies in the fulfillment of the Lord's word within it. This is the mystery of the *paterfamilias* who "offers both new and old things from his treasure." Remember that this event today will remain unique and new in the history of the Church: the triple Order of the Cardinals, associated together, from now on, in the perfection of the priesthood. To encourage us and to gladden us together, let us recall the words of the aged Moses to his people. They apply well both to the humble Pontiff, who, having arrived at the Apostolic Chair in late years, near the hour of sunset, has desired and consecrated you as Bishops of the Holy Church, as they apply to your cardinal dignity, to which this Episcopal Consecration adds a well-deserved crown to the precious and faithful service of the Holy See. These are the words of Moses: "Vos quadraginta vestimenta vestra adduxit, nec annis calceamenta per desertum: pedum non vestrorum sunt attrita vetustate consumpta sunt." The long journey, already completed by all of you, venerable and meritorious servants of the Church, has not worn out your garments, nor has it consumed your footwear. "Non sunt attrita vestimenta vestra." The journey undertaken has prepared and disposed you for the crown of today, of which the entire Church congratulates you, and particularly – allow us to say it – the humble successor of Peter, who rejoices in having you by

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his side, for the continuation of the good work. Moses adds these words: Proverbs 20:29. Psalm 148:12. Cf. Matthew 13:52. Deuteronomy 29, or. 19 - ACTA, vol. IV, n. 5. - 12-5-1962. Guard.

[*Latin ed. p. 290*]

Acts of the Apostolic See - Official Commentary 290 words of this agreement, and fulfill them: that you may understand all that you do. Keep the words of this agreement, and put them into practice, so that you may be successful in all that you do. Venerable Brothers and beloved Sons. Behold, Our word has wished to seal the reasons for today's joy. Receive Our wish for fullness of heavenly consolations. Now, let us all together prepare to accompany the Lord Jesus on the sorrowful path of the Cross and in the triumphs of the Resurrection, so that profound joy may remain in our hearts, filled with grace, united in prayer and in the firm purpose of good works, of ardent charity, and of universal apostolate. Amen, amen. To the Most Excellent Man, Maurice Yaméogo, President of the Republic of "Haute-Volta." * Mr. President, It is with great pleasure that We receive you on an official visit to the Vatican. Beyond your person, We welcome all the sons of the noble Republic of Volta. And We express Our heartfelt thanks for this gesture of respectful homage. We do so all the more willingly because We are deeply touched by the special respect and warm welcome that the Government and the beloved people of Haute-Volta reserved for Our extraordinary envoy during the recent celebrations of Independence. We appreciated the statements that you made on this occasion, Mr. President, as well as the beautiful testimony that you gave to the work accomplished by the Catholic Church in your country. Today, We are pleased to greet your presence as a welcome harbinger to Our heart. Is it not natural that he who is called the Father Common should always keep His arms widely open to welcome the heads of state, and that He should consider it a pleasant duty to honor and encourage them? And how could He not desire to receive now the leaders of African nations, newly entered into the concert of independent peoples? 5 Ibid. 29, 9. * April 25, 1962.

[*Latin ed. p. 291*]

Acts of Pope John XXIII, 291: We constantly turn Our gaze towards Africa, so full of promise. Among so many populations that are equally dear to Us, the inhabitants of Haute-Volta are esteemed for their courage in work and their skill in various fields. We know the efforts that this people has already undertaken to strengthen its internal unity, to foster a sound conception of authority, and to promote family and social institutions more in conformity with the dignity of the human person. May this happy evolution increase and expand! We also desire that a continuous and balanced economic development, based on wise estimations, may improve the situation of your country, Mr. President, and that it may receive a

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decisive impetus through the generous and disinterested cooperation of more favored nations. For such are the ways of authentic progress and true independence. Concord among citizens, material prosperity, cultural, social, and religious development – these constitute the greatness of a nation and ensure its rightful place in the community of peoples. We wish to reiterate to you the assurance that the Catholic Church will continue, through the happy situation in which it finds itself in Haute-Volta, to offer loyal and eager collaboration in the realization of these aspirations. In these sentiments, We gladly invoke upon you, Mr. President, upon the distinguished members of your entourage, and upon your country, a generous outpouring of heavenly favors, as a pledge of which We impart to you, with all Our heart, a special Apostolic Blessing.

BROADCAST TO THE FAITHFUL OF THE WORLD, given on the feast of the Resurrection of Our Lord Jesus Christ. * To Our Venerable Brother, beloved children. This holy night of vigil renews, once again, for the benefit and joy of souls, the liturgical rites according to the most ancient traditions of the East and the West. For a long time, We have known the poetry of this Paschal vigil. * Evening of April 21st of the year 1962.

[*Latin ed. p. 292*]

Acts of the Apostolic See - Official Commentary 292. Moving recollections of the Father. In the first, now distant, ten years of Our ministry as Pontifical Representative in the Balkan countries, and precisely in Bulgaria, a region so rich in ancient religious memories, and whose remembrance always moves Our heart because of the many and beloved people we encountered there, and whom we still remember, Our residence was so close to the main church of Sofia that We could, from a short distance, follow the first flame of the announcement of the Resurrection as it departed from the temple, and then follow it in its nocturnal course, awakening lights and exultations in the main points of its rapid journey, in Pleven, in Sumens, in Varna, greeted everywhere by "Kristos vos-Kreche – Na 1stina vos-Krese" – "Christ is risen, truly risen," which echoed through the slopes of the great Balkans. At this very hour of Holy Saturday, it is pleasing to recall that in Rome, from the early centuries of Christianity until the 14th century, the announcement of the Resurrection was given by the Pope himself, before going to celebrate Mass, at night, in the Basilica of Saint Mary Major. The Pontiff, departing from the Lateran Palace, would pause briefly in the chapel of Saint Lawrence, known as the *sancta sanctorum*, and there, after venerating the image of the Divine Redeemer, He would three times in succession give the joyful announcement: "Surrexit Dominus de sepulcro, alleluia" (The Lord is risen from the tomb, alleluia); to which all would respond: "Qui pro nobis pependit in Ugno, alleluia" (Who hung for us on the tree, alleluia). The prelates of the retinue would perform the same act of veneration before the sacred image, and would finally receive the kiss

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of peace from the Pope. And the Pope would say to each one: "Surrexit Dominus vere" (The Lord truly is risen); and each one, with words that certainly touched the soul of the successor of Peter, would respond: "et apparuit Simoni!" (and He appeared to Simon!). The testimony of this great mystery and this particular detail is given by the Evangelist Saint Luke, at the end of that delightful account, which had as its protagonists the two disciples of Emmaus. 1 Saint Mark, son and interpreter of Peter, also intervenes and transmits to us, for his part, the words of the Angel to the pious women: "You seek Jesus of Nazareth, the Crucified. He is not here; He is risen..." "Go, tell the disciples and to Peter that 2 in Galilee." And does not the fourth Evangelist also describe, with vivid touches that evoke emotion, the haste of the two towards the tomb? 1 2 Cf. Luke 24:34. Cf. Mark 16:6-7.

[*Latin ed. p. 293*]

Acts of Pope John XXIII, 293, that is, from his own words, to attest to the reality of the resurrection that has taken place? A few days later, as Saint John recounts, the miracle of the miraculous fishing occurred again on the lake; and Peter cast himself into the waters to go to meet his Lord. And Jesus, after having obligated him, following a threefold profession of love, to continue and direct, in His stead, the work of evangelizing the world, constituted him shepherd of the universal flock, *pater et pastor*, "that he may build and plant." Perpetual testimony of the Resurrection, beloved sons, the service of souls, as expressed by the voice and by every other act of our ministry, seeks to be a testimony of the Resurrection of Jesus. And from the obedience of each of the faithful to the duties of the Christian life, which the Pope continues to encourage, is expected the strengthening of the visible unity of the Holy Church and the beginning of apostolic endeavors, which amplify its manifold and beneficial activity to the furthest limits of the world. This is the meaning of the threefold acclamation of this holy night: The Lord is truly risen! From this, not only missionary apostolate, but also the courageous defense of the principles upon which the entire edifice of human dignity and Christian civilization rests, are inspired. It is for the Resurrection of Christ that the Gospel has spread throughout the world, enduring the onslaught of the forces of evil, overcoming difficulties of every kind. Evil, which has its head in *princeps huius mundi*, and the obstacles that human weakness exacerbates, which compromises multiply, succeeded in breaking the physical resistance of countless fragile creatures devoted to sacrifice. But so it is. The Gospel has been able to penetrate like a fertile seed into the soul of the peoples. *Dominus regnavit!* 5 Peter, living in his successors, continues to bring to the world the great announcement of the Resurrection; and the most fervent Christians draw from this the necessary consequences, even of a social order. From this, currents of thought and activity are determined, so

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that man fears nothing, and retreats from nothing, when he loves the truth, and the truth illuminates his steps. Christ Jesus passed from Calvary: He died there; but He also rose. 3 4 4 Cf. Jer. 1:10. Jn. 12:31. Ps. 92:1; 93:10; 96:1; 98:1.

[*Latin ed. p. 294*]

With these very eyes, the Christian observes the events of human life: pain and death, calamities and miseries may weigh upon his shoulders, but they cannot crush his spirit.

The Council: Rays of Easter and Pentecost.

Beloved children, it is therefore natural that you wish to reciprocate the Pope's Easter greeting with the words of the Evangelist: "Truly, He is risen, and hath appeared to Simon!" You look upon the Pope this year with a particularly joyful expression. You indeed desire to accompany him to the very threshold of the imminent Ecumenical Council, which will be – as is Easter – a great awakening, a renewal of a more spirited journey. As it was for the Apostles after the Resurrection of the Lord, and after Pentecost, which sealed all the preaching of the Divine Master, so too today, a pulse of Christian life, under the ardent breath of the Holy Spirit, is about to propel souls to new conquests, to a more generous commitment in the service of the Lord.

The beginning of the Council will be like a new morning of Easter, entirely illuminated by the holy face, the sweetest words of the Risen One: "Peace be with you." It will be like a new Pentecost, from which the apostolic and missionary energies of the Church will regain strength throughout the extent of its mission and its youthful ardor.

It is still Peter, in his most recent, humble successor, who, surrounded by an immense crown of bishops, prepares himself, trembling but confident, to speak to the multitudes. His word comes from the depths of two thousand years, and it is not his own: it is that of Jesus Christ, the Word of the Father and Redeemer of all peoples, and it is still He who points out to humanity the guiding paths that lead to coexistence in truth and justice.

Your wishes, beloved children, and your prayers, open before Our eyes, in anticipation of this great event. And Peter prays for you: "and you, when you have turned, confirm your brethren." (Luke 22:32)

It brings us so much tenderness to renew this assurance to you this evening, during the Easter vigil. Soon, our "Hallelujah" will be raised to the Risen Jesus. Oh! May He, Jesus, be with each of you, may He enter into your hearts with His grace, may He come into your homes, to bring you His greeting of peace: "Pax vobis," peace be with you. May He find souls open to His encounter, docile wills, hearts renewed by the forgiveness that

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has erased sins. And may Jesus, with His gifts, gladden your families.

[*Latin ed. p. 295*]

Acts of Pope John XXIII, 295, concerning the place where there are so many children; and where there are those suffering in soul and body, or those in need and afflicted; [this] urges priests and consecrated souls to seek greater perfection; [it] encourages the apostolate of the laity, and awakens in many noble spirits the Christian sense of life. The greeting of the Vicar of Jesus: "Peace to you." Beloved children, as We prepare to bestow the great Blessing upon you who listen to Us, the thought returns to the Pope's kiss of peace to the prelates who accompanied Him from the Lateran Palace to St. Mary Major, according to the ancient custom of Rome, to which We have alluded before. Oh! this kiss of peace, how much joy it brings to Our spirit to be able to exchange it even now, in this humble succession to the first Apostle Peter! To him, to Peter, the Lord Jesus entrusted the universal mandate to feed the lambs and sheep of the mystical fold; and We, who feel ourselves heirs of this responsibility, how much We would desire to offer it to you personally, in a holy kiss. To come to you, pastors and faithful of the one, holy, catholic, and apostolic Church, scattered throughout the world, and always ready to give witness to the Lord. And oh! how much We would also desire to reach with Our invocation of heavenly blessings those who, although otherwise gathered, also honor the glorious sign of the cross of Christ; and indeed to reach all men, because all bear on their foreheads the seal of the image and likeness with God the Creator, and are the object of the redemption accomplished by Jesus. May the joy of the glad announcement reach all: "The Lord is truly risen, and has appeared to Simon." In the profound emotion of this solemn moment, which is certainly felt in all four corners of the earth, We are pleased to renew Our auspicious wishes, to which is attached the comfort of the Apostolic Blessing, a sign of paternal benevolence, an auspice of heavenly graces, and of sweet consolations. 7 Romans 16:16.

[*Latin ed. p. 296*]

296 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORY CONGREGATION

OF THE SABINA AND MANDELENSIS REGIONS

DECREE

Concerning the erection of the dignities of Archdeacon and Primicerius

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within the Cathedral Chapter of Mandelensis.

Whereas, the Most Eminent and Reverend Lord, Dom Joseph, Cardinal Ferretto, Bishop of Sabina and Mandelensis, desiring to increase the honor and splendor of the Cathedral Chapter of Mandelensis, recently presented petitions to the Apostolic See, requesting that two new dignities be established within the same Cathedral Chapter, namely the dignities of Archdeacon and Primicerius; and whereas, Our Holy Lord Pope John, by Divine Providence, XXIII, having heard the report of the aforementioned Cardinal of the Sacred Consistory Congregation from the Secretary, and having considered the petitions presented, deemed it fitting to grant them favorably.

Therefore, with the consent of those who are, or are presumed to be, concerned, by the present Consistory Decree, the dignities of Archdeacon and Primicerius are perpetually erected and established within the Cathedral Chapter of Mandelensis, so that from now on, the aforementioned Chapter shall consist of three dignities, eight canonries, and six minor benefices.

The order of these dignities shall be as follows: first, the Archpresbyterate; second, the Archdeaconate; and third, the Primiceriate.

These established dignities shall be endowed with all the rights and privileges with which capitular dignities commonly enjoy and possess; and the collation thereof shall be reserved to the Apostolic See, according to the norms of the sacred canons.

Furthermore, by this Decree, Our Holy Lord bestows the dignity of Archdeacon upon the Reverend Father Orlando Malfranci, Apostolic Protonotary, and a member of the aforementioned Cathedral Chapter of Mandelensis.

[*Latin ed. p. 297*]

The Sacred Congregational Congregation, number 297, confers this honor for the first time upon a distinguished theologian, as well as upon the Most Eminent and Reverend Doctor, Cardinal Bishop, Delegate for university affairs. Since the cathedral chapter church is also a parish church, the Most Holy Lord has deigned to decree that the habitual care of souls within that church shall be entirely separated from the cathedral chapter and shall remain permanently attached to the dignity of the Archpriest, so that the Archpriest, as parish priest, may exercise habitual and actual care of souls there. Therefore, by this very decree, the Supreme Pontiff elevates the Reverend Doctor Alessandro Valenti, who currently serves as a parish priest in the cathedral chapter church, to the dignity of Archpriest. To accomplish these things, the Most Holy Lord appoints the aforementioned Most Eminent and Reverend Doctor Joseph, Cardinal of the Holy Roman Church, Ferretto, and grants him the necessary and appropriate faculties, including the power to delegate, in order to achieve

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the aforementioned purpose, any man holding an ecclesiastical office, with the obligation of submitting the authentic copy of the completed act to the Sacred Congregational Congregation as soon as possible. Concerning these matters, the Supreme Pontiff ordered this Congregational Decree to be issued, with the same validity as if it were given under the Apostolic seal. All contrary things, even those worthy of special mention, are of no effect. Given in Rome, from the offices of the Sacred Congregational Congregation, on the 15th day of the month of August, in the year 1961. CAROLUS Card. CONPALONIERI, Secretary. © S. Ernestus Civardi, Substitute.

[*Latin ed. p. 298*]

Acta Apostolicae Sedis - Official Commentary 298

SACRED CONGREGATION FOR RITES

LIMANA

Concerning the Canonization of the Blessed Martin of Porres, Confessor, a lay member of the Order of Preachers.

ON THE QUESTION OF WHETHER, with the approval of two miracles, and after the Blessed has been venerated by the Apostolic See, it is fitting to proceed safely to his canonization.

Glorious men deserve to be praised (cf. Ecclesiasticus 44, 1), citizens of the saints and domestics of God (cf. Ephesians 2, 19), and announcers to the Church (cf. Ecclesiasticus 44, 15). Thus, due honor and worship are rendered to virtue; thus, minds enveloped in darkness are illuminated by the splendor of the saints; thus, the works of God, which shine forth especially in His saints (cf. Psalm 150, 1), are commended to eternal glory.

Among these glorious men, Blessed Martin of Porres offers himself for the admiration and praise of the faithful, who walked in an immaculate way, who stood out among men as a lily among thorns, who filled almost all nations and the plagues of the world with the fragrance of his sweetness. He was born in the year 1579 in Lima, in Peru, and on December 9th, he was cleansed in the same sacred font in which, seven years later, the holy Rose of Lima received the adoption of the children of God. In his early youth, he practiced the art of surgery; then, inflamed by the desire to devote himself entirely to God, he gave his name to the religious family of Saint Dominic, and there, attached to the brotherhood of workers of the Third Order, he completed his novitiate with the common admiration of all, and finally, he bound his faith perpetually to that Order, and throughout his life, he expressed to the venerable Father Dominic, in deed and in spirit, perfect obedience. Having accumulated virtues and merits, at the age of sixty, on November 3rd of the year 1639, he breathed his last with a serene countenance. As the fame of his sanctity, proven by many miracles, grew

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more and more from day to day, the cause for granting him the honors of the Blessed in Heaven was begun. After the proper diocesan and apostolic processes were conducted and duly examined, Pope Gregory XVI, through Apostolic Letters, on August 8th of the year 1837, enrolled him among the Blessed.

[*Latin ed. p. 299*]

The Sacred Congregation of Rites, 299. Since new miracles, wrought by God through the intercession of the aforementioned Blessed, were reported, and at the insistence of those involved, the process for his canonization was resumed on the 9th of June, 1926. An investigation was then instituted concerning two remarkable healings, about which the Most Holy Pope John XXIII, on the 23rd of March of this year, declared by a solemn decree that they were proven. Before proceeding to the consistorial acts pertaining to the imminent canonization, it is necessary that the Cardinals of the Sacred Congregation of Rites, the Official Prelates, and the Consultor Fathers be consulted regarding the following question: whether, with the approval of the miracles, veneration of the aforementioned Blessed may proceed safely, in anticipation of his solemn canonization by the Apostolic See. This was duly done, and they unanimously responded that it could be done safely. His Holiness received this favorable opinion with great joy, but he hesitated to express his opinion on a matter of such importance, until, having made supplications to God through prayer, he sought heavenly light. Today, having offered the salutary Host, the Most Blessed Father deigned to confirm the vote of the Sacred Congregation with his supreme authority, and decreed that the solemn canonization of the Blessed Martin of Porres, Confessor, may proceed safely. He ordered that this decree be duly promulgated and recorded in the Acts of the Sacred Congregation of Rites. Given in Rome, on the 3rd of April, in the year of Our Lord, 1962. ARCADIUS MARIA Card. LARRAONA, Prefect. © S. Henricus Dante, Secretary.

[*Latin ed. p. 300*]

Acts of the Apostolic See – Official Commentary 300

ACTS OF THE TRIBUNALS

SACRED ROMAN ROTA

Summons by edict

Concerning the nullity of marriage (Di Salvo - Calò)

Since the actual place of residence of Mr. Venantio Calò is unknown, in this cause, we summon him to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota

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(Piazza della Cancelleria 1, ROMA), at the hour of eleven on the 20th day of July, 1962, to resolve the doubt, or to subscribe to the following doubt:

Does the nullity of the marriage exist in this case?

The ordinaries of the places, the parish priests, and all others who have knowledge of the aforementioned Mr. Venantio Calò's place of residence, are to take care that he is duly informed of this edictal summons.

* Gerardus Maria Rogers,

Chancellor of the Tribunal of the S. Rota,

April 27th, 1962.

Marius F. Pompedda,

Notary

*

Since the current place of residence of Mr. Venanzio Calò, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (ROMA, Palazzo della Cancelleria) on July 20, 1962, at 11 o'clock, to resolve or subscribe to the doubt reported below.

Does the nullity of the marriage exist in this case?

The ordinaries of the places, the curés, the priests, and the faithful who have knowledge of the place of residence of said Mr. Venantio Calò, must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 301*]

The Roman Curia Diary, 301.

The Roman Curia Diary. Wednesday, April 25, 1962. The Holy Father, Pope John XXIII, received in an Official Visit His Excellency, Dr. Maurice Yaméogo, President of the Republic of the Upper Volta.

SECRETARY OF STATE

APPOINTMENTS

By Letters of the Secretary of State, the Holy Father, Pope John XXIII, in blessed governance, deigned to appoint:

April 4, 1962.

Their Excellencies, the Most Reverend Monsignors Lefebvre Marcello, Archbishop-Bishop of Tulle, and van den Bronk Andrea, titular Bishop of Tubune of Numidia, as Consultors of the Sacred Congregation "de Propaganda Fide."

The Reverend Father Baragli Enrico, S.J., as a Consultant of the Pontifical Commission for Cinematography, Radio, and Television.

HONORS

By Letters of the Secretary of State, the Holy Father, Pope John XXIII, in

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blessed governance, deigned to bestow:

The Order of Saint Gregory the Great, civil class:

December 8, 1961.

Upon Mr. Giuseppe Bianchi (Brzesc).

Upon Mr. Luigi Giordano (Caltanissetta).

Upon Mr. Aurelio Cetica (Florence).

Upon Mr. Giuseppe De Peppo (Lucera).

Upon Mr. Vincenzo Scarano (Lucera).

Upon Mr. Aurelio Bellieni (Reggio Calabria).

Upon Mr. Ernesto Carucci (Reggio Calabria).

Upon Mr. Domenico De Caridi (Reggio Calabria).

Upon Mr. Domenico Mannino (Reggio Calabria).

Upon Mr. Alessandro Chedid (Rome).

[*Latin ed. p. 302*]

Acta Apostolicae Sedis - Official Commentary 302, December 8, 1961. To Mr. Enrico Palla (Rome). To Mr. Vincenzo Lingaiti (Salerno). To Mr. Primo Catella (Turin). To Mr. Giuseppe Feghali (Beirut of the Maronites). To Mr. Oscar Comazzi (Novara). To Mr. Alfredo Pedroni (Novara). To Mr. Mariano Viasco (Novara). To Mr. Francesco Oalcagnini (Rome). To Mr. Pio Maturo (Padua). 1962, January 23. To Mr. Tommaso Ferrini (Massa Marittima). January 9. To Mr. Alfonso Corbo (Rome). January 13. To Mr. Kamel Amin Mohamed (United Arab Republic). January 20. The Knighthood of the Order of Saint Gregory the Great, civil class: May 19, 1961. To Mr. Vincent Mark Mascarenhas (Bangalore). August 18. To Mr. Stefano Della Faille d'Huysse (Ghent). August 25. To Mr. Luigi Stanislao Grant (Baker). To Mr. Leone Walker (Fargo). September 29. To Mr. Clerence Tommaso O'Dowd (Dubuque). To Mr. Giovanni C. Corrigan (Fall River). To Mr. Giuseppe E. Fernandes (Fall River). To Mr. Filippo M. Hemingway (Fall River). To Mr. Norman F. Hochu (Fall River). To Mr. Clemente C. Maxwell (Fall River). To Mr. Giorgio M. Montle (Fall River). To Mr. Eugenio F. Phelan (Fall River). October 7. To Mr. Roberto Pichón (Paris). To Mr. Giorgio Rulhmann (Paris). To Mr. Paolo-Maurizio Orban (Ghent). August 20. To Mr. Venceslao Roberto Casparie (Rotterdam). To Mr. Filippo Brumana (Como). November 17. To Mr. Ferruccio Soranzo (Trieste and Capodistria). To Mr. Luigi Ferretti (Bologna). August 25. To Mr. Silvano Detala (Trieste and Capodistria). To Mr. Andrea Delmas (Perigueux). December 15. 1962, January 9. To Mr. Augusto Pieraccini (Massa Marittima). January 27. To Mr. Paolo Pacitto (Rome). The Knighthood of the Order of Saint Gregory the Great, military class: August 6, 1961. To Mr. Andrea Roux (Paris). December 15. To Count Giulio Sabini (Naples). To Marquess Gaspare Lepri (Rome). To Count Carlo Nasalli Rocca di Corneliano (Rome).

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The Insignia of the Order of Saint Sylvester the Pope: July 6, 1961. To Mr. Giovanni Battista De Camillis (São Paulo). To Mr. Giuseppe Pires Oliveira Dias (São Paulo).

[*Latin ed. p. 303*]

Diarium Romanae Curiae 303, November 17, 1961. To Mr. Giovanni Berti (Tortona). To Mr. Pietro Mazzoleni (Tortona). December 23, 1961 - January 9, 1962. To Mr. Duilio Della Vecchia (Turin). The Order of Saint Sylvester, Papal: 1961. To Mr. Emanuele Lagares Bernal (Madrid). To Mr. Francesco De Souza Brasil (São Sebastião do Rio de Janeiro). To Mr. Antonio Prete (Nardo). October 7 - November 17. To Mr. Pio Avanzini (Apuania). To Mr. Nashashibi Najati (Jerusalem). To Mr. Mario Bianchi (Milan). To Mr. Giuseppe Antoniazzi (Vittorio Veneto). To Mr. Ugo Mortari (Reggio Emilia). December 25. To Mr. Tommaso Labella (Rome). To Mr. Mario Stoppa (Rome). To Mr. Edmondo Tundo (Rome). To Mr. Luigi Bolognini (Alessandria). December 8. To Mr. Vincenzo Bertucci (Brescia). To Mr. Gino Bui (Brescia). To Mr. Diego Chimini (Brescia). To Mr. Oreste Tancini (Brescia). To Mr. Mario Follieri (Lucera). To Mr. Alfonso La Cava (Lucera). To Mr. Remo Olivieri (Lucera). To Mr. Renzo Amedeo (Mondovi). To Mr. Isidoro Nazareno Eusepi (Rome). To Mr. Corrado Manni (Tivoli). November 15. To Mr. Nino De Vito (Rome). To Mr. Francesco Severino (Ventimiglia). To Mr. Giulio Sereni (Modena). January 30, 1962. To Mr. Gabriele Cassir (Fiesole). To Mr. Giovanni Manfrida (Mileto). To Mr. Ovidio Meschini (Rome). To Mr. Antonio Sabato (Rome). June 29 - July. The Knighthood of the Order of Saint Sylvester, Papal: June 15, 1961. To Mr. Giuseppe G. X. Saldanha (Mangalore). To Mr. Paolo Cools (Gent). October 20. To Mr. Antonio Francesco van der Heijden (Utrecht). To Mr. Alfredo Noaro (Principality of Monaco). November 28. To Mr. Lamberto Pietro Giovanni Wilbers (Utrecht). November 17. To Mr. Michele Francesco Maria van Rossum (Utrecht). To Mr. Giuseppe Ghibaudi (Casale Monferrato). November 25. To Mr. Luigi Boglioni (Brescia). December 8. To Mr. Celso Cabrini (Brescia). To Mr. Ettore Flaviani (Brescia). To Mr. Carmine Sparano (Brescia).

[*Latin ed. p. 304*]

Acta Apostolicae Sedis = Official Commentary 00 304, December 1961. To the Most Reverend Count Emanuele (of Lucera). To the Most Reverend Monsignor Nicolò Narisi (of Monreale). To the Most Reverend Monsignor Mario Poliedri (of Rome). 15 To the Most Reverend Monsignor Anacleto Rinaldi (of Rome). 23 To the Most Reverend Monsignor Luigi Deweerdt (of Malines-Bruxelles). To the Most Reverend Monsignor Giuseppe Dirickx (of Malines-Bruxelles). To the Most Reverend Monsignor Giovanni T'Sas (of Malines-Bruxelles). To the Most Reverend Monsignor Emilio Van Hemeldonck (of Malines-Bruxelles). To the Most Reverend Monsignor

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Luigi Van Roey (of Malines-Bruxelles). To the Most Reverend Monsignor Giovanni Vercammen (of Malines-Bruxelles). To the Most Reverend Monsignor Temistocle Crobu (of Iglesias). 30 To the Most Reverend Monsignor Anthony Guaita (of Iglesias). To the Most Reverend Monsignor Giorgio Antonelli (of Rome). January 9, 1962. To the Most Reverend Monsignor Vincenzo Grespigna (of Nocera Umbra and Gualdo Tadino). To the Most Reverend Monsignor Alessandro Depretis (of Nocera Umbra and Gualdo Tadino). To the Most Reverend Monsignor Giovanni Depretis (of Nocera Umbra and Gualdo Tadino). To the Most Reverend Monsignor Evaristo Breviglieri (of Nonantola). 13 To the Most Reverend Monsignor Alessandro Mennini (of Rome). 17 To the Most Reverend Monsignor Giovanni Faggian (of Vicenza). To the Most Reverend Monsignor Attilio Gnoato (of Vicenza). To the Most Reverend Monsignor Ibrahim Taifour (of Syria). 27 To the Most Reverend Monsignor Fortunato Monaco (of Conza). To the Most Reverend Monsignor Luciano Brassine (of Malines-Bruxelles). To the Most Reverend Monsignor Ermanno De Maeyer (of Malines-Bruxelles). To the Most Reverend Monsignor Emilio Wirtz (of Malines-Bruxelles). To the Most Reverend Monsignor Giovanni Mario Bresciani Alvarez (of Rome). To the Most Reverend Monsignor Quirino Franci (of Rome). To the Most Reverend Monsignor Omero Stoppa (of Rome). February. To the Most Reverend Monsignor Luigi Nobili (of Rome). Necrology. 17, 24, 29, 1, 3, 9 April. May, 1962. The Most Reverend Monsignor Gregory Hindié, titular Bishop of Pedactoe. The Most Reverend Monsignor Luis do Amarai Mousinho, Archbishop of Ribeirâo Prêto. The Most Reverend Monsignor Giuseppe Petrelli, titular Archbishop of Nisibi. The Most Reverend Monsignor Giovanni Lucato, Bishop of Isernia and Venafro. The Most Reverend Monsignor Vicente Alfredo Aducci, titular Bishop of Musti. The Most Reverend Monsignor Latino Enrico Vanni, titular Archbishop of Bizia.

[*Latin ed. p. 305*]

Year and Volume LIV, Page 30, May 1962 (Series m, Volume IV) - No. 6.

ACTA APOSTOLICAE SEDIS, Official Commentary.

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ACTS OF POPE JOHN XXIII DURING THE SOLEMN CANONIZATION of the Blessed Martin of Porres, Confessor, a lay member of the Order of Preachers, in the Vatican Basilica, on the sixth day of May in the year 1962, the second Sunday after Easter, having been completed.

In response to an urgent request, made by the Most Eminent Cardinal Arcadius S. Larraona, Prefect of the Sacred Congregation of Rites, through his Advocate, Reverend Father Hamlet Tondini, the following was communicated in the name of His Holiness:

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"The Most Holy Pope greatly desires to grant your distinct and eloquent petition, and therefore, to bestow the highest honors of religion upon the Blessed Martin of Porres, Confessor. For it is fitting that he, to whom divine authority has been given to judge, defend, and in a certain sense, to vindicate sanctity on earth, should acknowledge the outstanding virtues of this most upright man, which have been most certainly confirmed by the miraculous works of the Almighty God.

Furthermore, the Supreme Pontiff considers it opportune to do this at this time, because the Second Vatican Ecumenical Council is imminent: first, because a man now admitted to heaven cannot fail to offer himself to God as a most pleasing intercessor, so that from this most important event, the fruits may be perceived which fulfill all expectations of good; and second, because a new example of virtues is presented to the faithful, the greatest increase of which the Most Holy Pope earnestly desires.

Above all, the Successor of the Blessed Peter hopes that men may learn from the most innocent Dominican virtues which are considered to be the very hallmarks of his sanctity: that they may learn, namely, the fervent piety towards God, which was declared in him by many singular signs."

[*Latin ed. p. 306*]

Acts of the Apostolic See - Official Commentary 306 modifications; so that he may learn wondrous love for his neighbors, benevolence, forgiveness, and be prepared to offer all kinds of help. But, although for these reasons the Vicar of Christ on earth desires to inscribe the blessed Martin of the Saints in the annals of Heaven, he nevertheless wishes that, with all things pertaining to the Apostolic See observed, he may first be implored with accustomed supplications for the abundance of heavenly grace. After the hymns of the Saints, the Reverend Lord responded with the Litany, upon repeated request, with the following words: "The solemn hour has now arrived, in which the August Pontiff, with his unerring judgment, will adorn the blessed Martin of Porres with the shining crown of sanctity. Arise, therefore, all of you, and listen reverently to the true oracle of the blessed Peter, living in his Successor. After fervent prayers and the hymn 'Veni, Creator Spiritus' was sung, seated on the Chair, the Supreme Pontiff solemnly pronounced the following formula: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith and the increase of the Christian Religion, by the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by Our own mature deliberation, and frequently implored divine assistance, and with the counsel of the Venerable Brothers, our Cardinals, Patriarchs, Archbishops, and Bishops present in the City of Rome, We declare and define that the Blessed Martin of Porres, Confessor, is a Saint, and We add him to the catalogue of the Saints, decreeing that his memory should be devoutly observed each year on the anniversary of his birth, that is, on the third of November, among the Saints Confessors. In the

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name of the Father, and of the Son, and of the Holy Spirit. Amen." Then, as the Most Blessed clergy and people sang, the hymn 'Te Deum' was sung by all. Immediately after, before the Pontifical Mass, the following HOMILY was delivered: "Our hearts, and the hearts of all who profess the discipline of Christ, are drawn to that most important event of the Second Vatican Ecumenical Council; for in it, there is no doubt that hopes will be realized, so that the Mystical Body of Christ, that is, the Church, may be renewed with a certain new vigor. Therefore, in the first place..."

[*Latin ed. p. 307*]

The acts of Pope John XXIII, number 307, pertain to this time, or to our actions and undertakings, by which the most holy Redeemer has entrusted the governance of His spotless Bride to us here on earth. For this reason, the most solemn rites, which are now being performed in the majesty of this Vatican temple, seem to be most fitting; for when we, with great ceremony, enroll a man of outstanding virtue among the ranks of the Saints, it was our intention to signify that nothing could be more desirable from the Council than if it had incited the children of the Church to the pursuit of a holier life. Furthermore, Martin demonstrates through the example of his life that we can attain salvation and holiness through the path that Christ Jesus showed: namely, if we love God with all our heart, with all our soul, and with all our mind; and secondly, if we love our neighbor as ourselves. Therefore, first of all, Martin, even from his youth, loved God, the sweetest of all parents, and certainly with those sincere and simple expressions with which, indeed, God Himself could not help but be delighted. After he entered the Dominican Order, his piety was so inflamed that, not once, when he was absorbed in prayer, he seemed to be transported by his completely detached mind to heavenly things. For in his mind was fixed that which Catherine of Siena affirmed with these words: "It is fitting that he who loves should be repaid." He is to be called one who offers drink to the Creator, who for love gives love in return. And when he saw that Christ Jesus had suffered for us... and had borne our sins in His body on the wood of the cross, he pursued Him with a special love, and when he contemplated the most grievous torments of the Cross, he could not restrain himself from being deeply moved. He also loved the most august Sacrament of the Eucharist with singular charity, and he often, hidden away, spent many hours adoring in the temple's sanctuary, and he desired to nourish himself with it as much as possible. Moreover, he loved the most blessed Virgin Mary in an incredible way, and he always held her dear as the sweetest of mothers. Then, the Saint Martin, most obedient to the Divine Master who encourages him, pursued his brothers with the greatest charity, born of pure faith and a humble spirit.

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And he loved men...

[*Latin ed. p. 308*]

308 Acta Apostolicae Sedis - Commentarium Officiale, because he sincerely considered them as his brothers and sons of God; indeed, he loved them more than himself, since, through his humility, he considered everyone to be more just and better than himself. In summary, with these sentiments, he embraced his neighbors with a benevolence befitting the heroes of the Christian faith. He excused the faults of others; or he forgave the most grievous injuries, when he believed that he himself was deserving of much heavier punishments for the sins he had committed; he strove with all diligence to lead the erring back to the path of virtue; he attended to the sick with kindness; he provided food, clothing, and medicine to the poor; he cared for agricultural laborers, and for people of black skin or of mixed race, who at that time were treated as if they were slaves, with all possible help and solicitude, as far as it was in his power: thus, Martin was commonly known as Martin the Charitable. In this regard, it should also be noted that he followed paths and methods that, for those times, were considered entirely new, and therefore, almost foreshadowed our present age. For this reason, already by our Predecessor, the blessed and remembered Pope Pius XII, Martin of Porres was declared the patron saint of all social institutions existing in the Republic of Peru. With such fervor of spirit, Martin followed the footsteps of Christ, striving to reach perfect and complete virtue, indeed, he seemed to offer himself as a sacrifice. When the Divine Redeemer called him, he embraced the religious life, in order to bind himself with the bond of perfect sanctity. And in the very monastery, he did not merely observe the rules to which he was bound by his vows, but he practiced chastity, poverty, and obedience so perfectly that he was considered by his companions and superiors to be a living image of virtue. From this sanctity shone forth such sweetness and gentleness, that, while he lived, and even after his death, he won the hearts of all, even those of diverse origins and humanity; and therefore, we now understand perfectly why the humble and unassuming son of Peru was compared to Saint Catherine of Siena, who is also a shining star in the Dominican family, and who was added to the list of saints five centuries ago: she, because she excelled in outstanding doctrine and firmness of spirit; he, because he conformed the activity and agitation of his life to the Christian precepts in all things. 4 4 Cf. Litterae Apostolicae of June 10, 1955.

[*Latin ed. p. 309*]

Acts of Pope John XXIII, 309. Venerable Brothers and beloved sons, as We declared at the beginning of Our discourse, We believe it to be most fitting that, in this year in which We have decreed the celebration of the Ecumenical Council, honor be rendered to Saint Martin of Porres. For the

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heights of Christian sanctity which he attained, and the brilliant virtues with which his entire life shone forth as an example, are such that We may contemplate in him the salutary fruits which We most earnestly desire to arise from this momentous event, both for the Catholic Church and for the entire human race. For this holy man, who, through his words, his example, and his virtues, so powerfully drew others to religion, even now, three centuries after his death, wonderfully elevates our minds to heavenly things. Alas, not all understand these heavenly goods as they ought, not all hold them in honor; indeed, many, devoted to the pleasures of vice, value them little, or are disgusted by them, or utterly neglect them. May the example of Saint Martin teach many how sweet and how blessed it is to follow in the footsteps of Jesus Christ and to obey His divine commandments. You, Venerable Brothers and beloved sons, have before your minds the image of this saint, outlined with the most beautiful features. Therefore, gaze upon it with wonder, and strive to apply his exalted virtue to your own conduct, according to the particular condition of each of you. May this be especially the case with the courageous youth, who today are surrounded by so many dangers and snares. And may the Peruvian people, who are most dear to Us, emulate the glorious traditions of their ancestors in the Catholic religion, and may they, through the intercession of Saint Martin of Porres, offer new examples of virtue and sanctity to the Church. Amen.

[*Latin ed. p. 310*]

Acts of the Apostolic See - Official Commentary 310

ACTS OF THE HOLY CONGREGATIONS

SACRED CONGREGATION FOR THE RITUAL

GENERAL DECREE

The Order of Baptism for Adults is divided into various stages, through which the catechumens, as their instruction progresses, are led to Baptism.

The Order of Baptism for Adults, described in the Roman Ritual, title I, chapter IV, has replaced the various rites and ceremonies by which, formerly, the catechumens, progressing through the different stages of Christian instruction, were led to the holy Sacrament of Baptism.

Now, especially in missionary territories, the number of catechumens who are to be led to Baptism through the stages of Catholic instruction is, with God's help, increasing daily. Therefore, many of the local Ordinaries have insisted that the various rites, now contracted into a single Order, should be somewhat restored to the ancient manner, that is, that, according to their nature, they may be applied at the beginning and in the successive

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stages of Christian instruction.

A similar request has also been made by some local Ordinaries of Catholic regions, since, in our times, the number of adults who desire to enter the Church is constantly increasing, and it seems opportune to sanctify their catechetical instruction with sacred rites as well.

Having duly considered all these matters, and recognizing the utility of restoring the various rites that pertain to the instruction of catechumens, so that, however, differences in practice may not arise, this Sacred Congregation has arranged the Order of Baptism for Adults, which we mentioned above, into seven stages, through which, at appropriate intervals, the adult catechumens, according to their progress in catechetical instruction, are led to receive the Sacrament of Baptism.

All of these things, as far as it concerns them, have been approved by the Most Holy Congregation of the Supreme Sacred Office, as well as by the Congregation for the Propagation of the Faith, with the following provisions:

[*Latin ed. p. 311*]

The Sacred Congregation of Rites, with the highest approval and concession, having been submitted to the Most Eminent Cardinal Prefect by the undersigned, and having been presented to His Holiness Pope John XXIII, His Holiness, in an audience on the 11th day of the month of April in the year 1962, deigned with a willing heart to grant and to decree that the following "Ordo" be inserted in the Roman Ritual, in the place indicated, and that it be used by all those concerned, according to the norms established therein. All contrary things, even those worthy of special mention, are hereby set aside. In Rome, from the offices of the Holy Congregation of Rites, on the 16th day of April, in the year 1962. ARCADIUS Card. LARRAONA, Prefect. Henricus Dante, Secretary.

[*Latin ed. p. 312*]

Acts of the Apostolic See - Official Commentary 312 ADDITIONS AND VARIATIONS IN THE ROMAN RITUAL CONCERNING THE ORDER OF BAPTISM OF ADULTS Title I, Chapter III: Matters to be noted concerning the baptism of adults, no. 12: In the middle of this number, in the section: "but first, errors, etc.", it should be written: "but first, they are diligently instructed in the Catholic Faith." The heading of Chapter IV is changed as follows: CHAPTER IV 1. The Order of Baptism of Adults, to be performed in one continuous action. In that place, insert the Order of Baptism of Adults, as it is now presented in the Ritual. After the aforementioned Order, place the following text, which describes how this new Order follows the stages of the Catechumenate: 2. The Order of Baptism of Adults, arranged according to the stages of the Catechumenate. Norms for the use of this Order. 1. All local Ordinaries may grant or prescribe that this

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established Order be observed in the baptism of adults. 2. The entire rite is divided into seven stages: The first stage concerns the spiritual preparation to be carried out by the priest, who directs the course of instruction for the catechumens, as well as the faithful, who should offer spiritual assistance to the catechumens through prayer and by living a more Christian life (nn. 1-3); followed by the first imposition of the name upon the catechumens, fundamental catechesis, the act of aversion from error and conversion to God, and the first solemn signing with the Cross (nn. 4-12), which is also the fundamental act of exorcism, or the radical overthrow of diabolical powers.

[*Latin ed. p. 313*]

The Sacred Congregation of Rites, 313. The second stage exhibits the ancient ceremony of tasting the salt, by which the increasing delight of the catechumens in the Christian institution is signified (nn. 13-17). The third, fourth, and fifth stages consist of solemn exorcisms, repeated three times, by which the catechumens are firmly drawn to God for the work of total conversion, against which the adversary of the human race most vehemently struggles (nn. 18-24; 25-31; 32-40). The sixth stage contains ceremonies directly related to receiving Baptism, drawn from ancient custom and filled with profound meaning. After the solemn entrance of the catechumens into the church (nn. 41-42), follows the recitation of the Creed and the Lord's Prayer, the final exorcism, and the rite of opening the ears; finally, with a reiterated renunciation of Satan, the catechumen is anointed with the oil of catechumens and is constituted as it were a combatant against the powers hostile to Christ and the Church (nn. 47-49). The seventh and final stage properly leads to Baptism. The imposition of the name is renewed, the Creed is professed, Baptism is requested (nn. 51-52), the administration of Baptism takes place (nn. 53-55), and with the sacred chrism, the anointing is performed, by which the grace of the Holy Spirit received through Baptism is indicated (n. 55), the baptismal garment and the lighting of candles are given (nn. 56-57), and the newly baptized are dismissed (n. 58). 3. The various stages, by which the entire rite is divided, follow the progressive Christian instruction and catechesis of the catechumens. Therefore, it is not permitted to omit these stages, to confuse them, or to change them from the established order. This is only permitted, so that, indeed, certain stages may be joined to the following one, where pastoral reasons suggest it. But if any catechumen, together with the others, for a reasonable cause, has not been able to complete the rite, he is obliged to at least complete it privately. Concerning certain particular rites which, perhaps, in certain places or regions, or among certain peoples, may arouse wonder or be misunderstood, the matter is referred to the Episcopal Conferences, so that they may suitably determine what should be done, according to the following norms: a) If it

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is established, somewhere, that, according to the common understanding of the people, the touch of the priest's hand, or the making of the sign of the Cross over the catechumens, is taken as a sign of a legal action with certain legal consequences, or as having a meaning completely alien to the Christian sense, then, especially if the work of conversion is still in its early stages, the Bishops shall determine the manner in which the catechumens should be provided with the sign of the Cross.

[*Latin ed. p. 314*]

Acta Apostolicae Sedis - Official Commentary 314, that is to say, either as the rubrics themselves indicate in their respective places, or in such a way that godparents sign the catechumens, or finally, so that the catechumens themselves make the sign, while the priest makes the sign of the Cross over all of them together. b) Where the tasting of salt cannot be performed by the priest himself, who places the salt on the mouth of the catechumens, it is for the Bishops to determine the method to be used, also as indicated by the rubrics in their respective places, namely, whether the presentation of the salt should be done from a larger vessel filled with salt, from which the catechumens themselves receive the salt. c) Regarding the anointing with oil of the catechumens, the following should be noted: everywhere, with the greatest diligence and persistent instruction, the meaning of this anointing must be explained to the catechumens. However, if, due to familiar and long-standing customs, the true and profound meaning of this anointing cannot in any way be explained to the catechumens, the Bishops may dispense from this anointing, but only for those peoples or specific places, and only for a period of time during which such an anointing cannot achieve its didactic purpose. Nevertheless, every effort must be made to ensure that the sacred anointing, with oil consecrated for this specific purpose, is regularly administered as the Christian people progress in their instruction. d) What has been established regarding the anointing with oil of the catechumens, applies equally to the anointing with sacred chrism, to be performed on the catechumen who has already been washed with the water of Baptism. Furthermore, since the Sacrament of Confirmation must be conferred through the imposition of hands with the anointing of chrism on the forehead (can. 780), it is necessary to prepare the catechumens, from the very beginning of their instruction, for Baptism, so that they may rightly and properly understand the meaning of the sacred anointings contained in the Order of Baptism. Whatever has been established by the Episcopal Conferences regarding the questions mentioned above, must be communicated to the Sacred Congregations for the Propagation of the Faith and for the Preservation of the Rites, and, with the approval of the Holy See, must be put into practice. 4. The rites and ceremonies should be performed with the greatest possible solemnity, in the presence of the Christian people; the rites should be well prepared, so that the catechumens may receive a more

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abundant spiritual benefit from them. Godparents or godmothers should be present for all the stages, as appropriate. Always, before the sacred rites begin, there should be a clear and familiar explanation of the ceremonies, which will be equally useful to the faithful and the catechumens. However, if only a few or just one person are to be instructed as catechumens, the stages of the Catechumenate, or the sacred rites described here, may also be...

[*Latin ed. p. 315*]

The Holy Congregation of Rites: 315. These [sacraments] may be performed outside the church, but in a sacred place and in a simple form; concerning which matter, however, the local Ordinaries, or the assemblies of bishops, shall decide, according to the particular circumstances of the places, so that in the entire diocese or region, the same procedure may be followed. 5. All formulas may be said in the vernacular language, provided that they have been approved by the Episcopal Conferences of each nation or region, or by the local Ordinary, with the exception of the exorcisms, the formulas of unction, and the blessings, as well as the very form of Baptism. If, however, it is deduced from the psychological state of the catechumens that they desire to hear the words of the exorcisms clearly in their own language, then the exorcisms also may be proposed in the vernacular language. 6. Translations into the vernacular language shall be prepared by the Episcopal Assemblies for the entire region, by a special commission specifically appointed for this purpose, in which men who are thoroughly skilled in each language, whether clerics or laymen, shall prepare the text, not only faithful, but also one that corresponds to the spirit of the language. These translations shall then be duly approved by the aforementioned Episcopal Assemblies, but not for a period longer than ten years, so that the aforementioned translations may be adapted to the continuous progress of languages.

ORDER FOR THE BAPTISM OF ADULTS ARRANGED ACCORDING TO THE GRADES OF THE CATECHUMENATE.

FIRST GRADE.

1. The priest, wearing a stole of the appropriate color, approaches with his clerics, offering prayers to God with a devout mind. Then, rising, he makes the sign of the cross, and approaches the altar, either with a stole, or with a pallium, to implore divine assistance, kneeling with violet vestments. He says:

* ”O God, come to my aid.”

All respond: ”Lord, make haste to help me.”

* ”Glory be to the Father.”

All: ”As it was in the beginning, is now, and ever shall be, world without

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end. Amen."

2. Then, followed by the clerics, he begins:

Ant. "Pour out upon them pure water, and cleanse them from all their impurities, says the Lord." (Eph. 5:26)

[*Latin ed. p. 316*]

Acts of the Apostolic See - Official Commentary 316 And, if it can be done, he sings, or recites: alternating with the following Psalms.

Psalm 8:

O Lord, our Lord, how wonderful is thy name in all the earth! * Who hast set thy glory above the heavens.

Of the mouth of infants and sucklings thou hast prepared praise against thine enemies, * that thou mayest still the enemy and the adversary.

When I behold the heavens, the work of thy fingers, * the moon and the stars which thou hast founded:

What is man, that thou art mindful of him? * or the son of man, that thou regardest him?

And thou hast made him a little less than the angels, * and with glory and honor thou hast crowned him;

Thou hast given him dominion over the works of thy hands, * and thou hast put all things under his feet:

All sheep and oxen, * and the beasts of the field;

The fowls of the air, and the fish of the sea, * and whatsoever walketh within the paths of the seas.

O Lord, our Lord, * how wonderful is thy name in all the earth!

Glory to the Father. As it was.

Psalm 28:

Give ye glory to the Lord, ye children of men, * give ye glory to the Lord, and his power!

Give ye glory to the Lord, for his glory is great, * adore the Lord in the ornaments of his holiness.

The voice of the Lord is upon the waters: * the God of majesty thundered: the Lord upon the waters of many.

The voice of the Lord is powerful: * the voice of the Lord is full of magnificence!

The voice of the Lord breaketh the cedars, * the Lord breaketh the cedars of Libanus.

He maketh Libanus to skip as a calf, * and Saron as a young unicorn.

The voice of the Lord doth kindle flames of fire, * the voice of the Lord doth shake the desert; the Lord doth shake the desert of Cades.

The voice of the Lord doth break the oaks, and cleaveth the forests: * and

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in his temple all say: Glory!

The Lord sat upon the deluge, * and the Lord shall remain king for ever.

The Lord will give strength to his people, * and the Lord will bless his people with peace.

Glory to the Father. As it was.

[*Latin ed. p. 317*]

The Sacred Congregation of Rites, 317. Psalm [J^1] As the hart desireth the fountains of waters, so desireth my soul thee, O God. My soul hath thirsted for God, the living God: when shall I come, and see the face of God? My tears have been my bread day and night, whilst it is said to me daily: "Where is thy God?" I remember this, and pour out my soul within me: how that I went with the multitude, and led them to the house of God, in the voice of psalms and hymns, in the company of a festive throng. Why art thou sad, O my soul, and troubled within me? Hope in God: for I shall yet praise him, who is the health of my countenance, and my God. Within myself my soul is depressed; therefore I remember thee from the land of Jordan, and from Hermon, and from the mount of Misar. The torrents call with the sound of thy abundant cataracts; all thy waves and thy billows have passed over me. In the daytime the Lord hath granted his mercy, and in the night I sing to him, and I praise the God of my life. I say to God: "My rock, why hast thou forgotten me? Why do I go mourning under the oppression of the enemy? My bones are broken because of mine adversaries, because they say to me daily: 'Where is thy God?'" Why art thou sad, O my soul, and troubled within me? Hope in God: for I shall yet praise him, who is the health of my countenance, and my God. Glory be to the Father. As it was in the beginning, is now, and ever shall be. And the antiphon is repeated: "Pour out upon them the water of cleansing, and purify them from all their impurities," says the Lord. 3. Then is said: "Kyrie, eleison, Christe, eleison. Kyrie, eleison." "Our Father," secretly, until the word "and." "And lead us not into temptation. All. But deliver us from evil. All. O Lord, hear my prayer. All. And let my supplication come to thee."

[*Latin ed. p. 318*]

Acts of the Apostolic See - Official Commentary 318 f. The Lord be with you. All. And with your spirit. Let us pray. Almighty and eternal God, who have given to your servants in the confession true faith, to acknowledge the glory of the eternal Trinity, and to adore the unity in the power of majesty: we beseech you; that, by the firmness of the same faith, we may always be strengthened against all adversities. Hear our supplications, Almighty God: and may the ministry that must be performed by our humility be fulfilled by your power. For many catechumens: Grant, we beseech you, O Lord, to your elect, that, having been instructed in the holy mysteries, and renewed by the font of Baptism, they may be numbered among

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the members of your Church. Through Christ our Lord. All: Amen. For one catechumen: Grant, we beseech you, O Lord, to our elect, that, having been instructed in the holy mysteries, and renewed by the font of Baptism, they may be numbered among the members of your Church. Through Christ our Lord. All: Amen. Then the priest calls the catechumens by name, mentioning their family, first the men, then the women, and they respond: "Present." The priest, by name and he who is called, asks: "What do you ask of the Church of God?" All: Faith. Priest: Faith, what does it bring to you? All: Eternal life. Priest: If you wish to have eternal life, keep the commandments. Love the Lord your God with all your heart, and with all your soul, and with all your mind, and your neighbor as yourself. On these two commandments depend the whole Law, and the Prophets. But faith is that you may venerate one God in Trinity, and the Trinity in unity, neither confounding the Persons, nor separating the substance. For the Person of the Father is one, the Person of the Son is another, the Person of the Holy Spirit is another: but of these three, there is one substance, and not only one divinity.

[*Latin ed. p. 319*]

The Sacred Congregation of Rites, number 5. And again, 319 asks: Do you renounce Satan? And all together respond, in the singular number and with their proper name: I renounce. It asks: And all his works? All: I renounce. It asks: And all his pomp? All: I renounce.

6. Then the priest asks about the Creed of Faith, saying: Do you believe in God the Father Almighty, Creator of heaven and earth? All: I believe. It asks: Do you believe in Jesus Christ, his only Son, our Lord, born and suffering? All: I believe. It asks: Do you also believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the flesh, and life everlasting? All: I believe.

7. Then the priest breathes gently three times towards their faces and says once: Go out of them, unclean spirit, and give place to the Holy Spirit, the Paraclete.

7a. However, if even a gentle breath seems to come from afar, the priest says the aforementioned formula towards the catechumens, less forcefully, with the right hand not raised.

8. Here, he breathes gently upon them in the manner of a cross and says: Receive the Holy Spirit through this breath, and the blessing of God, the Father, the Son, and the Holy Spirit. Peace be with you. All: And with your spirit.

8a. However, if even a gentle breath seems to come from afar, less...

[*Latin ed. p. 320*]

It appears that the priest, with his right hand extended towards the catechumens, says: "Receive the Holy Spirit through this imposition of hands

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and the blessing of God, namely, Peace be with you." All: "And with your spirit."

9. Then, one by one, they pass before the priest, who makes the sign of the cross with his thumb on their forehead and on their chest, saying: "N., receive the sign of the Cross, both on your forehead and on your heart; embrace the faith of the heavenly precepts. Let your conduct be such that you may already be a temple of God; and having entered the temple of God, rejoice and acknowledge that you have escaped the snares of death."

If, however, the number is large, and the priest remains in place, he makes the sign of the cross towards the catechumens with both thumbs, on their foreheads and on their chests, while saying: "Receive the sign of the Cross, both on your forehead and on your heart; embrace the faith of the heavenly precepts. Let your conduct be such that you may already be a temple of God; and having entered the temple of God, rejoice and acknowledge that you have escaped the snares of death."

Then follows: "Adore God the Father Almighty, and Jesus Christ, his only Son, our Lord, who is to come to judge the living and the dead, and the world by fire." All: "Amen." Let us pray. (In the singular, for each individual) Prayer: "O Lord, I beseech you, holy Father, almighty and eternal God: that you may command the way of truth and of your knowledge to be shown to your servants, who wander uncertain and doubtful in the night of this world; that, with their hearts opened, they may recognize you, the one God, in the Son, and the Son in the Father, with the Holy Spirit, and may deserve to receive the fruit of this confession, both here and in the future age. Through Christ our Lord. All: "Amen."

9. *ipse a.*

Where, however, more serious difficulties arise in the priest's observance of the rite of signing the catechumens, the sign of the Cross is conferred by the bishop.

[*Latin ed. p. 321*]

The Sacred Congregation of Rites, according to the norms for the use of this rite, decrees that the catechumens should be signed by their sponsors, or, if the priest himself makes the same sign, they should determine whether they themselves will make the sign of the Cross together, and whether they will do so in the singular or plural. Afterwards, each one, individually, before the priest, makes the sign of the Cross on his forehead, saying: "I make the sign of the Cross upon you, that you may receive the Cross of the Lord." On the ears: "I make the sign of the Cross upon your ears, that you may hear the divine precepts." On the eyes: "I make the sign of the Cross upon your eyes, that you may see the light of God." On the nostrils: "I make the sign of the Cross upon your nostrils, that you may smell the fragrance of Christ." On the mouth: "I make the sign of the Cross

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upon your mouth, that you may speak divine words." On the breast: "I make the sign of the Cross upon your breast, that you may believe in God." On the shoulders: "I make the sign of the Cross upon your shoulders, that you may take upon yourselves the yoke of His service." If the number of catechumens is large, and more than can be attended to by a single priest, the rite may be performed by several priests. The priest makes the sign of the Cross, saying: "I make the sign of the Cross upon you all, in the name of the Father, and of the Son, and of the Holy Spirit, that you may have life eternal, and may live forever and ever." All: Amen. Let us pray. (In the singular, for each individual) Let us pray: "We pray, O Lord, that You may mercifully hear our prayers, and may keep safe these Your chosen ones (these Your chosen ones), N.N., marked with the impression of the Lord's Cross, with perpetual power; that, preserving the beginnings of the glory of Your greatness, they may deserve to attain to the glory of regeneration through the observance of Your commandments. Through Christ our Lord. Amen." 21 - ACTA, vol. IV, n. 6. — 30-5-1962.

[*Latin ed. p. 322*]

Acta Apostolicae Sedis - Official Commentary 322. Let us pray. O God, who hast so founded the human race that thou mayest also be its renewer, grant to thy adopted people, and to the new offspring inscribed in the new covenant: that, as sons of the promise, they may rejoice in having received, through grace, that which they could not attain through nature. Through Christ our Lord. Amen.

10. a. Moreover, according to what was said above, number 9, the priest himself cannot make the sign of the Cross upon the catechumens; rather, the catechumens themselves make the sign, directing it towards their respective parts of the body, saying:

Upon the forehead: I make the sign of the Cross upon you, that you may receive the Cross of the Lord.

Upon the ears: I make the sign of the Cross upon you, that you may hear the divine precepts.

Upon the eyes: I make the sign of the Cross upon you, that you may see the light of God.

Upon the nostrils: I make the sign of the Cross upon you, that you may smell the fragrance of Christ.

Upon the mouth: I make the sign of the Cross upon you, that you may speak the words of life.

Upon the breast: I make the sign of the Cross upon you, that you may believe in God.

Upon the shoulders: I make the sign of the Cross upon you, that you may take upon yourselves the yoke of his service.

11. Then he extends his hand over the elect and says: Let us pray. (In

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the singular, for each individual) Let us pray, Almighty and eternal God, Father of our Lord Jesus Christ, deign to look upon these servants of yours, whom you have deigned to call to the rudiments of faith: drive all blindness from their hearts; break all the bonds of Satan with which they were bound; open to them, O Lord, the door of your piety, that, imbued with the sign of your wisdom, they may be free from all the stenches of desires, and rejoicing in the sweet fragrance of your commandments, they may serve you in your Church, and may progress from day to day, so that they may be made fit to approach the grace of your Baptism, having received the medicine. Through the same Christ our Lord. Amen.

[*Latin ed. p. 323*]

The Holy Congregation of Rites, 12. Finally, the priest says (to each individual): "Go in peace, and the Lord be with you." All: "Amen." SECOND DEGREE, 13. The priest, wearing a stole of color, with folded hands, offers pious assistance. Adorned with his cope, or even a rain cape, he approaches the altar, and kneeling, pours forth prayers, imploring divine grace, saying: "Arise, O God, and help us." All respond: "O Lord, make haste to help us." f. "Glory be to the Father." All: "As it was in the beginning, is now, and ever shall be, world without end. Amen." 14. The priest blesses the salt: "I exorcise you, creature of salt, in the name of God, the Father Almighty, and in the charity of our Lord Jesus Christ, and in the power of the Holy Spirit. I exorcise you through the living God, through the true God, through the holy God, through the God who created you for the protection of the human race, and who commanded that you be consecrated by his servants for the people coming to believe, that in the name of the Holy Trinity you may be made a sacrament to ward off the enemy. Therefore, we pray you, O Lord, our God, that you may sanctify this creature of salt, making it holy, and bless it, that it may be a perfect medicine to all who receive it, remaining within their bodies, in the name of our Lord Jesus Christ, who is to come to judge the living and the dead, and the world by fire. Amen." Before the priest adds the salt, he adds this prayer, so that the catechumens may taste its medicine: (To each individual) "O Lord, holy Father, almighty, eternal God, who art, who was, and who art to come, whose origin is unknown, and whose end cannot be comprehended: we implore you for your servants, whom you have freed from error: deign to hear them, who humble themselves before you at the fountain of cleansing, that, being reborn in water and the Holy Spirit, having cast off the old man, they may put on the new."

[*Latin ed. p. 324*]

Acta Apostolicae Sedis - Commentarium Officiale 324: "Quod tibi delegatum est, accipe; induere te vestem incorruptam et immaculatam, et Deo nostro servire mereatur. Per Christum Dominum nostrum. Rj. Amen. 15.

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Tunc, cum pollice et indice, accipit de sale et immittit in os uniuscuiusque catechumeni, dicens (singulariter singulis): N., accipe sal sapientiae: propitiatio sit tibi in vitam aeternam. Rj. Amen. Sacerdos: Pax tibi. Ei: Et cum spiritu tuo. Oremus. (In singulari pro singulo) Oratio: "Deus patrum nostrorum, Deus universae creaturae et conditor veritatis, te supplices exoramus, ut hos famulos tuos (has famulas tuas) respicere digneris propitius, et hoc primum pabulum salis gustantes, non diutius esurire permittas, ut cibo caelesti repleantur, quatenus semper spiritu ferventes, spe gaudentes, tuo semper nomini servientes sint. Perdue eos (eas), Dómine, quaesumus, ad novae regenerationis lavacrum, ut cum fidelibus tuis promissionum tuárum aetérna praemia consequi mereantur. Per Christum Dominum nostrum. Rj. Amen. 15 a. "Sed, cum verum sit, ut juxta prudens iudicium, salis ad os fieri non possit, idem n. Sb, datas, catechumenorum Conventus disponat, ut per iuxta Conventus ipsum normas catechumeni siM episcopalis, sacerdotem pro ipsis impo- convenienter usu huius Ordinis, sal imponant, digitis sumptum e maiore vase a sacerdote ipsis oblato. 16. Postea sacerdos dicit (in singulari pro singulo): Ite in pace, et Dominus sit vobiscum. Omnes: Amen. TERTIUS GRADUS 17. "Committitur prudenti pensis necessitatibus sequentes, scilicet diversis temporibus, vel tres iudicio Ordinariorum opportunitatibus series peragi catechumenorum, exorcismorum, sinantur, an locorum, distincte omnes tres utrum, per- tres gradus atque una separatim, actione tractas, vel etiam unam ex tribus tantum, duabus aliis omissis."

[*Latin ed. p. 325*]

Sacred Congregation of Rites, 18. The ceremonies of this grade are always performed separately, for men, and for women, and, according to the opportunity, also for the catechumens; also in different places and at different times, even during the rainy season. 19. The priest, wearing a stole of the color prescribed, with his assistants, having bent his knees in humble prayer, rises and, wearing the surplice, approaches the altar, and kneeling, pours forth prayers, imploring the divine assistance, saying: "O God, incline Thyself to help me." All respond: "O Lord, make haste to help me." "Glory be to the Father." All: "As it was in the beginning, is now, and ever shall be, world without end. Amen." 20. The priest says: "For those men chosen, standing (individually for each one): Pray, chosen ones, bend your knees, and recite: 'Our Father.'" And the chosen ones, kneeling, pray and say: "Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil." The priest adds: "Rise, and complete your prayer, and say: 'Amen.'" And they, rising, respond: "Amen." The priest says to the godparents: "Sign them with me." And he makes the sign of the Cross towards the chosen ones, saying: "In the name of the Father, and of the Son, and of the Holy Spirit,"

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while the godparents sign them on the forehead. 21. Then the priest extends his hand and, saying "Let us pray," (individually for each one), utters the same words over them, saying: "O God of Abraham, O God of Isaac, O God of Jacob, O God who appeared to Thy servant Moses in Mount Sinai, and who led the children of Israel out of the land of Egypt, sending them the Angel of Thy mercy, who guarded them day and night: we beseech Thee, O Lord; that Thou wouldst deign to send Thy holy Angel from heaven, who may likewise guard and guide these Thy servants to the grace of Thy Baptism. Through Christ our Lord. Amen."

[*Latin ed. p. 326*]

Acts of the Apostolic See - Official Commentary 326. Exorcism (Individually, for each person). Therefore, accursed devil, acknowledge your defeat, and give honor to the living and true God, give honor to Jesus Christ, his Son, and to the Holy Spirit, and depart from these servants of God, because these, God and our Lord Jesus Christ have deemed worthy to be called to his holy grace, and to the font of Baptism: and this sign of the Holy Cross we give to them (he makes the sign of the cross, while each person makes the sign upon their forehead), which you, accursed devil, shall never dare to violate. Through the same Christ, our Lord, who is to come to judge the living and the dead, and the world by fire. All: Amen. And it is concluded, as below, in paragraph 24. 22. The priest says: For women, standing before the elect (individually, for each woman): They pray and say: "Our Father," up to "Orate," the elect kneel, and say: "Our Father." And the elect, kneeling, say: "And lead us not into temptation, but deliver us from evil," inclusive. The priest adds: "Arise, complete your prayer, and say: Amen." And they, rising, respond: "Amen." The priest says to the godmothers: "Make the sign of the cross with me." And he makes the sign of the cross towards the elect, saying: "In the name of the Father, and of the Son, and of the Holy Spirit," while the godmothers make the sign upon their foreheads, he extends his hand over them, uttering the following words. 23. Then the priest says: "Let us pray." (Individually, for each person). "O God of heaven, O God of earth, O God of Angelorum, O God of the Archangels, O God of the Patriarchs, O God of the Prophets, O God of the Apostles, O God of the Martyrs, O God of the Confessors, O God of the Virgins, O God of all who live well, O God to whom every tongue shall confess, and every knee shall bend, of the heavens, the earth, and the underworld: I invoke you, Lord, over these your handmaids, that you may deem it fitting to guard them, and to lead them to the grace of your Baptism. Through Christ our Lord. All: Amen.

[*Latin ed. p. 327*]

The Holy Congregation of Rites: Exorcism (In x 327, individually for each) Therefore, accursed devil, acknowledge your defeat, and give honor

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to the living and true God, give honor to Jesus Christ, his Son, and to the Holy Spirit, and depart from these servants of God, because these, God and our Lord Jesus Christ have deemed worthy to be called to his holy grace, and the font of Baptism: and this sign of the Holy Cross we give to them (the priest makes the sign of the cross, while the individuals make the sign of the cross with their fingers on their foreheads), which you, accursed devil, shall never dare to violate. Through the same Christ, our Lord, who is to come to judge the living and the dead, and the world by fire. All: Amen. And it is concluded, as below in n. 24. Afterwards, the priest says 24. (individually for each): Go in peace, and may the Lord be with you. All: Amen. FOURTH DEGREE 25. The ceremonies for men are performed with a stole, at the appropriate time, and for women, and are always performed separately, according to the opportunity, even for catechumens and the newly baptized. 26. The priest, wearing the stole of this color, with his chasuble, with a pious mind, seeks divine help. Then, rising before the altar, and kneeling, he pours out prayers to God, saying: O God, come to my aid. All respond: Lord, make haste to help me. f. Glory be to the Father. All: As it was. For 27. The priest says to the men standing (individually for each): Pray, elect, bend your knees, and say: Our Father. And the elect, kneeling, pray and say: Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. The priest adds: Rise, complete your prayer, and say: Amen.

[*Latin ed. p. 328*]

Acts of the Apostolic See - Official Commentary 328 And they, rising, respond: Amen. The priest says to the godparents: "Sign them with me." And he makes the sign of the Cross towards those being baptized, saying: "In the name of the Father, and of the Son, and of the Holy Spirit," while the godparents extend their thumbs. 28. Then the priest says: "Let us pray." He extends his hands over them, saying the following words: "For those who are presented to you, pray to the Lord, that he may grant them grace, that they may be cleansed from all stain of sin, and may be made worthy to receive the gifts of the Holy Spirit." (In the singular, for each individual) "O God, eternal protector of all who call upon you, deliverer of the afflicted, peace of those who ask for it, life of those who believe, resurrection of the dead: I invoke you upon these servants of yours, who, desiring the gift of your Baptism, seek to attain eternal grace through spiritual regeneration: receive them, Lord, and because you have deigned to say: 'Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you,' grant to those who ask the reward, and open the door to those who knock, that, having received the eternal blessing of heavenly cleansing, they may attain the promised blessings of your kingdom: who live and reign with the

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Father, and the Holy Spirit, one God, for ages of ages. Amen." All: Amen. Exorcism (In the singular, for each individual) "Hear me, cursed Satan, adjured by the name of the eternal God, and of our Savior Jesus Christ, the Son of God, and trembling, groaning, depart, defeated by your envy: let nothing be common to you with these servants of God, who are now thinking of heavenly things, who will proclaim your defeat and the defeat of your age, and who will triumph in blessed immortality. Therefore, give honor to the Holy Spirit who comes, who, descending from the heights of heaven, cleanses the hearts deceived by your deceptions, sanctifies the temples of God, and perfects the dwelling places: that, freed from all the deep-seated injuries of past sins, the servants of God may always give thanks to the eternal God, and may bless his holy name forever and ever." All: And Amen. It is concluded as below, in paragraph 31. For 29. The priest says to the women standing (in the singular, for each individual): "Our Father," up to "Orate." The women, standing, bend their knees, and say: "Our Father." And the women, with their knees bent, pray and say: "And deliver us from evil, inclusive."

[*Latin ed. p. 329*]

The Sacred Congregation of Rites adds: "Arise, complete your prayer, and say: Amen. And they, rising, respond: Amen. The priest says to the women: 'Make the sign with me.' And he makes the sign of the Cross towards the chosen ones, saying: 'In the name of the Father, and of the Son, and of the Holy Spirit, with you?' The women respond by making the sign of the Cross. Then the priest extends his hand over them, placing it on their foreheads, and pronounces the following words: (For each woman individually) 'O God of Abraham, O God of Isaac, O God of Jacob, O God who appeared to Moses, your servant, in Mount Sinai, and who led the children of Israel out of the land of Egypt, sending them the Angel of your mercy, who guarded them day and night: we beseech you, Lord, that you would deign to send your holy Angel from heaven, who may likewise guard these your servants, and lead them to the grace of your Baptism. Through Christ our Lord. All: Amen. The Exorcism (For each woman individually): 'Therefore, cursed devil, acknowledge your defeat, and give honor to the living and true God, give honor to Jesus Christ, his Son, and to the Holy Spirit, and depart from these servants of God, because God and our Lord Jesus Christ has deigned to call these to his holy grace, and to the font of Baptism: and this sign of the holy Cross [he makes the sign of the cross, while each woman makes the sign of the cross on her forehead], which we give to their foreheads, you, cursed devil, shall never dare to violate. Through the same Christ our Lord, who is to come to judge the living and the dead, and the world by fire. All: Amen. And it is concluded, as below, number 31. 31. Afterwards, the priest says (to each woman individually): 'Go in peace,

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and may the Lord be with you. All: Amen.'"

[*Latin ed. p. 330*]

Acts of the Apostolic See - Official Commentary 330 FIFTH DEGREE 32. The ceremonies of this degree are performed separately for men, and for women, and, according to circumstances, also in different places and at different times.

33. The priest, wearing the color appropriate to the season, stands with pious devotion before the altar. Then, rising before the altar, wearing the stole, he prays to God, and, bending his knees, pours forth his supplications, imploring divine assistance, and he makes the sign of the cross, saying: "O God, come to my aid." All respond: "Lord, make haste to help me." *Gloria Patri.* All: "As it was in the beginning, is now, and ever shall be, world without end. Amen."

34. The priest says to the chosen men standing (individually for each): "Pray, chosen ones, bend your knees, and say: 'Our Father.'" And the chosen ones, bending their knees, pray and say: "Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil." The priest adds: "Rise, and complete your prayer, and say: 'Amen.'" And they, rising, respond: "Amen." The priest says to the godparents: "Sign them with me." And he makes the sign of the cross towards the chosen ones, saying: "In the name of the Father, and of the Son, and of the Holy Spirit," while the godparents

35. Then, extending his hand over them, the priest makes the sign of the cross on their foreheads, saying (individually for each): "I exorcise you, creature of evil, in the name of the Father, and of the Son, and of the Holy Spirit, that you may depart and recede from these servants of God. For He commands you, cursed one, who walked upon the sea, and who offered the Gospel to the people, extending His right hand to Peter."

[*Latin ed. p. 331*]

The Holy Congregation of Rites: Exorcism (In 331, individually for each person). Therefore, accursed devil, acknowledge your defeat, and give honor to the living and true God, give honor to Jesus Christ, His Son, and to the Holy Spirit, and depart from these servants of God, because these, God and our Lord Jesus Christ have deemed worthy to be called to His holy grace, and the font of Baptism: and this sign of the Holy Cross (he makes the sign of the Cross, while each person makes the sign of the Cross with their thumb on their forehead) which we give to their foreheads, you, accursed devil, shall never dare to violate. Through the same Christ, our Lord, who is to come to judge the living and the dead, and the world by fire. All: 36. Amen. Then, the priest, still holding his hand extended over

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the elect, says (individually for each person): Let us pray. I implore you, Lord, holy Father, almighty and eternal God, author of light and truth, to have mercy on these Your servants, that You may deign to illuminate them with the light of Your understanding: cleanse them and sanctify them: grant them true knowledge, that they may be made worthy to approach the grace of Your Baptism, that they may hold firm hope, right counsel, holy doctrine, that they may be fit to receive Your grace. Through Christ our Lord. All: Amen. And it is concluded, as below in n. 40. For 37. The priest says to the elect women standing (individually for each): Pray, elect ones, bend your knees, and say: Our Father. And the elect, with their knees bent, pray and say: Our Father, until: Deliver us from evil, inclusive. The priest adds: Rise, complete your prayer, and say: Amen. And then, the women respond: Amen. The priest says to the godmothers: Make the sign with me. And he makes the sign of the Cross towards the elect, saying: In the name of the Father, and of the Son, and of the Holy Spirit, while the godmothers make the sign with their thumb on their foreheads, uttering the same words.

[*Latin ed. p. 332*]

Acta Apostolicae Sedis - Commentarium Officiale 332 38. Deinde sacerdos extendit manum super eas, (In singulari Exorcismus dicens: pro singula) Exorcizo te, immúnde spiritus, per Patrem, et Filium, et Spiritum Sanctum, ut exeas, et recedas ab his famulábus Dei. Ipse enim tibi imperat, malédícte damnáte, qui caeco nato oculos aperuit, et quatriduánum Lazarum de monumento suscitavit. Exorcismus (In singulari pro singula) Ergo, malédícte diábole, recognósce sententiam tuam, et da honorem Deo vivo et vero, da honorem Iesu Christo Filio eius, et Spiritui Sancto, et recede ab his famulábus Dei, quia istas sibi Deus et Dominus noster Iesus Christus ad suam sanctam gratiam, fontemque Baptismatis vocare dignatus est: et hoc signum sanctae Crucis eis (producit signum Crucis, dum singulae pollice jussae signant in fronte) quod nos fronti earum damus, tu, malédícte diábole, numquam audeas violare. Per eumdem Christum Dominum nostrum, qui venturus est iudicare vivos et mortuos, et saeculum per ignem. Omnes: Amen. 39. Tum sacerdos manum adhuc super electas extensam tenens, dicit (in singulari pro singula): Oremus. Oratio: Aeternam ac iustissimam pietatem tuam deprecor, Dómine, sancte Pater, omnipotens aetérne Deus, auctor luminis et veritatis, super has fámulas tuas, ut digneris eas illuminare lumine intellegentiae tuas: munda eas et sanctifica: da eis scientiam veram, ut dignas efficiantur accedere ad gratiam Baptismatis tui, teneant firmam spem, consilium rectum, doctrinam sanctam, ut aptae sint ad percipiendam gratiam tuam. Per Christum Dominum nostrum. Omnes: Amen. Et concluditur, ut infra n. 40. 40. Postea sacerdos dicit (in singulari pro singulo): Ite in pace, et Dominus

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sit vobiscum. Omnes: Amen.

[*Latin ed. p. 333*]

The Holy Congregation of Rites, section 333, paragraph 6, section 41. At the appointed hour and place, the church is adorned with violet vestments; the priests wear their robes, offering their assistance. Then, having entered the church, clothed in white garments, the elect, accompanied by the catechumens, are led by a priest to the front of the church, or, with solemn ceremony, they approach the altar. There, standing before the altar, they pour forth their prayers, imploring divine grace. The priest, standing before them, says: "O God, hear my prayer." All respond: "Lord, make haste to help me." Then: "Glory be to the Father." All: "As it was in the beginning, is now, and ever shall be, world without end. Amen."

42. Then, the priest takes each of the elect by the right hand, grasping their left hand or extending his own, and leads them to the right side of the church; the first elect, drawn by the hand of the priest, pulls the second, and the second the third, and so on. As the priest leads them, he says (individually to each): "Enter into the holy church of God, that you may receive the heavenly blessing from the Lord Jesus Christ, and have fellowship with Him and His saints." All: "Amen."

43. Having entered, they all adore.

44. Then, placing their hands upon the altar, they prostrate themselves on the floor, and the priest, giving the sign, rises. The elect, with heads raised, recite the following prayer together with the priest, extending the Balaclawa: "I believe in God the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, who suffered under Pontius Pilate, was crucified, died, and was buried; He descended into hell; on the third day He rose again from the dead; He ascended into heaven, and sits at the right hand of God the Father Almighty; from thence He will come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen."

[*Latin ed. p. 334*]

Acta Apostolicae Sedis - Commentarium Officiale 334 Pater noster, qui es in caelis, sanctificetur nomen tuum, adveniat regnum tuum, fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum cotidianum da nobis hodie, et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem, sed libera nos a malo. Amen.

45. Tunc sacerdos, manibus extendis super capita ostio cancellorum electorum, dicens: Exorcismus (In baptisterio, singulari pro singulo) Nec te latet, satana, imminere tibi poenas, imminere tibi tormenta, imminere tibi diem iudicii, diem supplicii sempiterni; diem, qui venturus est velut

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clibanus ardens, in quo tibi, atque universis angelis tuis praeparatus sempiternus erit intentus. Proinde, damnate atque damnade, da honorem Deo vivo et vero, da honorem Iesu Christo Filio eius, da honorem Spiritui Sancto Paraclito, in cuius nomine atque virtute praecipio tibi, quicumque es, spiritus immunde, ut exeas, et recedas ab his famulis Dei quos (his famulis Dei, quae) hodie idem Deus et Dominus noster Iesus Christus ad suam sanctam gratiam et benedictionem, fontemque Baptismatis dono vocare dignatus est: ut fiant eius templa per aquam regenerationis in remissionem omnium peccatorum. In nomine eiusdem Domini nostri Iesu Christi, qui venturus est iudicare vivos et mortuos, et saeculum per ignem. Omnes: Amen.

46. Postea sacerdos pollice quotiescumque rationabilis accipit (adest de saliva oris causa munditiei tuendae morbi contrahendi vel propagandi); et tangit aures gulorum (aurem dexteram electorum); tangendo vero sui (quod omittitur aut periculum et nares et electi (sinistram, dicit: Ephpheta, quod est, Adaperire. Deinde tangendo nares, dicit: Give ye a sweet odour as frankincense. Tu autem effugare, diabole; appropinquabit enim iudicium Dei.

46 a. Quotiescumque causa, quae tantum tactus est, rationabilis vel dissuadeat, sacerdos nominatim per nomen et peragat.

47. Tunc usum propriae rituales sacerdos vero, ut salivae supra dictum prohibeat est, rationabilis vel dissuadeat, sacerdos nominatim per nomen et peragat. Catechumenos vocat gnomen familiae, prius masculos, deinde feminas, et ille qui respondit: Adsum. Postea Abrenuntiatis satanae? omnes interrogat: co- est appellatus.

[*Latin ed. p. 335*]

The Sacred Congregation of Rites, and all together, respond in number 335, singularly, and with the proper name: "priest, of the catechumens, who dips his thumb and anoints each one." And all his works? All: "I renounce." And all his pomp? All: "I renounce."

48. Then, individually, they pass the oil of the elect first on the breast, then before the sacred sign between the shoulder blades, in the form of a cross, saying: "I anoint you with the oil of salvation in Christ Jesus, our Lord, for eternal life."

Response: Amen.

Priest: Peace be with you.

Response: And with your spirit.

48a. But when the anointing with the oil of the catechumens creates greater solemnities, which cannot be dispensed with for a particular reason, or for that reason for that person, it is nevertheless entrusted to the faithful, and to the people, according to the norms of the Council, so that, as the catechumens progress in all things, all may be properly employed.

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In the meantime, the place where the anointing is to be performed must be removed, and then the priests, having removed the cross, pass the oil, before the episcopal use of this instruction, which they cannot, from that time on, admit to the institution of catechumens, and those difficulties of the Christian rite, and that anointing can be here, as a subsidiary form: which makes one blessing, saying: "I strengthen you with the sign of the Cross, in Christ Jesus, our Lord, for eternal life." Peace be with you. And he adds: "Go, unclean spirit, as follows." This lesser ceremony can also be performed over the thumb of all the catechumens at the same time.

49. Then, immediately, with a sponge, or something similar, and the places are moistened, and saying: "Go, unclean spirit, and give glory to the living and true God. Flee, unclean spirit, and give place to Jesus Christ, his Son. Recede, unclean spirit, and give place to the Holy Spirit, the Paraclete."

[*Latin ed. p. 336*]

Acta Apostolicae Sedis - Official Commentary 336. If it is desired that the number of these [rites] be 50. Afterwards, the priest, saying to the catechumens that there are too many [rites], (although for great prelates, it is fitting that each be performed individually): "Go in peace, and the Lord be with you." All: "Amen." SEPTIMUS GRADUS (Seventh Step) 51. The elect are gathered. The priest, vested in the color, with his clerics, approaches the font with a pious mind. Then, rising, he approaches God in prayer, bending his knees, and implores divine assistance, saying: "O God, incline Thyself to help me." All respond: "O Lord, make haste to help me." "Glory be to the Father." All: "As it was in the beginning, is now, and ever shall be, world without end. Amen." 52. Immediately, the priest asks the family, and then calls by name those who are elected, and having called them, asks: "Are you present?" They answer: "I am present." He then asks: "Do you believe in God the Father Almighty, Creator of heaven and earth?" All: "I believe." "Do you believe in Jesus Christ, His only Son, our Lord, born and suffering?" All: "I believe." "Do you believe also in the Holy Spirit, the holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the flesh, and life everlasting?" All: "I believe." He then asks again: "What do you desire?" All: "Baptism." He asks: "Do you wish to be baptized?" All: "I wish." 53. Then, the godfather, or godmother, or those present, holding or touching the elect, with both hands, or (if both are admitted to the elect), with the head uncovered,

[*Latin ed. p. 337*]

The Holy Congregation of Rites prescribes that, having loosened the garments, the minister pours a moderate amount of blessed water over the head of the person to be baptized, making the sign of the Cross, and then, from the font, pours the water in the same manner, saying: "N., I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." First,

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he pours the water; second, he pours it; third, he pours it.

54. If the water that flows from the head of the baptized person does not flow into the basin of the baptistery, it should be received in a vessel placed beneath, and afterwards, as above, it should be poured out. If there are several candidates, the minister should first ask if they are all baptized; if there are women present, he should, if he doubts, first baptize the men, and then the women. If someone has already been baptized, the minister says: "N., if you have not been baptized, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."

55. Then the minister (or, according to the custom, wearing a white stole, an alb, and a stole) anoints the person with the sacred chrism, making the sign of the Cross, saying: "By the grace of God, Almighty Father of our Lord Jesus Christ, who regenerated you through water and the Holy Spirit, and who has given you the remission of all sins, may he also anoint you with the oil of salvation in the same Christ Jesus, our Lord, for eternal life." Amen.

"Peace be with you." "And also with you."

55a. The anointing with the sacred chrism, if, through some difficulty, it cannot be performed in the usual manner, the Ordinary can, according to the norms given in SC 61 and 62, grant permission to omit it, following the procedure described above in n. 48a. Then, the minister blesses the oil to be used for this substitute rite, saying to the baptized, or to all of them together, making the sign of the Cross: "Almighty God, Father of our Lord Jesus Christ, who regenerated you through water and the Holy Spirit, and who has given you the remission of all sins, may he also fill you with his grace (and here he blesses) in the same Christ Jesus, our Lord, for eternal life." Amen.

[*Latin ed. p. 338*]

Acta Apostolicae Sedis - Official Commentary 338 f. Pax tecum (with you). H. And with thy spirit. 56. To all, the priest applies the sacred chrism, anointing the candidates who have received the surplice or alb, with a white linen cloth, while wiping [the area] three times. The priest, n. 55a, having blessed [them], says to the sponsor for each individual: "Receive the white garment, which you shall wear without stain before the tribunal of our Lord Jesus Christ, that you may have eternal life." All: "Amen." The candidates are clothed in new garments of white color, laying aside, if necessary, their previous ones. 57. Then the sponsors give [them] the garments with their right hand, while the priest says to the candidates, holding a lit candle (for each individual): "Receive the burning lamp, and keep your Baptism without reproach: observe the commandments of God, that, when the Lord comes to the wedding feast, you may meet Him together with all the Saints in the heavenly hall, and live forever and ever." All: "Amen." 58. Afterwards, the same [candidates], while the priest holds the lit candle, are

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confirmed with their hand (for each individual): "Go in peace, and may the Lord be with you." All: "Amen." And thus the rite for the Baptism of adults concludes.

[*Latin ed. p. 339*]

The Sacred Congregation for Seminaries and Universities.

ORDERS FOR THE PROPER OBSERVANCE OF THE APOSTOLIC CONSTITUTION "VETERUM SAPIENTIA."

The Holy Latin language, which the Chair of Peter has, from the earliest centuries, faithfully guarded, and which has been a clear and venerable sign of unity, and a most powerful instrument for the preservation of Christian truth and the propagation of the sacred rites, has been firmly defended and restored by Our Holy Father John XXIII, and established as binding in the Church. For in the Apostolic Constitution "Veterum Sapientia," which He solemnly signed with His own hand on February 22nd in the Basilica of Saint Peter, He lays the foundations and establishes the precepts by which this language, which is proper to the Church and perpetually connected with the life of the Church, shall be restored to its former glory and honor.

Indeed, no one is ignorant of the difficulty and labor involved in this most excellent and necessary restoration, both because of the present unhappy condition of the use of the Latin language in studies, and because of the circumstances of places, times, and people. And this Sacred Council of Studies, as it has already noted in a letter to the Most Excellent Local Ordinaries dated October 27, 1957, is aware of this.

However, Christian life and faith teach us not to be overcome by difficulties, but to overcome them, when something arduous, yet noble and necessary, is to be achieved. Therefore, if any diligent work and labor are to be accomplished in this restoration, it will be an incentive for our efforts to achieve the fruits that the Church rightly expects, and with promptness and eagerness – especially from those who are bound by their office to these matters – in these most serious times, in which, through the universal Vatican Council II, the unity of the Christian people is being sought.

[*Latin ed. p. 365*]

Sacred Congregation for Seminaries and Universities

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5. Concerning the specific course in Christian Latin, are all the directives prescribed in Chapter III of the Regulations regarding time, professors, and the manner in which it should be conducted, duly observed?

6. Are the examinations conducted in Latin? Is due rigor applied to this matter?

7. Do the students arrive from the Minor Seminary sufficiently prepared in the knowledge and use of this language? Are those of a more mature age

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admitted without a proper foundation in these humanities?

III. ON THE STUDY OF THE GREEK LANGUAGE

1. How many years are devoted to the study of the Greek language? How many hours? Is the grammar completed? Which authors are studied each year? By what method? Is a sufficient knowledge of Greek literature imparted? Are the students sufficiently prepared in this discipline for advanced studies?

2. Does a special course in the Greek-Biblical language exist within the theological studies?

3. Are the professors duly endowed with the doctorate in classical literature?

Regarding the duties of office, let it be understood that, as a remedy for any deficiencies, all measures, not merely when necessary, but with due diligence, timeliness, and effectiveness, must be applied.

APPENDIX II

Principal works of the Holy Fathers from which suitable passages can be drawn for the Christian Latin course.

30

The purpose of this specific course is not merely to explain brief passages or sentences of the Holy Fathers, which are sufficient for theological arguments, but also to introduce the students to the understanding and practice of Christian Latin. Therefore, in addition to brief selections from the Enchiridions, the full force of which will be explained by the professor of theology, it is also appropriate that longer excerpts be read aloud clearly and distinctly by the professor of Christian Latin, after a brief explanation of their meaning. He should elucidate the meaning of particular words or phrases, illustrate obscure forms and constructions, and indicate in a few words the characteristic style of each author.

30

Cf. Ordin., Cap. III, Art. 1, § 3.

[*Latin ed. p. 366*]

Acta Apostolicae Sedis - Official Commentary 366. Thus, the students will be incited to love the Holy Fathers; they will become accustomed to approaching and reading their works frequently, to understanding them, and to savoring them with their spirit; they will not only perfect their own studies, but they will draw from them a love for truth and the ability to defend the Catholic faith against all kinds of novelties and corruptions; they will learn with what diligence, with what understanding, with what science, and with what wisdom the progress of religion should be increased

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in the Church of Christ, "so that that progress may truly be of faith, and not a change," that is to say, "so that the dogma of religion may be consolidated by years, expanded by time, sublimated by age, and yet remain incorrupt and unblemished, and be filled and perfected in all its parts, as if with its own members and senses, so that it admits of no further change, no loss of its properties, no variety in its definition."

31. Certain works of ecclesiastical writers and the Holy Fathers are indicated here, from which suitable passages can be extracted for explanation and reading; however, the professor of Christian Latinity is not prohibited from selecting other works as the occasion arises.

I. Fundamental Theology

ATHENAGORAS, Supplication for the Christians.

JUSTIN MARTYR, Apologies.

LETTER to Diognetus (especially chapters 5-6).

TERTULLIAN, Apologeticus; On the Prescriptions of Heretics; On Idolatry.

S. CYPRIAN, On the Unity of the Catholic Church (especially chapter IV); Letters (especially to Pope Cornelius).

LACTANTIUS, Divine Institutes.

S. AUGUSTINE, On Christian Doctrine (Books II-III: On Biblical Interpretation); On True Religion; On the Benefit of Believing; On the Creed for Catechumens.

S. LEO MAGNUS, Letters.

VINCENT OF LERINS, Commonitory.

II. Dogmatic Theology

1. On the One and Triune God.

MINUCIUS FELIX, Octavius, chapters 14-38.

TERTULLIAN, Praescriptiones, Vincentius Lerin., Commonitory, chapter 23, with the consent of the Evangelist.

[*Latin ed. p. 367*]

Sacra Congregatio de Seminariis et Studiorum universitatibus.

1. De Trinitate.

* NOVATIANUS, *De Trinitate*.

* S. HILARIUS Pict., *De Trinitate* (praesertim libri II-III).

* S. BASILIUS, *Tractatus de Spiritu Sancto*.

* S. AMBROSIUS, *De fide, ad Gratianum*; *De Spiritu Sancto*.

* S. AUGUSTINUS, *De Trinitate* (praesertim lib. V).

* S. GREGORIUS NAZIANZ., S. Io. *Sermones*.

* CHRYSOSTOMUS, *De incomprehensibilitate Dei*.

* S. GREGORIUS NYSSENUS, *De Trinitate, ad Eustathium* (agit prae-

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sertim de divinitate Spiritus Sancti).

2. De Deo Creante et Elevante.

*** S. GREGORIUS NYSSENUS.**

* S. AMBROSIUS, *Hexameron*.

* S. HIERONYMUS, *Dialogus adversus S. AUGUSTINUS*.

* S. AUGUSTINUS, *De De gratia*.

3. De Christi Verbo Liber de hominis opificio.

* *Paradiso*.

* *Pelagianos*.

* *Genesi contra Manichaeos*; *De et de peccato originali*.

* *Genesi ad litteram*.

* *Incarnato*.

* S. IGNATIUS ANTIOCH., *Epist, ad Ephes., ad Smyrn*.

* TERTULLIANUS, *De carne Christi*.

* S. AMBROSIUS, *De Incarnationis sacramento*.

* S. ATHANASIUS, *De Incarnatione Verbi*.

* S. GREGORIUS NYSSENUS, *Oratio magna catechetica* (cap. 10-32).

* S. AUGUSTINUS, *Contra sermonem Arianorum*; *In Ioannis Evangelium tractatus*.

* CASSIANUS, *De Incarnatione Christi contra Nestorium*.

* S. GREGORIUS MAGNUS, *Homiliae in Evangelia*.

* S. HIERONYMUS, *Epistolae*.

* S. HIERONYMUS, *De perpetua virginitate B. Mariae*.

* S. LEON MAGNUS, *Sermones*.

4. De S. gratia et virtutibus.

* S. HIERONYMUS, *Epistolae*.

* S. AUGUSTINUS, *De libero arbitrio; De fide et operibus*.

* *De natura et gratia; De gratia Christi gratia dono et libero arbitrio; fide, De et rerum quae non videntur; de peccato perseverantiae ; spe et caritate*.

* *De Enchiridion ad Laurentium sive de arbitrio*.

[*Latin ed. p. 368*]

Acta Apostolicae Sedis - Commentarium Officiale 368. S. PROSPER AQUITANUS, *De gratia Dei et libero arbitrio liber contra Gollatorem*. S. FULGENTIUS, *De fide ad Petrum liber*. 5. *De Sacramentis*. TERTULLIANUS, *De Baptismo*; *De Paenitentia*. S. CYPRIANUS, *De lapsis*. S. CYRILLUS JEROSOL., *Catecheses*. S. AMBROSIUS, S. AUGUSTINUS, *De Baptismo*. S. Io. CHRYSOSTOMUS, 6. *De Novissimis*. *De Paenitentia*; *Catecheses*. TERTULLIANUS, *De S.

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De mortalitate*. CYPRIANUS, LACTANTIUS, *De carnis Sacramentis, ad illuminandos; resurrectione; Divinae Institutiones De De* (liber Mysteriis. De Sacerdotio. anima. VII). S. AMBROSIUS, *De bono mortis; De Iacob et vita beata*. S. AUGUSTINUS, *De cura pro mortuis sanctorum; De dono perseverantiae; De gerenda; De Civitate Dei praedestinatione* (lib. XXII, de caelesti beatitudine). III. Theologia Moralis et Pastoralis. CLEMENS ALEXANDRINUS, *Paedagogus*. S. AMBROSIUS, *De officiis; De Virginibus*. S. AUGUSTINUS, *De moribus; Contra mendacium; De continentia; De Enchiridion rudibus*; (cap. Sermones; LXIV-LXX, de bono coniugali; peccatis). *Confessiones*. S. GREGORIUS M., *Moralia in Job; Liber Regulae pastoralis*. De cate-

[*Latin ed. p. 369*]

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ACTA OF POPE JOHN XXIII. APOSTOLIC CONSTITUTIONS.

I. *S. MARIAE – PASSOFUNDENSIS (VESTPHALENIANAE)*

A new diocese is established from portions of the dioceses of S. Mariae and Passofundens, named "Vestphaleniana."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE:

It is with no small joy that Our heart is filled whenever We establish another diocese within the Church of God; that this will greatly benefit the community of the faithful, there is no one who doubts. Therefore, the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi and Apostolic Nuncio in Brazil, after having heard the venerable Brothers, the Ordinary prelates of the ecclesiastical province of Portalegrensis in Brazil, especially Aloisius Victor Sartori, Bishop of S. Mariae, and Claudius Colling, Bishop of Passofundens, requested of this Apostolic See that, after portions of the dioceses of S. Mariae and Passofundens are separated, a new ecclesiastical circumscription be established in those places; We deemed it fitting to accede to their request. Therefore, according to the opinion of the aforementioned...

[*Latin ed. p. 370*]

370 Acta Apostolicae Sedis – Official Commentary of Our Holy Roman Cardinal Brothers, who are in charge of the Sacred Consistorial Affairs, and concerning Our apostolic authority, supplementing the consent of

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those who, in this matter, possess or claim to possess some right, We decree and command the following. We separate from the diocese of Saint Mary the territories of the municipalities, commonly known as Frederico Westphalen, Campo Novo, Crissiumal, Humaitá, Irai, Palmeira das Missöes, Santo Augusto, Seberí, Tenente Portela, Tres Passos; and from the diocese of Passofundens, the municipalities commonly known as Constantina and Nonoai, and from these, We establish a new diocese, to be called Vestphalenian, and to have the same boundaries, and including the civil municipalities, as they are currently defined by civil law. The seat of the new diocese will be in the city commonly known as Frederico Westphalen; and the episcopal chair, that is, the cathedra of the episcopal office, will be in the curial temple located there, dedicated to Saint Anthony of Padua, to the honor of God, which We elevate to the dignity of a cathedral church. We grant to this temple and to the Prelate appropriate rights, and We impose upon the Bishop the obligations proper to his office. We establish the diocese of Vestphalenia as a suffragan of the metropolitan See of Portalegre in Brazil, and We make its Bishop subject to the metropolitan jurisdiction of the Archbishop of Portalegre. We provide that a table, which is called the "mensa capitularia," be established, which will consist of free offerings from the faithful, the revenues of the Curia, and a suitable portion of goods, as prescribed by canon 1500. It is the duty of the Bishop of Vestphalenia to establish a seminary as soon as possible, according to the norms of common law and the special laws of the Sacred Congregation for Seminaries and Universities; and he is bound by a grave obligation to do so. Furthermore, when the students of the same seminary have reached the age where their keen intellect and outstanding piety are evident, they shall be sent to Rome, specifically to the Pontifical College Pio Brasileiro, to be instructed in philosophical and theological disciplines. A Chapter of Canons shall be established, according to the norms to be issued in other documents; however, until it is formally established, diocesan consultors shall be appointed, who will assist the Bishop with their counsel and help, but who will cease from this duty once the Canons are formally instituted. Furthermore, We command that, for the governance and administration of the diocese, the election of a Capitular Vicar, in the event of a vacancy, and other matters of this kind, the provisions established by the Code of Canon Law be observed. Moreover, We decree that, once these documents have been put into effect, the priests of the Church shall be considered to be attached to the territory in which they hold a benefice or office; and other clerics shall be attached to the diocese in which they have a legitimate domicile. Furthermore, We desire that all documents and acts, in any way pertaining to the new diocese, be kept in the Curias of the dioceses of Saint Mary and

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Passofundens.

[*Latin ed. p. 371*]

The acts of Pope John XXIII, number 371, shall be sent to his Curia, to be religiously preserved in the archives. These mandates shall finally be carried out by the venerable Brother Armandus Lombardi, whom we have mentioned, who is endowed with authority and the power to delegate another man, provided he is endowed with ecclesiastical dignity. However, if, at the time of execution, there is an Apostolic Nuncio in the United States of Brazil, he shall carry out these mandates. Whoever completes the task shall have the duty of writing a sincere account of what has been done, and shall send it, signed and sealed, to the Sacred Congregation of the Consistory as soon as possible. We intend these documents to be effective now and in the future, so that those to whom they pertain shall religiously observe what has been decreed by them, and thus obtain their full force. No prescriptions of any kind shall be able to oppose the effectiveness of these documents, since by these documents we derogate from all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a man of pre-eminent standing in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were the original documents. Whoever disregards or in any way rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-second day of the month of May, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our pontificate.

IACOBUS A. Card. COPELLO

8. R. E. Cancellarius

CAROLUS Card. CONFALONIEBI

8. Congr. Consist. a Secretis

Franciscus Tinello, Apostolic Chancellor

Regens Loco

© Plumbi In Ap. Cane, tab., vol. CVI, n. 77.

Albertus Serafini, Proton. Apost.

Caesar Federici, Proton. Apost.

[*Latin ed. p. 372*]

Acta Apostolicae Sedis – Official Commentary 372 II

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NEW SEGOVIA (LAOAG)

Having detached certain territories from the archdiocese of New Segovia, a new diocese is established, to be called "Laoag."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE:

The territory of the archdiocese of New Segovia, extending widely throughout the Philippine Islands, since it is fitting that it be divided in order to better attend to the good of souls, and a new diocese is to be established from it, as if a shoot from a shoot: which, in order that it might be so, the Most Reverend Prater Salvator Siino, Archbishop with the title of Pergamo and Apostolic Nuncio in the Philippine Islands, after having heard the Most Reverend Brother James C. Sancho, Archbishop of New Segovia, requested in prayer from this Apostolic See; and having consulted with our Most Reverend Brothers, Cardinals of the Holy Roman Church, who are in charge of the Sacred Consistorial Affairs, we, by our apostolic authority, decree and order the following.

With the consent of all those who have some right or claim in this matter, we separate the civil province commonly called Ilocos Norte, located within the boundaries of the northern region of the island of Luzon, from the archdiocese of New Segovia, and we establish a new diocese from it, to be called Laoag, and to be bounded by the same limits as the civil jurisdiction which we have mentioned.

The Bishop shall place his seat in the city commonly called Laoag, and the cathedral shall be in the curial temple located there, dedicated to Saint William the Hermit, which we elevate to the rank and dignity of a sacred cathedral, with its own privileges.

We also grant the Bishop all the rights, and we impose the just obligations that accompany the episcopal office.

We establish the Church of Laoag as a suffragan of the metropolitan See of New Segovia, and its Bishop shall be subject to the metropolitan jurisdiction of the Archbishop of New Segovia.

The episcopal table, which is called the "free collection of the faithful," shall provide for the cathedral, the expenses of the Curia, and a suitable portion of the goods, according to the prescription of canon 1500 of the Code of Canon Law.

[*Latin ed. p. 373*]

The acts of Pope John XXIII, page 373. The Bishop of Laoag shall take the utmost care to establish, as soon as possible, a seminary, according to

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the norms of common law and the special laws of the Sacred Congregation for Seminaries and Universities. Furthermore, when the students of that seminary have grown, those of keen intellect and outstanding piety shall be sent to Rome to be instructed in philosophical and theological disciplines. As long as the Church of Laoag lacks its own seminary, we permit that those called to the priesthood be sent to the seminary of the archdiocese of Nueva Segovia. As for the canons, according to the norms to be established by other letters under seal, we permit that, until they are established, diocesan consultants be chosen, who will assist the Bishop with counsel and aid, but who will cease from this duty once the canons are established. Furthermore, concerning the governance and administration of the diocese, the election of a Capitular Vicar, in the event of a vacancy in the See, and other matters prescribed by the Code of Canon Law, we command that they be observed with religious care. Moreover, we decree that, once these letters have been put into effect, the priests shall be considered to belong to that Church in whose territory they hold a benefice or office; the other clerics and seminary students, however, shall belong to that Church in which they reside with legitimate domicile. Furthermore, we desire that all documents and acts, in any way pertaining to the newly established diocese, be sent from the Curia of the archdiocese of Nueva Segovia to the Curia of the diocese, to be kept in the archives. Finally, the execution of these mandates shall be overseen by the venerable Brother Salvator Siino, of whom we have made mention, to whom we grant the power to delegate another person, provided that he is endowed with ecclesiastical dignity. Whoever completes this task shall be responsible for drawing sincere copies of the division and, with the name subscribed and sealed, sending them to the Sacred Consistorial Congregation as soon as possible. We will and order that these letters be effective now and in the future, so that those to whom they pertain shall observe religiously what has been decreed herein, and thus obtain their full force. No prescriptions of any kind shall be able to oppose the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, it shall be considered entirely null and void. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are signed by a public notary, shall have the same full faith as if they were presented. Whoever disregards these Our decrees in general...

[*Latin ed. p. 374*]

374 Acta Apostolicae Sedis – Let anyone who, through commentary or in any other way, disparages [this document], know that he will incur the penalties established by law for those who have not obeyed the orders of

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the Supreme Pontiffs. Given at Rome, at St. Peter's, on the fifth day of the month of June, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our Pontificate.

IACOBUS A. Card. COPELLO, S.R.E., Chancellor

CAROLUS Card. CONFALONIERI, S. Congregation, Consist. a Secretis

Franciscus Tinello, Apostolic Chancery

Albertus Serafini, Proton. Apost.

Caesar Federici, Proton. Apost.

Loco gß Plumbi In Ap. Cane, tab., vol CVI, n. 59.

III. KITEGAENSIS (BURURIENSIS)

Having detached certain territories from the archdiocese of Kitegaënsis, a new diocese is established, to be called "Bururiensis."

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE.

The Sacred Congregation, considering that the flocks of Christ, which are happily increasing in the archdiocese of Kitegaënsis, not acquired through gold nor forced by arms, but through the divine power of the Holy Spirit, ought to be brought into the form of a new diocese for the propagation of the Christian name, has decided. Therefore, having heard beforehand what our venerable brother, Gasto Mojaisky-Perrelli, Archbishop with the title of Amidenus and Apostolic Delegate in Congo and Ruanda-Urundi, thought about this matter, with a willing heart, we, by Our apostolic authority, decree and order the following:

From the territory of the archdiocese of Kitegaënsis, we detach the civil provinces which, in the common tongue, are called Bururi and Rutana; and in these lands, we establish a new diocese, to be named after the city of Bururi, which is the principal city of the region, and we entrust it to the Society of African Missions, for the good of the Church. The seat of the new circumscription will be in the city commonly called Bururi, where the Bishop will establish his residence and the seat of his dignity, and where the rights and honors, the burdens and obligations of the Bishop and of his Church will be.

[*Latin ed. p. 375*]

The Acts of Pope John XXIII, page 375, concerning the matters imposed, which are accompanied by the rights of the same rank, Sees, and Prelates. Furthermore, We decree that the new Church of Bururi, with its archiepiscopal administrator, shall be a suffragan of the See of Kitega. With regard

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to governance, as well as the election of a Capitular Vicar in the event of a vacancy, the rights and obligations of the clergy and the people, and all other similar matters, all that which the Code of Canon Law establishes shall be observed. Moreover, We desire that as soon as Our Letters have been executed, all documents and acts pertaining to the new diocese shall be sent to its Curia, and there diligently preserved. Furthermore, Our venerable brother, Gasto Mojaisky-Perrelli, whom We have mentioned, shall endeavor to execute these Letters, either personally or through another, provided that the person is constituted in an ecclesiastical dignity. Upon completion of the matter, the documents shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Congregation for the Propagation of the Faith. If, at that time, another person presides over the Apostolic Delegation in the Congo and Ruanda-Urundi, that person shall follow Our mandates. We will and desire that these Letters be effective now and in the future; in such a way that those for whom these things are decreed shall observe them religiously, and thus obtain their force. Nothing, of any kind, shall be able to oppose the effectiveness of these Letters, since through these Letters We derogate from all things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person constituted in an ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if they were presented. Let those who in any way despise or neglect Our decrees know that they shall incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the sixth day of the month of June, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our pontificate.

IACOBUS A. Card. COPELLO,
S. R. E.,
Chancellor.

GREGORIUS P. Card. AGAGIANIAN,

Prefect of the Congregation for the Propagation of the Faith.
Francis Tinello,
Apostolic Chancery,
Regent in place of.

[References to Apostolic Canons, volume CVI, number 61, and names of

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officials.]

[*Latin ed. p. 376*]

Acta Apostolicae Sedis - Official Commentary 376 IV

KISANTUENSIS (POPOKABAKAËNSIS)

The territory of the diocese of Kisantu is divided, and a new diocese is founded, to be called "Popokabakaënsis."

IOANNES, SERVUS DEI, EPISCOPUS

For the perpetual memory of the things done.

Since the Sacred Council judged it necessary to fulfill the most serious command of the Lord (Mt. 16:15) for the propagation of the Christian name, after having heard the venerable Brother Vedastus Mojaisky-Perrelli, Archbishop with the title of Amidenum and Apostolic Delegate in Congo and Ruanda-Urundi, who proposed that a new Church be founded by dividing the territory of the diocese of Kisantu, we approve with a joyful heart and command that it be done with our highest authority; for we hope that this will happily contribute to the good of souls.

Therefore, we separate from the territory of the diocese of Kisantu the regions that lie to the east of the rivers known as Lubishi and Bombi, and we reduce them to the form of a new diocese, to be called Popokabakaënsis, after the principal city. The boundaries of this Church will be the rivers that we have mentioned, then the apostolic prefecture of Kenge, the diocese of Kikwit, and the region commonly known as "Angola."

Furthermore, we decree that the new diocese shall be subject to the metropolitan See of Leopoldopolis, and that members of the Society of Jesus shall be entrusted with it, who will spare no effort to ensure that the flame of the Christian faith shines more brightly in it day by day.

We grant to this See and to its sacred prelates all rights, and we impose upon them the duties and obligations that are proper to dioceses and their pastors throughout the Catholic world.

Furthermore, the execution of these decrees of Our will will be overseen by the venerable Brother Vedastus Mojaisky-Perrelli, whom we have mentioned, or by him who, at the time when the work is to be carried out, presides over the Apostolic Delegation in Congo and Ruanda-Urundi, with the power to delegate another person to this task, if necessary, provided that he is endowed with ecclesiastical dignity.

Whoever completes this task will have the responsibility of drafting the documents concerning the division of the territory and the constitution of the new diocese, and of sending faithful copies of these documents to the Sacred Congregation for the Propagation of the Faith without delay.

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We will and desire that these letters be effective now and forever; so that those to whom they pertain may religiously observe what has been decreed in them, and thus may they obtain their full force.

Concerning the efficacy of these letters...

[*Latin ed. p. 377*]

The Acts of Pope John XXIII, number 377, cited herein, contain no prescriptions of any kind that can be opposed, since by these Letters we annul all of them. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, as would be given to these Letters themselves, if they were presented. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-fourth day of the month of June, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our pontificate.

IACOBUS A. Card. COPELLO

8. R. E. Cancellarius

GREGORIUS P. Card. AGAGIANIAN

8. C. de Prop. Fide Praefectus

Franciscus Tinello, Apostolic Chancellor

Albertus Serafini, Protonotary

Victorius Bartoccetti, Apostolic Protonotary

Apost. a. i.

Loco £ß Plumbi

In Ap. Cane, tab., vol. CVI, n. 89.

YAOUNDE (MBALMAYOËNSIS)

A new diocese is established, taken from certain territories of the archdiocese of Yaoundé, to be called "Mbalmayoënsis."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE.

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As from a tree a tree is born, and from flowers joyful flowers arise, so from others new dioceses arise, and they are so numerous that they almost fill the entire globe, a happy omen, almost like stars.

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - Official Commentary. To which the crown of new dioceses is added today: for since the Christian faith has greatly increased in the archdiocese of Yaoundé, it seemed to the Sacred Congregation for the Propagation of the Faith that it would be a most opportune measure to create a new diocese from it; for it is hoped that, if the same region is cultivated by the labor of many, even greater fruits may be obtained. We, approving this judgment, after having heard the venerable Fathers Sergius Pignedoli, Archbishop ad honorem of Ionia and Apostolic Delegate for Central and West Africa, and Renato Graffin, Archbishop of Yaoundé, decree and order the following: We separate a territory from the archdiocese of Yaoundé, which includes the civil regions of Mbalmayo and Akonolinga, as they are known in the vernacular, and we reduce it to the form of a new diocese, to be called the Diocese of Mbalmayo, and we grant its own territory to its clergy. The seat of the diocese and its sacred Prelate will be subject to the archdiocese of Yaoundé and to its Ordinary as a suffragan; the head of the diocese will be the city of Mbalmayo, in which the Bishop will establish his episcopal chair, namely in the church of the Blessed Virgin Mary of the Holy Rosary, which we raise to the dignity of a cathedral church, with the due rights and honors. As for the Chapter of Canons, we believe that until it can be established, diocesan consultors should be appointed, who will assist the Bishop with counsel and diligence. Furthermore, it is our will that the Bishop of Mbalmayo at least establish a minor seminary, to receive boys whom the adorable will of the Holy Spirit has called to the priesthood; for they are the green shoots of the holy Church. The episcopal table will be sustained by the offerings of the faithful, the Curia by its revenues, and a suitable portion of any goods, if there are any, that belong to the new diocese, according to the norm of canon 1500 of the Code of Canon Law. With regard to the governance and administration of the diocese, the election of a Capitular Vicar in the event of a vacancy, and similar matters, the laws of Canon Law shall be observed. Finally, after these letters have been put into effect, all documents and acts that pertain in any way to the Diocese of Mbalmayo shall be sent to its episcopal curia, and shall be preserved in the religious archives. Furthermore, the venerable Father Sergius Pignedoli, whom we have mentioned, will endeavor to have these letters carried out, either by himself or by another whom he deems suitable, with the necessary means for the purpose. In truth, he will cause the aforementioned documents to be drawn up, and will send prompt copies of them to the Sacred Congregation for the Propagation of the Faith. If, at that time, another presides over the same Apostolic

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Delegation, he shall carry out these mandates. We will and desire that these letters be effective now and in the future; in such a way that those things which have been decreed by them are religiously observed by those to whom they pertain.

[*Latin ed. p. 379*]

The Acts of Pope John XXIII, page 379, must be observed, and therefore, they shall have full force. No prescriptions of any kind can be contrary to the effectiveness of these documents, since through these documents we nullify all others. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely invalid and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these documents, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these documents themselves if they were presented. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the fourth day of the month of June, in the year of Our Lord nineteen hundred and sixty-one, the third year of Our pontificate.

IACOBUS A. Card. COPELLO

8. R. E. Cancellarius

GREGORIUS P. Card. AGAGIANIAN

8. C. de Prop. Fide Praefectus

Franciscus Tinello, Apostolic Chancellor

Albertus Serafini, Proton. Apost.

Victorius Bartoccetti, Proton. Apost.

a. i.

[Reference to a legal document: "In Ap. Cane, tab., vol. CVI, n. 91."]

APOSTOLIC LETTERS

Beata Maria Virgo, under the title of "Immaculate Conception," is established as the principal patroness, and Saint John the Baptist as the secondary patron, of the diocese of Neo-Friburg.

IOANNES PP. XXIII

For the perpetual memory of this matter.

It is difficult to express how much joy the letter from our Venerable

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Brother Clement Joseph Carol Isnard, Bishop of Neo-Friburg, brought us. For it does not contain...

[*Latin ed. p. 380*]

Acts of the Apostolic See - Official Commentary 380. The piety of bishops, or of some priests, towards the Blessed Virgin, shines forth, as does that of the entire people to whom a new diocese is established as its seat and home. We have learned from that letter that the old and the new are in harmony: just as, in Brazil, for many years, the cult of the Blessed Virgin Mary from her Immaculate Conception flourishes with great joy, and as that same Virgin is saluted by the common voice as "Our Lady of Aparecida," the principal patroness of the entire Brazilian people, so – as we know well – the Neo-Friburg diocese, although newly founded, embraces within its boundaries many parishes which are adorned with the Marian title and name, as well as the region and city to which the name "Conceição do Macabù" is given. Therefore, we see with the eyes of our mind, the reasons upon which this fitting petition is based. Nevertheless, We are not unaware of the purpose for which the most secure protection of the Blessed Virgin is sought: for help is requested from Her, who is truly praised as having "alone extinguished all heresies throughout the world," so that the new religions and other most grievous dangers to souls may be rejected and repelled. Finally, we rejoice and congratulate ourselves that Saint John the Baptist is chosen as the other patron, since the Neo-Friburg Cathedral is dedicated to God in honor of that same Saint, and in other places, veneration for the "precursor of Christ" grows ever wider day by day. Therefore, the prayers of that Venerable Brother, also presented in the name of faithful priests, are most gladly received, and, after consultation with the Sacred Congregation of Rites, having carefully considered all matters, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, We establish and declare, by these letters, perpetually, the Blessed Virgin Mary, under the title of "Immaculate Conception," as the principal heavenly patroness of the Neo-Friburg diocese, and Saint John the Baptist as the less principal heavenly patron of the same diocese, with all the honors and liturgical privileges that rightly belong to patrons, whether principal or secondary, of a place. Notwithstanding anything to the contrary. These things We decree, We establish, We decide, that these letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall be fully supported by them, now and in the future; and that they shall be rightly judged and defined; and that whatever is done to the contrary, concerning these matters, by anyone, knowingly or unknowingly, shall be null and void from this time forward. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eleventh day of the month of July, in the year 1961, the third year of Our pontificate. D.

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Card. TARDINI, Prefect of the Congregation for the Affairs of the Church.

[*Latin ed. p. 381*]

The acts of Pope John XXIII, page 381, Second Title, and the privileges granted to the Minor Basilica of the Temple of Our Lady "of La-Vang," within the territory of the Archdiocese of Huế in Vietnam.

JOHN PP. XXIII. For the perpetual memory of this event.

We are greatly consoled when we reflect upon the countless testimonies of Marian piety that are found in all regions of the Catholic world, like the most beautiful flowers in the fertile field of the Christian religion. The land of Vietnam also flourishes with love and devotion towards the Blessed Virgin, and within its borders, in the town called "La-Vang," there is a Temple, renowned for the pilgrimage it receives and esteemed by the entire nation as a heavenly palladium; a Temple, we say, of Our Lady "of La-Vang," which the Bishops of Southern Vietnam, gathered in the year 1959, preferred to call "the Temple embraced by the entire Nation." The plan for this sacred edifice, dedicated especially to the Blessed Virgin, was conceived so that She, through her most powerful patronage, might bring triumph to the Church, defend the faith, and grant freedom to both parts of Vietnam, happily united. To achieve these goals, the Christian people will request and maintain this sacred building, and it will be a "house of prayer." Furthermore, there will be instilled and fostered a most pious custom of Eucharistic adoration, so that the worship of Jesus and Mary may progress equally. For these reasons, the aforementioned Bishops, following also the opinion of our beloved son, Gregory Peter S.R.E. Presbyter, Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith, considered the Temple worthy of being elevated with the honors of a Basilica, and they signified their desire to us through the Most Reverend Brother Peter M. Ngô-dinh-Thuc, Archbishop of Huế. We, in order to reward the unwavering faith of the Vietnamese Christians and to encourage them towards true piety, gladly accept this proposal. Therefore, after consultation with the Sacred Congregation of Rites, and with certain knowledge and mature deliberation of the fullness of our Apostolic authority, by the force of these letters, and perpetually, we grant and bestow upon the Temple of Our Lady "of La-Vang," located within the territory of the Archdiocese of Huế, the title and dignity of a Minor Basilica, with all the rights and privileges that properly belong to Temples bearing this honor. Notwithstanding any contrary provisions. We decree, establish, and declare that these letters shall remain firm, valid, and efficacious forever.

[*Latin ed. p. 382*]

382 Acta Apostolicae Sedis – Official Commentary, remaining in force; to produce and obtain its full and complete effects; to fully assist those to whom it pertains or may pertain, now and in the future; and thus to

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be rightly judged and defined; and to be declared null and void from this moment, if anything contrary to these things should happen, by anyone, with any authority, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twentieth day of the month of August, in the year 1961, the third year of Our Pontificate. By special mandate of the Most Holy Cardinal Prefect for Public Affairs of the Church, A. DELL'ACQUA, Substitute. LETTER I To His Eminence, the Most Reverend Father, Peter, Titular Archbishop of the Most Holy Trinity in Monte Pincio, in the Roman Territory, Cardinal Gerlier, Archbishop of Lyon, concerning the first Missionary Congress of all nations, to be held in Lyon. JOHN PP. XXIII, Beloved Son, greetings and Apostolic Benediction. — We rejoice and are pleased that Lyon, the seat of your honor, has been chosen to celebrate, next month of May, the first Missionary Congress of all nations. Having often visited this most noble city of Gaul, especially in the last forty years, for the cause of the Missionary Work for the Propagation of the Faith, we have marveled at how much zeal and eager enthusiasm is devoted here to expanding the Kingdom of Christ and promoting sacred missions. This is certainly because the inhabitants, steadfast in the Catholic faith, are naturally inclined to act admirably for the Church, thanks to the generosity and magnanimity of their souls. The examples and memory of their ancestors inspire this zeal. Indeed, the monuments of Christian piety and the ancient glories with which this city rightly boasts are undoubtedly the cause for which such dedication and inclination exist, are fostered, and grow: for this city still shines with the invincible fortitude and shed blood of Vettius Apagathus, Attalus, Blandina, and others, holy martyrs, and is intertwined with the gentleness and constancy of Saint Pothinus, the admirable doctrine and life of Saint Irenaeus, and the renowned pastoral work and vigilance of Saint Eucher.

[*Latin ed. p. 383*]

From the acts of Pope John XXIII, 383: "With the light, which, as a powerful incentive of ancient virtue, does not fade or cease, we praise the happiness of this place. It is easily and truthfully assumed that, with a magnificent and great spirit, the Congress will be carried out with abundant fruit, to which delegates from all Catholic dioceses, and many others interested in missionary matters, will come together, so that hope may shine forth, both for residents and for pilgrims. To you, our beloved Son, whose diligence, eloquence, and skill in affairs we greatly recognize, you will preside, and with you will serve Gregory Peter Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith, very dear to Us, in whose burning love for the Gospel We see no deception, in foresight, prudence, in execution, speed, and in action, a prompt and generous will. Concerning what the Congress will consider, this will be foremost: to discuss matters so that, with the times having changed, new methods and

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new ways may open up, so that the Pontifical Works for the Propagation of the Faith and others of a similar kind may flourish with renewed strength. Indeed, it is most necessary to strive for this, because in various places, dioceses are entrusted to the care of native clergy, whose needs, of great magnitude and number, are met by the Pontifical Works for the Propagation of the Faith with the most important assistance. Now, at this time, when turbulent events shake and agitate peoples throughout the world, it is more important that sacred expeditions for bringing the Gospel to the nations should exert a more present force, not under conditions of worldly utility, but solely for the Holy Church, which, as the Mother of all the redeemed in the Blood of Christ, fulfills its name and its mission. From this, it also clearly follows that the Pontifical Missionary Works, in each diocese and nation, should not dispose of sums of money in separate councils, or in one undertaking or another, but should refer everything to the supernatural spirit, where the head and principle of power lies. There are many ways in which the ability to help sacred expeditions can be given, and a fitting and fraternal manner of showing affection can be exhibited; namely, through prayers, through the mystical offerings of the holy sacraments, through alms, and even through the active presence of missionary helpers, where they toil for the sake of the cause of the Gospel. This Catholic zeal and sense of missionary work has contributed to the support of such undertakings."

[*Latin ed. p. 384*]

Acta Apostolicae Sedis - Official Commentary 384. Indeed, Maria Paulina Jaricot, whose memory is to be vividly commemorated this year, since it is the first centenary since her departure from this earthly life. The deeds of this virgin, a brilliant flower of Lyons, an outstanding ornament of the Gallic nation, deserve pious remembrance. Endowed with a good character and a versatile intellect, she devoted her efforts and care to many undertakings which Christian charity suggested, and, among other things, with a foresight of the new age, she dedicated herself to alleviating the miserable condition of the working class, shedding tears and concern. However, it was in the founding of the Work for the Propagation of the Faith that the perspicacity of her mind and the magnanimity of her will shone most brightly. This work was conceived by her, formed within her, and expressed with suitable temperance. Consequently, it was natural that a General Council of the same work should be established in Lyons. Later, another Council was added in Paris, in order that it might allocate and distribute funds, corrected as necessary, in various regions of Europe. Therefore, it is certainly due to the illustrious, vigilant, and inspired spirit of Maria Paulina Jaricot that the work founded by her was, from its very inception, destined for the highest level of Catholic dignity and usefulness. Nor did she disappoint the hope of results. For, by a papal bull issued by our blessed and revered predecessor, Pope Pius X, on November 3,

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1922, with the words "Romanorum Pontificum" beginning, this work was established as a pontifical institution, with its principal seat founded in Rome, near the Basilica of St. Peter, whose primary function is to spread the Christian faith throughout the world. Therefore, how much praise is given to Maria Paulina Jaricot, that the missionary apostolate of the entire Christian people, an invaluable source of good, was brought to its beginning through her efforts and dedication. It is fitting, therefore, that, confirming the wishes of our predecessors, we openly declare and encourage – as a paternal exhortation to our beloved children – that all the faithful should strive to join the Pontifical Work for the Propagation of the Faith, competing in a noble contest under its glorious banner, so that they may give most pleasing thanks to God for the most excellent gift of faith bestowed upon them, by spreading it piously. It is fitting, therefore, that these worthy endeavors be accompanied by due honor, and that, above all, in the celebrations and gatherings of the Congress, the renowned virgin of Lyons be remembered with future and honorable respect. This will certainly stimulate the minds and endeavors of the young, so that they may prepare themselves daily with ever more suitable assistance for missionary undertakings. These, indeed, are a clear and shining testament of charity towards God and humanity.

[*Latin ed. p. 385*]

Acta Ioannis PP. XXIII 385. Nam ut Evangelium mundum imbuat et Ecclesiae fines dilatentur, Deus petit gloriam, et ardet, passione nulla alia maior, pro felicitate hominum, ut Irenaeus, verbis splendidis, significavit: « Ubi Ecclesia, ibi est Spiritus Dei: et ubi Spiritus Dei, illic Ecclesia et omnis gratia; Spiritus autem veritas est. » 1 Haec postquam hortati sumus, votis ferventibus, cupimus ut Missionalis ex universis gentibus Conventus Lugduni agendus, exitum pari exspectationi sortetur, et ut hi, caelesti invocato auxilio, in spe optima ponantur, tibi, Dilecte Fili Noster, et Cardinali Praefecto Sacri Consilii christiano nomini propagando et cunctis iis, qui Congressioni intererunt, iis nominatim, qui eam sollerter praeparant, Apostolicam Benedictionem peramanter impertimus. Datum Romae, apud Sanctum Petrum, die xx mensis Martii anno MCMLXii, Pontificatus Nostri quarto. IOANNES PP. XXIII.

II. Ad Reverendissimum Patrem Otmarum Degrijse, Congregationis Immaculati Cordis Mariae Moderatorem Generalem, primo saeculo volvente ex quo eadem Congregatio condita est. Gratiarum actio, caritatis canticum novum, exsultationis et laetitiae cum piae mentis obsequio rite persolvenda sunt Deo a te, dilecte fili, et a sodalibus tuis, cum mox hic centum impleti celebrabuntur anni, postquam Congregatio vestra ab Immaculato Corde Mariae condita est. His libenter laudes et vota Nostra interserimus, cum religiosam familiam, cui praees, iure merito prosequamur estimatione optima et praecipua benevolentia, quam

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quidem nunc aperto testimonio declarare avemus et cupimus. Insuetam sane admirationem inicit praeteritarum rerum decursum spectantibus incrementum, quod Theophili Verbist, legiferi patris vestri*, inceptio suscepit. Ab ipso enim iactum semen in proceram fructibusque onustam arborera se fudit, quae salutis ferax multas dissitasque gentes inumbravit vel inumbrat: namque Sinae, Gongus, Philippinae Insulae, Foederatae Americae Civitates, Indonesia, Haitia, Dominiciana Respublica, Iapo.

1 Adv. haeres, 3, 24, 1. 25 - ACTA, vol. IV, n. 7. — 18-6-1962.

[*Latin ed. p. 386*]

Acts of the Apostolic See - Official Commentary 386. Nicaragua, Guatemala, the island of Formosa, Hong Kong, Malaya: these regions and cities, in particular, have enjoyed the light of truth, the treasures of heavenly grace, and the sacred ministry of evangelizers, who, in number and virtue, are remarkable, rich in faith, and eager in hope, just as others have departed from here for missionary work. Praise to all those men, endowed with fortitude and a generous spirit, who have toiled so that the fields of the Gospel might flourish: "How beautiful are the feet of those who bring good news, who announce peace, who say to Zion, 'Your God reigns!'" (Isaias 52:7).

Indeed, there have been those among them who have suffered greatly for the noble cause they have undertaken: "Others were tortured, and some were put to death" (Hebrews 11:36), and even some have consecrated their earthly life with a glorious end, through the shedding of their blood. These harsh trials do not diminish, but rather, by increasing the merit of their actions and the brilliance of their examples, strengthen and solidify the power of your generous virtue, as they encourage you to seek and expect greater things. The sweat and blood of the valiant in the evangelical field are a precious treasure, which fertilizes the soil and is a present pledge of the infallible hope of more blessed outcomes.

As we contemplate this history, and especially as we make fervent vows that you, through your labors, may return to the evangelical field of China, from which you were sadly driven, where so much work and effort are expected of you for the advancement of the Kingdom of Christ, we invoke the blessings of all good things from the Giver of all blessings, the Religious Institute named after the Immaculate Heart of Mary, that through its help, the word of God may run and be glorified ever more.

To you, beloved sons, and to your missionary companions, we extend our encouragement, that, honoring the sweet name of our Mother, you may be, in every way, more truly and fully what you are called to be, carrying within your hearts, as it were, the Heart of Mary, the heart of the Church, and diligently fulfilling the duties entrusted to you, as a model of solicitude for the advancement of the work entrusted to you. We impart to you, to those who, with worthy merit, foster your activities, and to all those who

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participate in the secular celebrations held to commemorate your birth, the Apostolic Blessing.

From the Vatican, on the twenty-seventh day of the month of March, in the year 1962, in the fourth year of Our Pontificate.

IOANNES PP. XXIII.

[*Latin ed. p. 387*]

Acts of Pope John XXIII, 387, III, To the Most Reverend Father, Dr. Charles Mary, Titular Bishop of St. Mary in Aquiro, of the Roman Empire, Cardinal de la Torre, Archbishop of Quito, marking the completion of his fiftieth year since assuming the episcopate.

JOHN PP. XXIII

Beloved Son, greetings and the Apostolic Blessing.

We have received with joy the news that you are approaching the anniversary of that day, always to be remembered, when you were ordained a Bishop, having received this appointment from our Most Holy Predecessor, Pope Pius X. As befits such a happy event, the clergy and people of the Archdiocese of Quito will surround you, their wise and devoted shepherd, with festive joy and gratitude, offering thanks to God for you, because the long span of your life has been abundantly filled with heavenly gifts. To add to these pious joys, as a certain spiritual presence, we gladly send these letters to you, our Beloved Son, through which we congratulate you on the fruitful use of your life and on the sacred office zealously discharged, and we promise, from the depths of our heart, fervent prayers, and all that is salutary, desirable, and blessed.

It will surely be pleasing to you to recall the labors undertaken in those dioceses entrusted to your care, and the abundant fruit that has ripened, thanks to the favor of divine grace. For indeed, in the ecclesiastical jurisdictions of Loja, Rivabamba, and Guayaquil, and now in the Archdiocese of Quito, to which you have long presided, you have given outstanding examples of piety, diligence, and industry. Your greatest praise is that you, endowed with a wealth of knowledge and eloquence, have instructed the flock in the Christian truths and precepts of Christ, providing them with nourishing pastures; that you have zealously defended the sacred rights of the Church; and that you have promoted the Catholic and social action. Your care has been most admirable in ensuring that young people are properly and suitably educated. You have opened schools and a Catholic youth organization here, and in this city, the capital of the Republic of Ecuador, you have founded a Catholic University, in which the most brilliant beacon of hope shines, so that both religious and civil matters may progress ever

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more.

At this time of this memorable event, we implore God, with the most heartfelt prayers, to grant you solace and assistance for even greater progress.

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis - Considering the official record of your flock, may you always ponder with a righteous mind, accomplish salutary works with a confident and steadfast spirit, and therefore, may you abound in new merits. In order that your fiftieth anniversary as a bishop may be filled with greater spiritual fruit, we grant you the faculty, so that, after having performed sacred rites with due solemnity, you may, in Our name and with Our authority, bless the faithful present, granting the plenary Indulgence duly proposed. Finally, Venerable Brother, we impart the Apostolic Blessing, a pledge of Our most profound charity, to you, to your diligent Auxiliary Bishop, and to the entire flock, which is guided by your priestly ministry. "Obedience and peace," are the full words of evangelical wisdom, which, equally in your coat of arms and in Ours, shine brightly, expressing the wishes that are confirmed by this special Apostolic Blessing, and which represent the safest path to true happiness for you. Given at Rome, near Saint Peter, on the fifth day of the month of April, in the year 1962, the fourth of Our pontificate. IOANNES PP. XXIII To the Reverend Father Basil M. Heiser, General Moderator of the Order of Friars Minor Conventual, in the nineteenth century since Saint James the Lesser, Apostle, completed the course of his life with glorious martyrdom. IOANNES PP. XXIII, Beloved Son, greetings and the Apostolic Blessing. — Among the choir of the Apostles, the shining star, Saint James the Lesser, shines with the most brilliant splendor; this year, he rightly merits the most fervent devotion of the faithful and their most devoted homage: for it is the nineteenth century since, crowned with illustrious martyrdom, he passed from earthly life to heaven. We praise and approve the plan that you, beloved son, and your brethren have devised to celebrate the solemnities of this anniversary with festive rites and gatherings; this is indeed a most fitting motivation: for the urban Basilica of the Saints Apostles, located near the principal house of your religious family, dedicated to Saint James the Lesser and Saint Philip by Our predecessor, John XXIII, demands, by its very nature, that the first parts of such commemorations be held there. This will indeed be beneficial to this Our City and to the entire Church.

[*Latin ed. p. 389*]

Acts of Pope John XXIII, 389. With the protection, guidance, and light of the Holy Apostles, it clearly appears to be a most important undertaking, namely, the Second Vatican Ecumenical Council. For this to be truly effective, it is fitting that, through recurring celebrations of this kind, the

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Christian people be more thoroughly instructed about the Most Holy Apostle, and therefore that the illustrious life, noteworthy deeds, and glorious triumph of death of this disciple of Christ, about whom much has been handed down to posterity, both from the Holy Scriptures and from the monuments of ancient times, be brought to light. However, it will be especially beneficial if documents are drawn from the most rich in Christian doctrine and moral discipline, the Epistle of James, and if meditations and commentaries are prepared on them; for from it, one can perceive, as it were, the sublime voice of God, so that it may serve as a norm for us in rightly thinking and feeling, and may constitute and exemplify the highest form of perfect virtue. The most holy Alphonsus and Mary's son, among other things, teaches us that faith without works is considered dead, but works perfect it. Along with the venerable James, we also wish to honor the memory of Saint Philip the Apostle, because of the devotion associated with him in your temple, and indeed, that the honor, dignity, and glory of all the Apostles be appropriately recognized, and that, joining in our prayers, we may invoke their patronage and help. For they are "princes of the churches, triumphant leaders in war, soldiers of the heavenly court, and true lights of the world." You know that from the Ecumenical Council, which we have convoked and will soon celebrate, great hope shines for this age, and that we are striving to bring about a flourishing springtime of spiritual renewal. This will happily come to pass if apostolic faith, for which Christ prayed to the Father, is sound and pure, brilliant and active, and safe from the snares both within and without, guiding minds and morals. Therefore, with James and Philip, and with all the Apostles called to prayer, we beseech the Father of lights, from whom every good gift and every perfect gift comes, to pour forth superabundant gifts upon the upcoming sacred Synod, so that the Church, cleansed with new light, united in new virtue, may offer to the human race, amidst the turbulent and stormy seas, the maternal benefits of salvation. These things, indeed, are sincerely expressed to you, beloved son, and to your companions.

[*Latin ed. p. 390*]

Acta Apostolicae Sedis - Commentarium Officiale 390: Omnibus qui sollemnitatibus saecularibus in honorem Sancti Iacobi Minoris Apostoli praesentibus sunt, Apostolicam Benedictionem, ad meliora et optima consequenda incitamentum, peramanter impartimus. Datum Romae, apud Sanctum Petrum, die tertia mensis Aprilis, anno millesimo nongentesimo sexagesimo secundo, quarto Pontificatus Nostri. IOANNES PP. XXIII.

ALLOCUTIONES: Illis qui interfuerunt Conventui XLIX ab Italica Sodalitate obstetriciae artis ac gynecologiae Romae habito.

Carissimi filii et filiae,

Quadragesimus nonus Congressus Nationalis Societatis Italicae Obstetriciae et Gynecologiae praebuit contributionem pretiosam studiorum et

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experientiae ad investigationem thematis magni momenti, propter etiam applicationes eius in campo responsabilitatis moralis; dicamus: factor nervosus in physiopathologia obstetrici et gynecologiae, cum particularibus referentiis ad affectiones psychosomaticas.

In cursu operum, vos hic estis, ut accipiatis hortationem Nostram et benedictionem Nostram: dona paternalia quae vobis corde offerimus, sublineantes circumstantiam huius esse primum vostrum congressum cum Papa, ut pertinentes ad dictam Societatem.

Non est Nostra intentio intrare in profunditatem problematum scientificorum quae vobis pertinent in nobili et alta vestra activitate. Doctrina Ecclesiae enim vobis nota est; et proposita est in numerosis documentis Pontificalibus, et, in aetate recenti, compendiata a Nostro Praedecessore Pio XII, de tanto memoria cari. Doctrina illa est ibi, in tota sua extensione et in divitiis solutionum quae proponit. Indicatio eius firma incitat ad perficiendum professionem vestram, quae postulat quamquam gravitatem scientificam et professionalem, rectam formationem religiosam et moralem, conscientiam obligationum assumptarum.

Activitas vestra specifica medica merebitur nomen et titulum missionis sacrae. Vos enim vultis servire homini in eius collaboratione ad opus creatorem Dei.

Die quinta Maii mensis anno millesimo nongentesesimo sexagesimo secundo.

[*Latin ed. p. 391*]

The heart is moved by the thought of your patient and prudent efforts, which encourage, alleviate, and advise wherever a new life is about to blossom: in circumstances of joyful hope, and sometimes of apprehension, discouragement, and sorrow, and even of heroic decisions. This spectacle, which is exalted in the grandeur of human dignity, called to cooperate with God Himself in the propagation of life, We love to contemplate in the light of the virginal birth of the eternal Word, of He who, though God, willed to be born in the flesh in order to communicate grace and friendship with the heavenly Father: *Largitus est nobis suam Deitatem.* In every child, who is born into the world to begin his journey of joys and sorrows, the smile and innocence of the Divine Infant of Bethlehem are renewed, and with Him comes, as it were, a halo of his inalienable dignity. It is the vision that opens to the moved gaze during the recitation of that joyful third mystery, in which the enchantment of that ineffable birth is recalled. And as We have confided on another occasion, commenting on the individual mysteries of the Rosary, in the flow of the *ave marias*, We commend each day "to Jesus who is born the countless number of all children – how many they are! an endless multitude – of all human races, who in the last twenty-four hours, by night and by day, come into the light, more or less everywhere on the face of the earth. How many they are! and all, whether they will be baptized

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or not, rightfully belong to Jesus, to this Child who is born in Bethlehem; they are His brothers, called to continue that dominion of His, which is the highest and sweetest that can be in the heart of man and in the history of the world, the only one worthy of God and of men: a dominion of light, a dominion of peace." Behold, beloved sons and daughters: of this light, of this desired peace, your work seeks to be a faithful instrument, and in this way it attains a superhuman value. Your care is directed towards the human person, redeemed by Christ the Savior, towards the human person – let us say – always striving towards eternity. The new lives, a precious gift of God, must be the object of the most zealous protection; and not only to the children, but also to the mothers, who must be helped in their vocation from the very first expectation of offspring, so that the course of motherhood, not disturbed by any psychic imbalance, may enjoy the benefit of a serene and confident atmosphere that faith in God prepares and fosters. Moreover: the entire family benefits from your work.

[*Latin ed. p. 392*]

Acta Apostolicae Sedis - Official Commentary: 392 physicians, because you come into contact with its various members on different occasions; and your word is always valuable, your professional opinion combined with a firm Christian practice, which, especially for spouses, can provide so much light of good counsel. While some unfortunately do not cease to emphasize – and we say this with deep sorrow – the invitations and flatteries of hedonism, which they also attempt to justify and validate with arguments that are all the more pernicious because they are cloaked in apparent scientific authority, your convictions and your good example will be a great force for the defense of the family, for the good of humanity. In this way, "to the professional esteem you enjoy," as Pius XI observed in 1951, "will be added in the minds of those who turn to you, the well-founded conviction that sincere and faithfully practiced Christianity, far from being an obstacle to professional merit, is a stimulus and a guarantee thereof. They will clearly see that in the exercise of your profession, you are conscious of your responsibility before God; that in your faith in God, you find the strongest motive to assist with even greater dedication, the greater the need; that in the solid foundation of religion, you draw the firmness to oppose, from whatever quarter they may come, unreasonable and immoral demands, a calm, but fearless and unwavering No." Beloved sons and daughters! This wish turns into a confident prayer, imbued with tenderness: that these profound convictions may always be the light of the mind, the heart, the will, and the work; and that you may, in the often silent exercise of duty and in the peace of conscience, contribute effectively to the true and holy joy that arises in families, whenever a human being is born into the world. 8 To this wish and this prayer, We affix the seal of Our comforting Apostolic Benediction, which We extend first of all to the

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children who await you, to your beloved families, and to all who collaborate with your provident and diligent efforts. 2 To the Italian Catholic Union of Midwives, October 29, 1951; Discourses and Radio Messages, XIII, p. 335; A. A. S. v. XLIII (1951), p. 837. Cf. Jn. 16:21. 3

[*Latin ed. p. 393*]

Acts of Pope John XXIII, 393, concerning the Peruvians and others who came to Rome to attend the solemn canonization of Blessed Martin de Porres, Confessor.

* To Our Most Beloved Pilgrims: A flower of springtime bloomed yesterday in the Church. That humble lay brother of the Order of Preachers, who received the waters of baptism in the very font of Santa Rosa de Lima, has now attained the highest glory of the Church. Let all the earth praise the Lord, who is wonderful in His saints, for He has granted us this joy, which is also a means of demonstrating Our love for Peru, a nation of so many promises and virtues. Our most heartfelt congratulations to Our most beloved Cardinal, Archbishop of Lima, present here, to the other members of the episcopate, to the high Peruvian and Spanish authorities, to the Dominican Fathers, and to the numerous pilgrims who have come from Peru and from other lands.

In tracing the praises of Our Saint, we wish to highlight some aspects that preserve the fragrance of his holiness even after four centuries. In the life of Brother Martin, there were three loves: Christ crucified, Our Lady of the Rosary, and Saint Dominic. In his heart burned three passions: charity, particularly towards the poor and the sick; rigorous penance, which he considered "the price of love"; and, inspiring these virtues, humility. Allow us to pause especially on this last virtue, to delight in contemplating it in the transparent soul of Brother Martin.

Humility reduces the vision that a man has of himself to its true limits, according to the rule of reason. Upon this, the soul is perfected by the gift of the fear of God, by which the Christian, aware that only in God is the supreme good and his true greatness, renders Him the highest reverence and avoids sin, as the only evil that can forever separate him from Him. This is the key to practical wisdom that governs the lives of prudent and discerning men. "The fear of the Lord is the beginning of wisdom," the Sacred Book tells us. 1

Martin de Porres was the angel of Lima: the novices... *May 7th of the month, in the year 1962. 1 Proverbs 15:33.

[*Latin ed. p. 394*]

Acta Apostolicae Sedis - Commentarium Officiale 394. Il dissipava ogni dubbio, i Padri più illustri chiedevano il suo parere, egli celebrava matrimoni, guariva le malattie più ostinate, riconciliava gli inimici, dirimeva le controversie teologiche e dava il suo giudizio definitivo sulle questioni

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più difficili. Oh, quale saggezza, quale equilibrio, quale bontà custodiva il suo cuore! Non era un semplice saggio, ma possedeva la vera scienza che nobilitava lo spirito, quella "lumen cordium" con cui Dio assiste coloro che Lo temono, quella "luce della discrezione" che Santa Caterina da Siena avrebbe detto. Nella sua anima regnava il santo timore di Dio, fondamento di ogni educazione, del vero progresso spirituale e, in definitiva, della stessa civiltà: "Initium sapientiae timor Domini." Vedendolo nella gloria degli altari, ammiriamo Martino di Porres con l'ammirazione di chi contempla un panorama abbagliante dalla cima della montagna. Ma per salire a tali altezze, non si deve dimenticare che l'umiltà è il cammino: "gloriam praecedit humilitas." "Quanto più alto è l'edificio, tanto più profondo deve essere il fondamento. Fabrica ante celsitudinem humiliatur, et fastigium post humiliationem." Questa è la lezione pratica di San Martino. A lui va il nostro inno di lode, e con esso, la nostra preghiera. "Laudemus viros gloriosos, pientiam ipsorum et narrent parentes populi nostri, et laudem in generatione eorum sua..." così annuncerà la Chiesa. Che Egli benedica il Perù, la patria che Lo vide nascere, la Spagna, portatrice della fede cristiana nelle Americhe; l'illustre Ordine dei Predicatori. Che la luce della Sua vita illumini gli uomini sul cammino della giustizia sociale cristiana e della carità universale, senza distinzione di colore o razza. Tutto questo Lo chiediamo, mentre a voi, ai vostri familiari e alle persone care, concediamo di cuore la Nostra Benedizione Apostolica.

III. Ai lavoratori cattolici e alla Sodalitas "Kolpingsverein", che hanno fatto un pellegrinaggio alla Città, nel primo secolo dalla costituzione della stessa Sodalitas.

* Altissimo e carissimo Signore Cardinale! Vi ringraziamo per averci presentato i membri del Kolpingwerk con parole così gentili.

1. Lettera 213.

2. Salmo 109, 10.

3. Proverbi 15, 33.

4. S. Agostino, Sermone 10, De Verbis Domini.

5. Ecclesiaste 44, 1, 15.

* Il 9 maggio dell'anno 1962. (Testo dell'allocuzione in tedesco).

[*Latin ed. p. 395*]

Acta Ioannis PP. XXIII 395. Quam ob rem, carissimi filii Kolping, vos cordialmente salutamus! Nomen Adolfi Kolping nobis est familiare ab ipsissimis diebus iuventutis nostrae. Etiam in Lombardia, Kolping invenit approbationem, et iam tunc audivimus de operibus eius benedictis. Memini colloquii Adolfi Kolping cum Pio IX, Papa. Hoc memorabile eventum dignum est, ut in hac magna audientia, honorem tribuatur Associationi Kolping, et ipsi fundatori eius. Recte est, igitur, quod vos, Domine Cardinal, has festivas turmas ad Romam duxistis. Quam magna fuit laetitia diebus

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praeteritis in Sancto Petro, et postea, cum filios Kolping ex fenestra domus nostrae salutare et oculo et animo comitari potuimus. Prima urbs, quae operum Kolping accipit, fuit Dioecesis Coloniae. O Colonia, Colonia, cum tua magnificenti cathedrali, quae nobis adhuc in memoria est, ubi die 27 Decembris anno 1921, in altare Sanctorum Trigramachorum, Missam sanctam celebramus. In Colonia, ille insigne praeceptor populi et doctor socialis, primum suum hospitium artifexorum aedificavit, et ab hoc loco, opera sua ad renovationem religiosam iuventutis operum et ad promovendum iustitiam socialem incoepit. Contra difficultates temporis sui, Kolping, artifices, ex perspectiva catholica, ut elementum constructionis societatis christianae, curavit. Vobis, carissimi filii, notae sunt vobis munera vestra. Praesertim, agitur de initatione educationis socialis, quae omnes vestros socios ad professionem et familiam parare desiderat. Scimus quantum vobis est carum, esse viros qui fide profunda sunt. Virtus professionalis, probitas et fidelis labor, autem, solum possunt, si persona vera spiritu christiano perfundatur. Sicut pro omni viro christiano, ita etiam pro filiis Kolping, Christus ipse est exemplar. Evangelia testificant missionem eius, quam in Ecclesia sua continuat, et quotidie filiis suis dat. Apostolus Paulus nos invitat: "In ipso radicem ponite, in ipso aedificate!" Ceterum, quisque ex nobis Christum sequitur suo modo, et quisque debet propriam individualitatem evolvere, et sic, aspectum Domini, qui solus omnia est, perficit. (1 Corinthios 2, 7).

[*Latin ed. p. 396*]

Acta Apostolicae Sedis - Official Commentary 396. The personality of a man is primarily a personal ideal. Life offers no ready-made solutions; each person is different from another by nature, character, and upbringing. However, what primarily shapes a man is his vocation and his social standing. Where Kolping's sons work together, cultivate fraternal sentiments, and pray with one another, personalities are formed for the benefit of the entire people. Furthermore, a person is formed into a personality through his spiritual attitude. The ideal of the Christian man's personality is therefore a spiritual ideal. The athlete, the artist, the politician are personalities not by their profession, but by the attitude with which they fulfill their profession. The Christian man's personality, as Kolping desires, is achieved through earnest striving for a clear spiritual attitude. Personality, however, signifies even more. It also signifies a moral striving, meaning the overcoming of oneself. The Christian ideal of manhood is therefore ultimately an ideal of virtue. The root of the Latin words "vis" and "virtus" points to a quality that particularly characterizes a man. Virtue contains something masculine. It signifies moral excellence. And this excellence is precisely what Kolping demands in his program, "to strive in a comprehensive sense." Beloved sons, it is Our desire to congratulate you on your work, which seeks to form you into human and Christian personalities. The Christian attitude in personal life then enables Kolping's sons to take on

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leading positions in their professional lives, as well as to render significant services in public life. It gives Us great joy to know that in more than 400 Kolping houses, you have created not only "a home away from home" for yourselves, but also for workers and craftsmen who come to Germany from other countries. What immeasurable value these houses have in our time, in which migration is a vast and multifaceted phenomenon! Furthermore, We know that you are ready to make your practical "help for self-help" available to developing countries. This apostolate, in particular, is of such high importance for the future. From the bottom of Our hearts, We wish you God's lasting protection for your multifaceted activity. May the good Spirit remain alive in you, yes, may it remain alive in you who are present here, as well as in all over 400,000.

[*Latin ed. p. 397*]

Acts of Pope John XXIII, 307: To the Kolping Sons, may your devotion grow ever stronger. Therefore, We implore you all, as well as your families, to seek the richest graces from God, and We bestow upon you, as members of the Kolping movement throughout the world, the Apostolic Blessing.

IV. Having concluded the meticulously planned sessions of the sixth meeting of the Central Commission preparing for the Second Vatican Ecumenical Council.

* Venerable Brothers and beloved sons. In this present assembly, which We are holding with you, We can most appropriately use the words with which the Introit of today's Mass, in honor of the Most Holy Martyrs Nereus, Achilles, Domitilla, and Pancratius, is composed: "Behold, the eyes of the Lord are upon them that fear Him, and upon them that hope in His mercy." For, as the Second Vatican Ecumenical Council draws nearer, We observe with increasing eagerness the efforts being made to prepare for it worthily, and a more vigilant common expectation arises concerning it. Indeed, the Lord, who looks upon those who hope in His mercy, has looked upon us with a benevolent gaze.

Having carefully considered, We have diligently pursued this session of the Supreme Council, which is dedicated to preparing for the Ecumenical Council, in which the outlines and aspects of matters to be discussed in the Council have been presented, both in number and in the importance and weight of their nature. We are pleased to note that the discussions have included theological questions, which are indeed of great importance, as they pertain to the Church, to the sacrament of Christian marriage, and to the family; then, questions relating to the discipline of morals, in which various forms of ecclesiastical governance are considered among the Eastern and Western Churches; and finally, pastoral questions, which demand the utmost attention in the present circumstances, among which the administration of dioceses and the religious instruction of the faithful are particularly noteworthy.

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The labors that you have undertaken thus far rightly inspire hope for good things. Undoubtedly, the Ecumenical Council, due to the magnitude of its arguments, but especially due to their multitude, presents various kinds of difficulties, which are all subject to our consideration. These, of course, are not insignificant, but rather they must be reduced to a more complex number.

* May 12, 1962. Psalm 32, Isaiah 1.

[*Latin ed. p. 398*]

Acts of the Apostolic See - Official Commentary 398, concerning those matters which must be diligently and suitably prepared for in their proper place. Whether we consider the present labors in preparation for the Ecumenical Council, or even when we contemplate the imminent holding of the same, peace and tranquility deeply reside in our heart. Our confidence is nourished and strengthened also by the active diligence of those offices which are now assisting us in this matter, and also of those which will be established in the future for the same purpose. The Council, in all its circumstances – whether it is being prepared, announced, or carried out – demands and inspires great firmness of spirit. Our firmness of spirit, rooted in high principles, is based on faith. Often, the Ecumenical Council is happily called a new Pentecost of heavenly light and grace, which will bring a wealth of salutary fruits to the Catholic Church and to all of humankind. Our hope, with humble but fervent devotion, is placed in God, and in the heavenly grace of His own, secure in the promise of prosperous success. For such a happy outcome, the Fathers of the Ecumenical Council will undoubtedly strive with all their might. In the free discussion, which the very utility of the sacred assembly demands, these Fathers will undoubtedly receive a strong aid from the previous three-year work, to which you have contributed your talents and efforts. We also direct our efforts to the end that the Office for teaching journalists be established in a more comprehensive form, so that public opinion may be properly informed on this matter. Venerable Brothers and beloved sons. Just as we took the auspicious sign of this gathering from the Introit of the Mass, so too we can draw appropriate lessons from the readings of today's Breviary, which seem to be aptly suited to the labors in which we are engaged. Indeed, the words of the Apostles to the Gentiles, which are recounted there, salutarily remind us that the preaching of the Gospel has always been associated with difficulties. It is vain to hope that there will ever be a time when perfect tranquility can be enjoyed on earth; and those are completely mistaken who believe that truth will always show the same face. Therefore, let us be careful not to place too much hope in the help and favor that any earthly institution of any order may promise us; for all such institutions – whether

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their method of operation is honest or not –

[*Latin ed. p. 399*]

The acts of Pope John XXIII, page 399, which are to be approved, pertain primarily to the good of the body and to the progress of economic affairs. With a saddened heart, yet not with fear, nor without hope, we acknowledge that the kingdom of this world often and greatly restrains the noblest pursuits and desires of men, and hinders the progress of souls which leads to heavenly blessedness. We, however, – and it is fitting to reiterate this – have come together here for the sake of the Kingdom of God; therefore, it is entirely necessary that the example of each of us shine forth, as we dedicate ourselves to this most holy cause for the good of the entire human family. In this regard, the words read today in the breviary are most fitting. For the diligent care with which men desire to be instructed by this Ecumenical Council – although their opinions are varied due to ignorance of affairs or due to the incomplete dissemination of certain reports – recalls what happened concerning the Apostle of the Gentiles in his conduct: "...many came to him at his lodging, to whom he spoke, testifying the kingdom of God, and teaching about Jesus..." From this, we understand that in this, the center of the Catholic Church, near the sacred memories of Peter, the same ministry is now being carried out and persevered in by us, which was proper to Peter and Paul. As the Acts of the Apostles relate, Paul remained two years in his lodging. How powerfully these words resonate, with which the morning reading concludes! For they add strength and courage to our endeavors, as we strive to prepare for this Ecumenical Council. Indeed, as the sacred Scriptures teach, Paul received all who came to him, preaching the kingdom of God, and teaching what concerns the Lord Jesus Christ with complete confidence and without restriction. May God, with the help of heavenly grace, assist and strengthen these our intentions, which we all conceive with generous hearts; and a sign of this grace is the Apostolic Blessing which we impart to you all with heartfelt affection in the Lord.

[*Latin ed. p. 400*]

Acta Apostolicae Sedis - Commentarium Officiale 400 V. Ad selectos sodales Societatis Italicae, ad "Unionem Virorum Actionis Catholicae", convenientes occasione quadragesimi anni a constitutione Sodalitatis. *Carissimi filii, Spectaculum quod offeritis in occasione quadragesimi anni Unionis vestrae Virorum Actionis Catholicae Italicae renovat affectum quem sentimus die Mercurii ultimo, cum accipiebatur Kolping-Verband, veniens ex Germania ad Romam, ut testaretur unum saeculum fidei confirmatae et apostolatus victoriosi. Hodie estis vos, qui, in memoria initii desiderati Unionis vestrae, post quadraginta annos experientiae, desideratis confirmationem idealium vestrorum et encouragement ad novos, lucidos hori-

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zontes. Quadraginta anni, dicimus, apostolatus catholici sunt benedictio magna, quae super vos effusa est ab ipso initio, et quae continuatur a Nostris Praedecessoribus. Pius XI voluit perspicere configurationem Virorum in contextu generali Actionis Catholicae Italicae renovatae. Quae patrinae testimonia benevolentiae, quae encouragemente ex corde Pontificis illius, praevisoris novarum necessitatum temporum, emanabant! Stationes subsequentes activitatis vestrae notam habent Pii XI, cuius sollemnes indicationes incisae sunt in animis vestris. Carissimi filii, Volitis perseverare cum studio et fructu in via quae vobis designata est. Volitis esse bonum granum, quod centum, sexaginta, triginta pro uno reddit; fermentum destinatum ad pervadendum massam, donec tota fermentata sit. 1 Quod iter quod vobis aperitur in suo ritmo exultante perseveret, amamus vos ad certos puncta urgentiora programmatis vestri revocare. Quamquam familiaria cogitationi vestrae, quia substantia viva Statutorum Unionis Virorum, merentur tamen insistere. Haec sunt, carissimi filii: spiritus supernaturalis; formatio christiana iuventutis; praesentia christiana in vita sociali. * Die 13 Maii mensis anno 1962. 1 Cf. Matth. 13, 9; 13, 33.

[*Latin ed. p. 401*]

Acta Ioannis PP. XXIII 401. Concerning the Supernatural Spirit, Firmly Held and Lived.

1. First of all, to ensure stable and fruitful progress for your Union, a profound, firm, and lived supernatural spirit is necessary. This was indicated from the very first National Assembly in 1926. There, "the supernatural nature of its mission" was solemnly proclaimed; "the absolute necessity for each member of an intense spiritual life, illuminated by living faith, steadfastly supported by eternal hopes, and burning with the flame of charity" was affirmed; and "the center of this inner spirit was recognized in Jesus Christ the King... from whose grace each day it desires more abundantly to draw the ineffable treasures of true life, especially from the inexhaustible source of the Eucharistic Mysteries." These are solemn words, beloved children. They define the first and most important duty of the Catholic Action worker! And how pleasing it is to us to find them in your documents, since they do not miss the opportunity to impress upon the most sensitive and prepared members of the Catholic laity the necessity of this supernatural spirit! Here lies the secret of the spiritual fruitfulness of every activity, of every form of apostolate. From this stems the starting point for that renewal, both of consciences and of organized life, which is invoked from so many quarters. If one were to presume to achieve this transformation solely through human means, even legitimate and good ones, or, let us say, through the gifts of intellect and eloquence, with reckless activism, one would go astray. External action must proceed from a foundation intimately permeated with divine grace, through frequent recourse to the holy sacraments of Confession and Communion, through

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constant prayer, poured forth and realized in charity. Only then does action produce its fruits, which are not the ephemeral pride of a moment, but the effectiveness of an inner force, nourished at the very sources of the life of God. We are pleased to know that you propose to improve your inner, cultural, and apostolic formation through spiritual exercises and periodic retreats, according to the ingenious formula of "qualifying" your ranks. With God's help, this will be the primary condition for the true flourishing of the Union.

2. Christian Formation of Youth. Among the objectives proposed for your action, it is pleasing to recall the commitment to the Christian formation of youth, which Pope Pius XI himself wanted to be included in your Statutes, and which Pope Pius XII confirmed. The new generations...

[*Latin ed. p. 402*]

Acta Apostolicae Sedis - Commentarium Officiale 402: As can be seen, these [organizations] approach life in a manner worthy of the traditions of holiness, truth, and sound zeal, which were proposed by the founders of the Catholic Youth and blessed by Pope Pius IX. It is a burning torch, which is passed from hand to hand, and which must shine ever more brightly. Now, only a thorough knowledge of Christian doctrine can guarantee that young people will be able to meet the expectations of the Church. And here is revealed the precious work that the Men's Union performs in aid of the Hierarchy, to whom Christ Himself entrusted the mission of teaching. Beloved sons, as Pope Pius XI recalled in the twenty-fifth year of your Union: "First nourish yourselves, mind and heart, with the substantial food of the Catholic faith, which is offered to you in the living teaching of the Church, in the Holy Scriptures of which the Holy Spirit Himself is the author, in the sacred Liturgy, in approved pious devotions, and in all sound religious literature. Therefore," continued our Predecessor, "carry and spread the truth of this faith widely in every city, in every village, in every corner, even the most secluded, of your beautiful country, as is spread the vital air that penetrates everywhere and envelops and surrounds all."

But let us say to you, beloved sons: this great work would be a vain effort if it did not begin in the very heart of Christian families. Here, children grow up in the struggles of life; here, first and foremost, is required the action and example of Catholic Men. In families where the father prays, and has a joyful and conscious faith, attends catechetical instruction, and brings his children with him, there will be no storms and desolations of a rebellious and unloving youth. Our word must always be one of hope: but we are certain that, in certain disheartening expressions of youth, the greatest responsibility must first be sought in those parents, especially in fathers of families, who shun the precise and grave duties of their state. Therefore, let this commitment to religious formation be a fruitful objective

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for all joyful development: first in yourselves, so that you may be heralds of it with word and example in the family, in the school, in the workshop, in the factory, wherever the Catholic Man is in his place of responsibility before God and before men.

September 7, 1947: Pius XII, Discourses and Radio Messages, IX, p. 215; A. A. S. V. XXXIX (1947), p. 427.

[*Latin ed. p. 403*]

Acta Ioannis PP. XXIII 403: Operosa praesentia Christiana in vita sociali. 3. Denique, sit actio vestra ordinata ad operosam praesentiam Christianam in vita sociali. Dicere "homo" significat, praesertim, textum connexivum societatis, quia illi sunt commissa munera gravissima et impegnativa vitae civilis; dicere "Homo Actionis Catholicae" ergo significabit concretum engagement actionis in compaginatione sociali, praesentiam prudentem et operantem, testimonium generosum concordiae et amoris. Nos cognovimus vobis quod, ad finem Quarantennii, numerose initiae huius generis adimplebuntur: sicut schola "Mater et Magistra" promotionis sociali, investigationem in sede studiorum et applicationem doctrinae socialis Ecclesiae, cum speciali attentione ad Nostram recentem Encyclicam de problematibus socialibus. Haec proposita Nos docent quod linea hodierna semper est illa, audax et iuvenilis, statuti vestri diei 23 Maii 1927, in quo Unio se obnixit ad "participationem et auxilium operibus et initiativis socialibus, quae proponunt elevationem sanam individui et restaurationem Christianam societatis." Hoc est quod, cum anxietate paterna, postulavimus ad finem illius ipsius Encyclicae ("Mater et Magistra"), cui vultis cum Nobis primum anniversarium celebrare: "Ab instructione et educatione oportet transire ad actionem. Hoc est officium quod maxime competit filiis Nostris laicorum, essendo ipsi, per virtutem status vitae ipsorum, saepissime impegnati in executione activitatum et creatione institutionum contentu et finalitate temporalibus. In executione officio tam nobili necesse est ut filii Nostri non solum sint professionaliter competentes... sed etiam necesse est ut hae activitates moveantur in ambitu principiorum et directionum doctrinae socialis Christianae... Habeant in mente filii Nostri quod, cum in executione activitatum temporalium non sequunturur principia et directiones doctrinae socialis Christianae, non solum deficitur ad officium, et saepe violantur iura fratrum, sed potest pervenire ad punctum in quo discreditur ipsa doctrina, quasi esset nobile in se, sed carens virtute efficaciter orientatrice." 3. Gravis est responsabilitas, quam haec verba evocant: illa vos impellit ad continuam applicationem doctrinae socialis Pontificum Romanorum, ut hoc beneficium irradiaretur in mundo laboris. In campo sociali, sicut in omni alio sector humano.

Cfr. L'Osservatore Romano, die Saturni 15 Iulii 1961, p. 11; cfr. A. A. S. v.

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LUI (1961), p. 457.

[*Latin ed. p. 404*]

Acts of the Apostolic See - Official Commentary 404. The Catholic is aware of the truth he possesses. This truth sheds light everywhere, and ensures harmonious development for the person, dignity for the family and for work. The Catholic has precise guidelines, the completeness, modernity, and effectiveness of which are universal and normative. Therefore, be steadfast in your fidelity to this doctrine, generous and united in applying it, tireless in spreading it, so that your presence in social life may contribute, in the light of the Gospel, an irreplaceable element to the process of improvement that is underway. Beloved sons! Here is Our paternal concern; here is Our hopeful wish for you: supernatural spirit, Christian formation of youth, Christian presence in social life. It is encouraging for each of you to reflect on the steps taken, in years that saw your Union grow and strengthen, even amidst some difficulties. Know that you must look forward, because your journey continues. Assurance of adherence to the decisions of the Council. The Ecumenical Council is on the horizon, and will, in its time, also make use of your activity. Its deliberations for the renewal of the Church's good energies will need the enthusiastic and ardent work of the Catholic laity. You are with the Church, because that is your vocation as collaborators of the Sacred Hierarchy. But – how dear it is to assure you of this in this hour of joyful emotion! – the Church is with you, it will always be: supporting you, indicating the goals, giving effectiveness to your action. In this close union of children with the Mother, there is the certainty of new achievements, it is the dawn of a joyful spring, which will know no weariness, nor vicissitudes; it is the seal of the new period, which will be that of the Ecumenical Council. With this wish for perpetual youth, We express to you all the affection with which We follow your action of light and peace in today's society; and while We assure you of Our presence in all your endeavors, made alive by constant prayer, We are pleased to leave you the pledge of divine favor in the gift of the Apostolic Blessing, which We extend to all members of the Union, men scattered throughout Italy, to your brothers in all countries of the world, to the worthy and zealous Assistants, as well as to your beloved families, especially to your children. May the peace of God be always in your hearts. So be it.

[*Latin ed. p. 405*]

Sacra Congregatio Consistorialis 405 ACTA SS. CONGREGATIONUM

SACRA CONGREGATIO CONSISTORIALIS I

PROVISIO ECCLESIARUM

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Sanctissimus Dominus Noster Ioannes, Divina Providentia Papa XXIII, per successivos decreta Sacrae Congregationis Consistorialis, singulas quae sequuntur Ecclesias de novo Pastore dignatus est providere, nempe:

Die 21 Februarii 1962. — Cathedrali Ecclesiae Tarnoviensi praefecit R. D. Georgium Ablewicz, prorectorem et philosophiae doctorem in Seminario maiore Premisliensi Latinorum.

Die 7 Aprilis. — Cathedrali Ecclesiae Campifontis-Capitis Girardeauensis R. P. D. Ignatium I. Strecker, Antistitem Urbanum, Cancellarium dioecesis Vichitensis.

— Titulari episcopali Ecclesiae Carpitaña e R. P. D. Ernestum Segura, Antistitem Urbanum, e clero archidioecesis Platensis, Episcoporum Conventus Reipublicae Argentinae a Secretis, quem deputavit Auxiliarem Emi P. D. Antonii S. R. E. Cardinalis Caggiano, Archiepiscopi Bonaërensis.

— Titulari episcopali Ecclesiae Aulonensi R. D. Emmanuelem Cárdenas, canonicum Capituli metropolitani Bonaërensis, quem deputavit Auxiliarem Emi P. D. Antonii S. R. E. Cardinalis Caggiano, Archiepiscopi Bonaërensis.

— Titulari episcopali Ecclesiae Oampaniensi R. D. Georgium Carreras, curionem paroeciae Dominae Nostrae vulgo « de Balvanera » in urbe Bonaërensi, quem deputavit Auxiliarem Emi P. D. Antonii S. R. E. Cardinalis Caggiano, Archiepiscopi Bonaërensis.

Die 12 Aprilis. — Titulari episcopali Ecclesiae Amisenae R. P. Cornelium De Wit, sodalem Societatis Missionariorum S. Ioseph de Mill Hill, quem constituit Praelatum nullius nuper erectae Praelaturae nullius S. Iosephi de Antiquonia.

Die 24 Aprilis. — Titulari episcopali Ecclesiae Tiniensi R. P. D. Mauritium De Keyzer, Antistitem Urbanum, Vicarium Generalem dioe-

[*Latin ed. p. 406*]

406 Acta Apostolicae Sedis - Commentarium Officiale: Cesis Brugensis, quem deputavit Auxiliarem Excellentissimo Domino Aemilio Iosepho Mariae de Smedt, Episcopo eiusdem dioecesis. Die 26 Aprilis. — Cathedrali Ecclesiae Salopiensi: Reverendissimo Domino Villemmo Erico Grasar, Antistite Urbano, Vicario Generali dioecesis Nottinghamensis. — Cathedrali Ecclesiae Lancastrensi: Reverendissimo Domino Brenno C. Foley, canonico Capituli cathedralis Brentwoodensis, curionem ad Sanctae Crucis in urbe « Harlow » cognominata. Die 30 Aprilis. — Titulari episcopali Ecclesiae Uthinensi: Reverendissimo Domino Iacobo Patria, Protonotario Apostolico ad instar, Vicario Generali dioecesis Bellovacensis, quem deputavit Auxiliarem Excellentissimo Domino Petro Lacointe, Episcopo eiusdem dioecesis.

II. CHAPADENSIS: DECRETUM De translatione sedis et de mutatione nominis praelaturae « nullius ».

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Cum urbs vulgo Rondonopolis appellata ad praesens, sive incolarum frequentia, sive commoditate viarum, sive denique opibus commercii praestet, aptiorque ad moderandam praelaturam nullius Chapadensem evaserit locus, Excellentissimus Dominus Vunibaldus Talleur, Episcopus tit. Magydensis et Praelatus nullius Chapadensis, ab Apostolica Sede enixe postulavit ut sedes et nomen memoratae praelaturae mutarentur.

Sanctissimus Dominus Noster Ioannes Divina Providentia Pp. XXIII, praehabito favorabili voto Excellentissimi Domini Armandi Lombardi, Archiepiscopi tit. Caesariensis Philippi et in Foederatis Brasiliae Civitatibus Apostolici Nuntii, de consilio infrascripti Cardinalis S. Congregationis Consistorialis a Secretis, preces ad Se admotas animabus profuturas reputans, benigne excipiendas decrevit.

Quapropter, suppleto, quatenus opus sit, eorum interesse habentium vel habere praesumentium consensu, praesenti Consistoriali Decreto sedem Praelati nullius Chapadensis ab urbe Chapada in urbem Rondonopolim transfert, simulque templum paroeciale, in memorata civitate Rondonopoli exstans, Deo in honorem Ss. Cordis Iesu dicatum, ad gradum et dignitatem Ecclesiae praelatitiae evehit.

Praeterea Sanctitas Sua decernit ut praelatura nullius Chapadensis...

[*Latin ed. p. 407*]

The Sacred Congregation Consistorial [407], henceforth to be called the Rondonopolitan Congregation, and its Prefect at the time shall also be called the Rondonopolitan Prefect. For the execution of all these matters, Our Most Holy Lord has deigned to appoint the Most Reverend Father Armandus Lombardi, granting him the necessary and appropriate powers, including the power to delegate to any man holding ecclesiastical office, the task of carrying out what is required, under the authority of the Sacred Congregation Consistorial, and to submit a verified copy of the completed execution to said Congregation as soon as possible. Regarding these matters, the present Consistorial Decree has been issued, and shall have the same force and validity as if it were issued under the Apostolic seal. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 25th of November, 1961. CAROLUS Card. CONPALONIERI, Secretary. L. S. Franciscus Carpino, Archbishop of Serdica, Assessor. TEGUCIGALPA - MATAGALPA ET ALIÆ DECREE Concerning the Modification of Boundaries, With a View to the Greater Good of Souls, The Most Reverend Sanctus Portalupi, Archbishop titular of Christopolis, Apostolic Nuncio in the Republics of Nicaragua and Honduras, at the earnest request of the Apostolic See, has requested that the boundaries of the Archdiocese of Tegucigalpa, the Dioceses of Matagalpa and León in Nicaragua, and the Prelature Nullius of the Immaculate Conception of the Blessed Virgin Mary in Olancho, be somewhat modified and more suitably arranged, so that the ecclesiastical boundaries may subsequently

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correspond with the civil boundaries of the aforementioned Republics. The Sacred Congregation Consistorial, having considered the favorable opinion of the Most Reverend Ordinaries of the places concerned, and having approved these modifications, which are intended for the eternal salvation of souls, and by virtue of the special powers granted to it by Our Most Holy Lord, Pope John Divine Providence XXIII, has graciously approved the request. Therefore, with the consent of those who are, or are presumed to be, interested, the present Decree is issued:

[*Latin ed. p. 408*]

Acts of the Apostolic See - Official Commentary 408

1. A portion of the territory belonging to the Archdiocese of Tegucigalpa is separated, located in the region commonly known as Totecacinte, within the villages named Portillo de Totecacinte and Murupuxi, and is permanently assigned to the Diocese of León in Nicaragua;

2. From the Diocese of Matagalpa, the following territories are separated:

a) The territory of the civil district commonly known as El Paraíso, located within the same diocese, and is permanently attached to the Archdiocese of Tegucigalpa;

b) The territory to the west of the river commonly known as the Rio Coco or Segovia, extending from the rivers Sacanli and Rio Coco or Segovia to the boundaries of said river Rio Coco or Segovia, with the course of the same river Rio Coco or Segovia maintained, and is permanently assigned to the Apostolic Vicariates of Bluefields and of San Pedro Sula, and to the Prelature Nullius of the Immaculate Conception of the B.V.M. in Olancho.

Furthermore, the Sacred Congregation Consistorial mandates that the documents and records pertaining to the aforementioned territories, including those concerning the clergy, the faithful, and any temporal goods, which may be held by the curia from which they have recently been transferred, be transmitted by those to whom they pertain, as soon as possible, to the curia to which they now belong.

With regard to the clergy, it is established that, as soon as the present Decree is put into effect, those priests of the Church who legitimately hold an ecclesiastical benefice or office within the territory shall be considered as belonging to that territory; and that other clerics and seminarians shall remain or be incardinated in the diocese in which they have a legitimate domicile.

To ensure the execution of all of the above, the aforementioned Sacred Congregation Consistorial appoints the Most Reverend Father [name not provided], granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, to carry out the aforementioned purpose, and to report to the same Sacred Congregation, as soon as it is permissible, an authentic copy of the act of

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execution.

Concerning the matters above, the present Consistorial Decree shall be valid as if it had been issued with Apostolic Letters sealed with the papal seal. Contrary provisions to the contrary notwithstanding.

Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 15th day of the month of January, in the year 1962.

CAROLUS Card. CONPALONIERI, Secretary

L. S.

Franciscus Carpino, Archbishop of Serdica, Assessor.

[*Latin ed. p. 409*]

Sacra Penitentiaria Apostolica 409 ACTA TRIBUNALIUM

SACRA PAENITENTIARIA APOSTOLICA (SECTIO D DE INDULGENTIIS)

I. Quinque puncta quae, ante vel post Communionem, proinde utilissima sunt recitanda, quae Indulgentiis adaugent.

I. Detestor et abominor omnia et singula peccata mea, et omnium aliorum commissa ab initio mundi usque in hanc horam, et deinceps usque ad finem mundi committenda: et, si possem, impedirem per gratiam Dei, quam supplex invoco.

II. Laudo et approbo omnia bona opera, facta a principio mundi usque in hanc horam, et deinceps usque in finem mundi facienda: et, si possem, ea multiplicarem per gratiam Dei, quam supplex invoco.

III. Intendo omnia facere, dicere et cogitare ad maiorem Dei gloriam, cum omnibus illis bonis intentionibus, quas Sancti umquam habuerunt, vel habebunt, vel habere possunt.

IV. Ignosco et dimitto ex toto corde meo omnibus inimicis meis, omnibus me calumniantibus, omnibus mihi detrahentibus, omnibus quocumque modo mihi nocentibus vel volentibus mala.

V. Utinam omnes homines salvare possem moriendo pro singulis! Libenter id facerem per gratiam Dei, quam propterea suppliciter imploro, et sine qua nihil possum.

Die 5 Maii 1962, SSmus scripto D. N. Ioannes Cardinali div. Prov. Pp. Paenitentiario Maiori concessa, nata est partialem trium annorum XXIII, in Audientia benigne infra dilargiri di- Indulgentiam a christifidelibus saltem corde contrito acquirendam, si ante vel post Communionem supra relatas preces devote recitaverint, necnon plenariam Indulgentiam, suetis conditionibus, semel integrum mensem petuum valituro expeditione in mense eandem absque Contrariis F. ab ipsis recitationem adipiscendam, peregerint. ulla Apostolicarum non Card. obstantibus CENTO, si quotidie Praesenti Litterarum in per in per- forma brevi quibuslibet.

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Paenitentiarius Maior L. © S. I. Rossi, Regens.

[*Latin ed. p. 410*]

Acts of the Apostolic See - Official Commentary 410 II. Supplication for the needs of others.

Lord God Almighty, Father of Christ, your blessed Son, who hears those who invoke you rightly, and who knows the prayers even of those who are silent, we give you thanks because you have judged us worthy to participate in your holy mysteries, which you have granted to us for the full conviction of those things which we have rightly understood, for the preservation of piety, for the remission of sins, when the name of your Christ is invoked over us, and when we are united with you. You who have separated us from the communion of the wicked, join us to those who are consecrated to you; strengthen us in truth through the coming of the Holy Spirit; reveal what is unknown; supply what is lacking; confirm what we know. Preserve priests in your service; protect kings in peace; magistrates in justice; the air in good temper; crops in abundance; the world in your almighty providence. Bring peace to warlike nations; convert the erring; sanctify your people; preserve virgins; guard married couples in faith; strengthen the chaste; bring children to mature age; confirm the newly initiated; instruct the catechumens and make them worthy of initiation; and gather us all into the kingdom of heaven, in Christ Jesus, our Lord, with whom you are glorified, honored, and worshipped, together with the Holy Spirit, for ages. Amen (from Apostolic Constitution, Book VIII, chapter 15).

On May 5, 1962, the Most Holy Father, John, Cardinal Prefect of the Sacred Congregation for the Discipline of the Sacraments, with the approval of His Holiness, Pius XXIII, graciously granted the following Indulgences in audience:

1) A partial indulgence of three years, granted to the faithful who recite this supplication devoutly, at least in their hearts, once a month, for any pious purpose they may choose, if they acquire the prayer; if they recite the same prayer throughout the entire month. This present indulgence is perpetual and valid without the usual form of prayer and fasting, under the conditions mentioned above, in addition to the plenary indulgence.

2) A plenary indulgence is granted to those who, through contrition, perform the work prescribed, even if they are hindered by contrary circumstances.

Cardinal CENTO, Major Penitentiary

L. S. I. Rossi, Regent

These Indulgences can also be obtained even if this supplication is re-

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cited as it is found in the older editions of the Canon of the Bishops.

[*Latin ed. p. 411*]

Diarium Romanae Curiae 411

DIARIUM ROMANAE CURIAE

Venerdì, 18 maggio 1962, il Santissimo Padre Giovanni XXIII ha ricevuto in solenne udienza, per la presentazione delle Lettere Credenziali, Sua Eccellenza il Dott. BEPPUSETSTJYA, Ambasciatore Straordinario e Plenipotenziario del Giappone.

Lunedì, 21 maggio 1962, il Santissimo Padre Giovanni XXIII ha ricevuto in solenne udienza, per la presentazione delle Lettere Credenziali, Sua Eccellenza il Dott. ANTONIO BERMUDEZ MILLA, Ambasciatore Straordinario e Plenipotenziario della Repubblica dell'Honduras.

Venerdì, 1 giugno 1962, il Santissimo Padre Giovanni XXIII ha ricevuto in solenne udienza, per la presentazione delle Lettere Credenziali, Sua Eccellenza il Dott. Don ALBERTO COLOMA SILVA, Ambasciatore Straordinario e Plenipotenziario della Repubblica dell'Ecuador.

Lunedì, 11 giugno 1962, il Santissimo Padre Giovanni XXIII ha ricevuto in solenne udienza, per la presentazione delle Lettere Credenziali, Sua Eccellenza il Dott. THOMAS VINCENT COMMINS, Ambasciatore Straordinario e Plenipotenziario d'Irlanda.

SEGRETERIA DI STATO

NOMINE

Con Brevi Apostolici, il Santissimo Padre Giovanni XXIII, felicemente regnante, si è degnato di nominare:

26 marzo 1962.

L'Emo e Revmo Signor Cardinale Urbani Giovanni, Protettore delle Suore «Maestre di S. Dorotea Figlie dei SS. Cuori» (Vicenza).

L'Emo e Revmo Signor Cardinale Confalonieri Carlo, Protettore dell'Ordine dei Benedettini Olivetani.

L'Emo e Revmo Signor Cardinale Larraona Arcadio M., Protettore delle «Hermanitas de los Ancianos Desamparados» (Valencia, Spagna).

[*Latin ed. p. 412*]

Acta Apostolicae Sedis - Commentarium Officiale 412, March 31st, through April 17th, through April 28th, 1962.

The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Hermanas Carmelitas de la Caridad" (Madrid, Spain).

The Most Reverend and Illustrious Cardinal Larraona Arcadio M.,

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Protector of the "Religiosas Reparadoras del Sagrado Corazón de Jesús" (Madrid, Spain).

The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Religiosas Hijas de San José" (Gerona, Spain).

The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Hermanas Marías Nazarenas" (Palencia, Spain).

The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the Religious Sisters "Misioneras del Divino Maestro" (Madrid, Spain).

His Excellency, the Most Reverend Monsignor De Liva Ottavio, titular Archbishop of Eliopolis of Phoenicia, Apostolic Nuncio in Indonesia.

His Excellency, the Most Reverend Monsignor Del Giudice Antonio, titular Archbishop of Gerapolis of Syria, Apostolic Delegate in Korea.

His Excellency, the Most Reverend Monsignor Riberi Antonio, titular Archbishop of Dàra, Apostolic Nuncio in Spain.

His Excellency, the Most Reverend Monsignor de Furstenberg Massimiliano, titular Archbishop of Palto, Apostolic Nuncio in Portugal.

By Apostolic Briefs, the Holy Father John XXIII, happily reigning, deigned to appoint:

Assistants to the Holy See:

January 11, 1962. His Excellency, the Most Reverend Monsignor O'Connor Guglielmo Patrizio, Bishop of Madison.

March 31st. His Excellency, the Most Reverend Monsignor Pappalardo Paolo, titular Archbishop of Apamea of Syria.

April 2nd. His Excellency, the Most Reverend Monsignor Smit Giovanni, titular Bishop of Paralo.

Apostolic Protonotaries, as if participating:

August 21, 1961. Monsignor Haussner (Speyer).

September 11th. Monsignor Hofen Carlo (Speyer).

November 13th. Monsignor Vargas Torres Ignazio (Tunja).

February 10, 1962. Monsignor Hoefer Giuseppe (Paderborn).

February 26th. Monsignor Leroux Eugenio (Liége).

March 3rd. Monsignor Lallement Renato (Reims).

March 3rd. Monsignor Corti Giuseppe (Rosario).

[*Latin ed. p. 413*]

Diarium Romanae Curiae 2, April 24, 1962.

Most Reverend Monsignor Masucci Beniamino (of Nola).

Reverend Monsignor Picco Giovanni (of Vercelli).

By letters from the Secretariat of State, the Most Holy Father John XXIII, reigning happily, has deigned to appoint:

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April 2.

April 12.

April 16.

April.

1962.

The Most Reverend Monsignor Violardo Giacomo, Secretary of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law.

Reverend Father Faltin Daniele, of the Order of Friars Minor Conventual, Assistant to the Pontifical Commission for the Preparation of the Oriental Code of Canon Law.

Reverend Fathers Said Marco, of the Order of Preachers, and Gordon Ignazio, of the Society of Jesus, Consultors to the Sacred Consistorial Congregation.

The Most Reverend Lords Cardinals Cento Fernando and Testa Gustavo, Members of the Sacred Consistorial Congregation.

The Most Reverend Lord Cardinal Ferretto Giuseppe, Member of the Sacred Congregation for Extraordinary Ecclesiastical Affairs.

By letters from the Secretariat of State, the Most Holy Father John XXIII, reigning happily, has deigned to appoint:

Assistant to the Papal Throne:

August 22, 1959.

His Excellency Reverend Monsignor Almarca Hernández Luigi, Bishop of León.

Prelates Domestic to His Holiness:

August 29, 1959.

Monsignor Eerleveo Giovanni (of Saint-Brieuc).

September 16, 1960.

Monsignor Angarita Pardo Giorgio (of Bogotá).

Monsignor Niño Luigi Maria (of Bogotá).

Monsignor Romero Marco Germano (of Bogotá).

Monsignor Vargas Umana Carlo (of Bogotá).

October 17, 1961.

Monsignor Khalil Luigi (of Antioch of the Maronites).

October 20.

Monsignor Kline Roberto J. (of Scranton).

October 28.

Monsignor Boland Edoardo P. (of Providence).

Monsignor Carlin Leone H. (of Providence).

Monsignor Cox Giovanni F. (of Providence).

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Monsignor Fitzpatrick Edoardo F. (of Providence).
Monsignor Greene Giacomo V. (of Providence).
Monsignor McKechnie Guglielmo (of Providence).
Monsignor Paquin Omer E. (of Providence).

[*Latin ed. p. 414*]

Acta Apostolicae Sedis - Commentarium Officiale 414, 28 Octobris 1961.
Dom. Rocha Enrico (Providentia).
Dom. Tully Giovanni J. (Providentia).
25 Novembris.
Dom. Oronin Giacomo Vincenzo (Boston).
Dom. Dewey Carlo Francesco (Boston).
Dom. Finnegan Tommaso Giuseppe (Boston).
Dom. Long Guglielmo A. (Boston).
Dom. McShea Giovanni Giuseppe (Boston).
Dom. Fallón Tommaso Pietro (Boston).
8 Decembris.
Dom. Schindler Pietro (København).
30 Decembris.
Dom. Barrett Giovanni (Cork et Ross).
13 Ianuarii 1962.
Dom. Zapata Guerrero Porfirio (León in Nicaragua).
Dom. Ruiz Castillo Abele (León in Nicaragua).
Dom. Andará Corea Apollonio (León in Nicaragua).
20 Ianuarii.
Dom. Quaresima Giuseppe (Trento).
3 Februarii.
Dom. Lucasz Vincenzo Ilario (Nagpur).
Camerieri secreti supranumerarii Sanctitatis:
16 Decembris 1960.
Dom. Schubert Guglielmo (Säo Sebastiäo do Rio de Janeiro).
13 Ianuarii 1962.
Dom. Carvajal Rocha Antonio (León in Nicaragua).
Dom. Zapata Sáenz Germano (León in Nicaragua).
Dom. Dolzan Massimiliano (Padova).
Dom. Pignatiello Luigi (Napoli).
20 Ianuarii.
Dom. Ferretti Evelino (Camerino).
3 Februarii.

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Dom. Kanjuparambil Zaccaria (Nagpur).

Dom. Toscano Macario (Nagpur).

9 Februarii.

Dom. Buonomo Salvatore (Gaeta).

Camerieri d'onore in habito paonazzo Sanctitatis:

13 Ianuarii 1962.

Dom. De Bonis Donato (Acerenza).

9 Februarii.

Dom. Fiore Luigi (Gaeta).

Cameriere d'onore supranumerarius Spadae et Cappae Sanctitatis:

13 Ianuarii 1962.

Dominus Bonatti Pietro (Roma).

HONORES

Per Brevia Apostolica; Sanctissimus Pater Ioannes XXIII, feliciter regnans, dignatus est conferre:

Collarem Ordinis Pius: 10 Aprilis 1962.

Ad S. E. Dominum Yameogo Mauritium, Praesidem Republicae Altae Voltae.

[*Latin ed. p. 433*]

Acta Ioannis PP. XXIII 433. Deinde vero, ad satisfactionem necessitatum externarum, sollicitam et ardentem desiderationem, immo etiam postulatum, habemus a Christianis fidelibus, qui operam adiutabilem praestare debent. Si isti animadvertissent, quanta sint haec numera et quanta sint, ut etiam stipendium, quod iam corripitur, vix sit satis ad tertiam partem tantum eorum, quae a Missionariis expetuntur, facile comprehendent, necessitatem ut omnes conantur, ut auxilium Missionibus praebendum sit, cotidie magis congruens cum affectibus Germanorum, qui ad religionem Catholicam pertinere cognoscuntur; sicut Romani Pontifices numquam desiverunt admonere. Ad huius rei perficiendum, dies certus, qui quotannis mense Octobri ubique in orbe terrarum celebratur, opportunitatem praeclaram videtur offerre; ut omnes homines Catholici animo prompto et generoso omnia genera subsidiorum suppeditent, quae ad fidem per orbem terrarum propagandam requiruntur. Utriusque generis necessitatibus, putamus, Ecclesiae filios optime satisfacere posse, si, libenti animo Nostra hortamenta accipiens, nomen dederint Pontificiis Operibus, quae commemoravimus; per quae etiam hominibus pauperissimis facultas datur, ut Missionibus prospiciant; secundum illud Pauli Apostoli: "Altissima paupertas... abundavit in divitias simplicitatis... secundum virtutem et supra virtutem." Denique, haec Nostra monita paucis quasi concludentes, vehementer hortamur omnes, qui fidem Christianam profiteri, ut ardentem erga Missiones

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animorum ardorem ostendant; qui, nempe, alitur et roboretur sive per supplicationes ad omnipotentem Deum, sive per studiosam voluntatem sacras expeditiones prosequendi, sive denique per subsidia ad missionalia opera fovenda et scripta evulganda collata. Ceterum, ad hanc operam, quae Missionibus praestatur, non minus quam ceteri eiusdem fidei socii, etiam filii Nostri, qui ad Ecclesias recens ortas pertinent, tenentur; ut iam ab initio Pontificatus Nostri per Litteras Encyclicas "Princeps Pastorum" monuimus. Quoniam, etiam isti, assuescant piam et veram vitam Ecclesiae, necessitatibus et institutis, quantum coetus, clerum, qui pro Christifidelibus totum se devovit, facultatibus suis, sustentare. Interea vero, dum animum ad spem bonam erigimus de incremento Regni Dei et de salute universarum gentium, atque supernam opem imploramus a Deipara Virgine Maria, a Sanctis Caelestibus, quorum.

[*Latin ed. p. 434*]

Acta Apostolicae Sedis - Official Commentary 434. Missionary territories have been entrusted, and to you, beloved Son, and to all the faithful who respond generously to this Our exhortation, We impart the Apostolic Blessing, the pledge of heavenly graces, in the Lord, most earnestly. Given in Rome, at Saint Peter's, on the third day of May, in the year 1962, the fourth year of Our Pontificate. IOANNES PP. XXIII

To His Eminence, the Most Reverend Father Benedict, Cardinal of the Holy Roman Church, Bishop of Praeneste, Archpriest of the Patriarchal Basilica of the Lateran, and Prefect of the Sacred Congregation for the Discipline of the Sacraments, on the sixtieth anniversary of his priestly ordination.

IOANNES PP. XXIII.

Soon you will celebrate sixty years since, in the bloom of youth, you were raised to the rank of the sacred priesthood. Moved by charity and great esteem for you, from God, from whom every good gift and every perfect offering comes, We earnestly pray that all things may proceed favorably and happily for you, and that you may enjoy heavenly assistance and unwavering protection in your work and endeavors. And there are no words of congratulations that are not fitting. For you have, for a long time, devoted yourself to the duties of the Apostolic See, having been Apostolic Nuncio in Chile and later in Brazil; you have demonstrated to all your zeal and diligence in the study of religion; and now, as Prefect of the Sacred Congregation for the Discipline of the Sacraments, as Bishop of Praeneste, and as Archpriest of the Patriarchal Basilica of the Lateran, you deserve praise for your diligence, prudence, and sagacity, with which we hope to see a growing increase and a rich harvest of sweet consolations. Invoking divine assistance, We impart to you, Venerable Brother, the Apostolic Bless-

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ing, with a willing and joyful heart, and We desire that it pertain to your sacred anniversary among those to come. From the Vatican Palace, on the twenty-sixth day of May, in the year 1962, the fourth year of Our Pontificate. IOANNES PP. XXIII

1 Cf. 1 Timothy 1:17.

[*Latin ed. p. 435*]

Acta Ioannis PP. XXIII, 435, III. Ad Reverendissimum Dominum Franciscum, Tit. S. Eusebii, S. R. E., Presbyterum, Cardinalem König, Archiepiscopum Vindobonensem, et ad omnes Austriae christifideles, qui Coetui v. "Katholikentag" interfuerunt, Salisburgi habito.

Ad carissimum filium nostrum Franz Kardinal König, Archiepiscopum Vindobonensem. Omnibus viris et mulieribus qui ad Katholikentag Austriacum anno 1962 in Salisburgo conveniebant, et ad carissimam juventutem nostram, cordialmente salutamus et Apostolicam benedictionem impartimus.

In paterna gaudio, in spiritu vobiscum sumus, et meminimus cum gaudio hospitalitatis Austriacae, cum, in anno 1912, cum adhuc sacerdos, pulchram patriam vestram cognoscere potuimus occasione memorabilis Internationalis Congregationis Eucharisticae in Vienna.

Quanta rerum mundi moventium et probationum omnium generum patriam vestram in ultimis quinque decenniis afflixit! Tamen, per benignam Dei dispositionem, cum qua in animo pio et studio indefesso cooperati estis, hodie plenis gratitudinis, prosperitatis considerabiliter fruimini intra fines regni vestri, et pacis externis.

Quod nobis hic praesertim ad cor est, est desiderium ut successus sociali et oeconomici, quae sunt grata, quam maxime amplis partibus populi vestri prodesse possint, secundum sensum Nostrae Encyclicae "Mater et Magistra", et ut incrementum spirituale pariter procedat cum prosperitate materiali.

Maneatis conscienti: ascendens oeconomica, si solum, imperfecta manet, et animae dubio est detrimentum. Sicut omnia creata unum finem habent, sicut media ad finem maiorem, ita vita materialis, si augetur, hominem ad maiorem attentionem ad valores spirituales impellit. Sic crescebit numerus eorum qui participant bonis vitae civilis et christianae, et sensum profundum eorum comprehendunt.

Hic est cur eligitis verbum "Spiritum ne extinguatis!" ut motto conventus vestri, Spiritus qui in die Pentecostes, in Spiritu Sancto Dei, originem habet. Est ipse Spiritus Dei qui super aquas volavit in creatione, qui in creatura visibili est Spiritus vitae et ordinis, de quo...

[*Latin ed. p. 436*]

The Acts of the Apostolic See - Official Commentary 436: The human

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spirit is only an image; the Holy Spirit, sent by Christ, to "renew the face of the earth" – the Spirit of Truth, in whose power "you also should bear witness"; He does not extinguish it! May this Holy Spirit of Christ enliven the zealous activity of your bishops and priests, and assist them in meeting the demands of the present time; may He permeate your private and public lives. Guided by Him, parents will be aware of their duties, the school will fully fulfill its tasks, and will provide a solid education to the younger generation. May He enlighten your statesmen in their responsible duties. It gives Us profound satisfaction that a series of pending concordatary questions between the Holy See and Austria have been happily resolved; We gladly express the hope that the still outstanding important issues will find a satisfactory solution through good mutual agreement. The Spirit of Christ should be the leaven of all areas of the building society: in the higher schools, for fruitful encounters between faith and knowledge; in the world of industry and technology, so that it may increasingly recognize the creative spirit of God as the foundation of its latest achievements; in every city, in every village, which is in danger of being overwhelmed by the purely earthly way of life of our fast-paced time and endangered in the soul. May each of you, through a life marked by the transformation in "communion in the Holy Spirit," as Paul calls the Church, become a call to awakening and an example, not least for those of your brothers and sisters who, not infrequently through unfortunate circumstances, have lost the living connection with the living Christ. Therefore, work joyfully together in the spirit of Catholic action! You are "living stones" in the living building of the Church! Therefore, may each of you contribute to the realization of the great purpose of the upcoming Ecumenical Council through a true inner renewal of yourselves, through a deepening of truly Christian life in the spirit of Jesus Christ in your family, in your parish, in the sphere of your professional activity, so that the Church, 1 2 3 4 Ps. 103, 30. Jn. 15, 27. 2 Cor. 13, 13. 1 Pet. 2, 5.

[*Latin ed. p. 437*]

Acts of John XXIII, 437, 5: Strengthened by the Spirit of Truth, may enlightenment shine upon the people of our time, revealing them as the mystical Body of the Lord, glorified, purified, and holy.

6. As a pledge of this, and as a sign of Our paternal benevolence, We bless you, beloved son, who with selfless devotion has made possible this Catholic Day, your brothers in the episcopal office, first among them the venerable Archbishop of Salzburg, the entire clergy of Austria, all those who collaborated in the preparation and execution of this great gathering, all the faithful assembled in Salzburg, their families, and all Our dear sons and daughters of Austria, in the name of the Father, the Son, and the Holy Spirit.

Given in Rome, at Saint Peter's, on the 26th of May, 1962.

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IOANNES PP. XXIII

HOMILY

Delivered in the Basilica of Saint Peter's, on the Feast of Pentecost, to the Most Reverend Fathers Cardinals, the Sacred Prelates, and the clergy and faithful present, while the Sacred Pontifical Rite was being performed.

* "You shall receive power from the Holy Spirit, and you shall be my witnesses in all Judea, and in all Samaria, and to the ends of the earth." (Acts 1:8)

"The Holy Spirit, whom the Father will send in my name, will teach you all things, and will remind you of all that I have said to you." (John 14:26)

"But you shall be empowered by the Holy Spirit who will come upon you, and you will be my witnesses in Jerusalem, and in all Judea, and in Samaria, and to the ends of the earth." (Acts 1:8)

Venerable brother and beloved sons. The last meeting of the Resurrected Jesus with his Apostles and disciples was truly a feast of graces and joy. The expressions of Saint Luke: "convescens" (speaking of the Kingdom of God), summarize all the beauty and enchantment.

He gave the order to his closest companions not to leave the city, but to remain on Zion, awaiting the Holy Spirit, whom the Father would send: "whom the Father will send in my name." (John 14:26) This was an assurance of the testimony that they would later render to the divine Rabbi, the conqueror of death and the Lord of the future.

"Judea, and Samaria, and to the ends of the earth, you shall be my witnesses." (Acts 1:8)

Oh! What words, what words were these, spoken by Jesus to the first confidants of his thoughts and his heart. And what a bright and illuminating passage from the Gospel of John: "I will ask the Father, and he will give you another Advocate, the Spirit of Truth, whom the world cannot receive, because it does not see him or know him; but you know him, because he dwells with you, and will be in you." (John 14:16-17)

1. John 15:26. Cf. Ephesians 5:27.

2. June 10, 1962.

3. Acts 1:8.

4. John 14:26.

5. Acts 1:8.

6. 1

7. 2

8. 3

[*Latin ed. p. 438*]

Acta Apostolicae Sedis - Commentarium Officiale 438, replete coloribus

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de futuro Ecclesiae suae: "Eritis mihi testes": in tono prophetico, in tono sollemni, quasi investitura ad continuationem apostolatus traditi suis, ad adventum regni eius redemptionis et salutis apud omnes gentes, et per omnia saecula!

Regnum Christi et Historia Ecclesiae.

Ita vero, regnum Christi Jesu, Filii Dei, Verbi incarnati, Domini universi, incepit illic: illic historia Ecclesiae Catholicae et Apostolicae, una et sancta, suscepit initium ad illam testimonium. Vigesimi saeculi transierunt. Pericula et difficultates graves, ex humana fragilitate, saepe poterunt minare consistenciam huius mirae institutionis: difficultates in progressu eius, probationes et incertitudines pro lapsu aliorum, videri poterunt aliquando graviter periculare unitatem eius. Sed successio apostolica numquam fracta est: toga Christi manet inconsuta, quamquam, in temporibus difficilibus, non desierunt anxietates de lacerationibus periculosis. Sed verbum Jesu manet vivificans in Ecclesia sua. Miraculum renovatur in semper benefica diffusione gratiae super omnem fidem: aliquando in forma mystica et grandiosa super totum corpus sociale.

Carissimi filii, adhuc est verbum asseverans huius "Eritis mihi testes" quod conjungit, cum nota divina, concordias cum tota substantia viva duorum Testamenti: mystica successio praeteriti, praesentis, futuri. Jesus, Rabbi divinus, stat in medio et componit in persona sua, in doctrina sua, in sanguine suo, gloriam regni sui.

"Eritis mihi testes." Testimonium duplex.

Illud est testimonium Jesu in conspectu intimorum suorum; semper Dominus et Magister, in evidentia sublimis doctrinae, in successione miraculorum operatorum, in Sacrificio cruento, in Resurrectione victoriosa, in profusione incessante gratiae et amoris, pro homine ignoto, pro omni humanitate redenta et sublevata ad altitudinem divinae parentelae: "De Virgine natus: nobis id est mundo largitus suam Deitatem."

Testimonium duplex elevationis et salutis.

Alterum est testimonium discipulorum Jesu et successorum eorum, redditum eodem Domino divino per saecula, ad continuationem.

[*Latin ed. p. 439*]

Acts of Pope John XXIII, 439, concerning his redemptive works, from Jerusalem to the farthest reaches of the world. Yes: "You shall be my witnesses," is always the word, the sublime note, which harmonizes the Old Testament with the entire New Testament. To this, apostles and evangelists, pontiffs and martyrs, fathers and doctors of the Church, heroes and holy virgins, both ancient and recent experiences, sons of every race and of every color, of every ethnic and social origin, all respond, praising Christ who had announced, "for the sake of his own promise by the Father," the fecundity of the Holy Spirit, bringing forth every grace of the apostolate to

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his Church until the consummation of the ages. This first Pentecost, whose commemoration we celebrate today, still spreads its light upon our heads after two thousand years: it kindles in our hearts the same flame with which the first disciples of the Lord rejoiced at the mere announcement of the Holy Spirit, which the Father would send, responding to the prayers raised from the Cenacle, together with those of Mary, the Mother of Jesus. Yes, venerable Brothers and beloved sons. "You shall be my witnesses" is about to find a new and more solemn application of the promise of Jesus to his disciples; after two thousand years, still alive, more numerous than ever, still palpitating with tenderness and apostolic zeal around him. The liturgical assembly of today – which, when viewed, refreshes the eye and rejoices the heart – in its composition of venerable elders and young people, initiated into the exercise and duties of the priesthood, is representative of the entire world. It is but an image, the first touch, of the spectacle that the grace of the Lord wishes to assemble on this Vatican Hill in the month of October, to awaken a new impetus for the sanctification of the Hierarchy, the clergy, and the people, for the enlightenment of the nations, and as a vivifying breath for all human activities. The Redeemer, light of all nations. The world will soon see with its own eyes what the Council is; what wonders the Holy Catholic Church offers in the light of its Divine Founder, Jesus, as He willed it, as He made it, and throughout the centuries continues to vivify it, intended for the salvation of all souls and all nations; radiating splendor of heavenly doctrine and treasures of grace; and, through the sacrifice, a beginning of peace here below and of imperishable glory for eternal ages. Let these relationships of the Holy Church with...

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - Commentarium Officiale. Christus, qui illam sustentat, sicut ipse Ecclesiam fundavit, nostra verba prosequantur aliquos animadversiones quae sint ad communem aedificationem, et simul ad praeparationem individualem et collectivam ad magnum eventum, cuius expectatio tam laeta et tam anxia est. Concilium Vaticanum Secundum studeat, in forma spontanea et amplitudinis maximae, exprimere quod Christus adhuc repraesentat, et hodie plus quam umquam, ad lucem et sapientiam; ad directionem et incitationem; ad consolamentum et meritum humanarum rerum, in praesenti vita, et ad securitatem futurae. Testimonium Ecclesiae universalis amat se vertere ad Iesum, ut ad Dominum et Magistrum omnium et cuiusque: ad Pastorem bonum, semper intentum ad praebendam gregi suo nutrimentum gratiae, panem spiritualem, et praeservationem ab periculis: et tandem ad Sacerdotem et Hostiam, ad commemorationem et continuationem eius sacrificii, pro humanitate, et pro doloribus vitae, quae gravissima sunt in omni tempore, graviora si recognoscuntur causa vel consequentia oppressionis personae humanae et libertatum eius fundamentalium

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et inalienabilium. In hac luce doctrinae, securitatis et meritum, perfecta fidelitas Christiani incitatur ad professionem fidei sincerae et ad absolutam congruentiam inter cogitationem et actionem; et cor movetur in eo qui anhelat ad dignam vitam, ad defensivam communium idealium, ad attainmentem legitimarum aspirationum. Haec triplex lux caelestis, quae Iesus Christus – magister, pastor, sacerdos – reflectit in faciem Ecclesiae suae, significationem habet quae nemini latet; et potest etiam omnes invitare ad collocandam se in recta perspectiva, ut comprehendant, secundum ordinem valorum maxime probatum, quid valet vita pro homine, etiam simplici homine; quid valet, plus quam pro homine, pro Christiano perfecto.

Fiduciosa expectatio humanitatis. Cum sensu fiduciosae expectationis, hodie nova phaenomena observamus. Est certum quod, quasi abolitae distantiae; apertae viae ad conquestum spatiorum; aprofundata investigatio scientifica et exaltata productio technica, nunc in homine capiendum est statum animi inopinatum, vere mirabilem. Videtur nobis posse dicere quod homo studiorum et actionis huius saeculi afflictati – afflictati ab duabus bellis mundanis et innumerabilibus aliis conflictibus variorum generum – non iam tam superbus est de se et de conquestibus suis; non tam certus se habet, quam in saeculis undevicensimo et vicensimo.

[*Latin ed. p. 441*]

Acta Ioannis P. XXIII, 441. Ninguém pode alcançar a felicidade na terra, e muito menos pode, sozinho, com seu intelecto e com suas energias, aplacar as ansiedades, dissipar os medos, vencer as fraquezas que sempre ameaçam subjugá-lo. Para dizer mais completamente: Quase todas as manifestações da literatura contemporânea se elevam como um gemido, e os poderosos da terra reconhecem que não sabem elevar o homem; que não podem transportá-lo para aquele reino de beatitude e prosperidade, que permanece sempre a sua aflição constante. A Igreja Católica nunca disse à humanidade que desejava subtraí-la à dura lei da dor e da morte. E não tentou enganá-la, nem lhe ofereceu o piedoso remédio da ilusão. Em vez disso, continuou a dizer que a vida é uma peregrinação, e ensinou a seus filhos a se unirem ao canto de esperança que ressoa no mundo. Agora que o homem, quase atônito pelos progressos científicos alcançados, finalmente consciente de que nenhuma conquista lhe poderá dar a felicidade; agora que se sucedem, alternando-se e eliminando-se, quantos em vão prometiam eterna juventude e fácil prosperidade, é providencial e natural que a Igreja levante sua voz solene e persuasiva, e ofereça a todos os homens o conforto da doutrina e daquela convivência cristã que prepara os esplendores da eterna exultação, para a qual o homem foi feito. De modo algum intimorcida pelas dificuldades que seus filhos encontram e que se opõem ao serviço que ela deseja prestar à verdade, à justiça e ao amor: sempre fiel às instruções de seu Divino Fundador,

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dela, portanto, a Igreja ainda quer falar à humanidade: de Cristo Jesus, Mestre, Dele, Pastor, Dele, Víctima e sacrifício de expiação e redenção. "Dominus et magister." Nem todos os pontos da doutrina católica serão novamente ilustrados no próximo Concílio: mas com particular atenção aqueles que se referem às verdades fundamentais, postas em questão ou em contraste com as contradições do pensamento moderno, derivadas dos erros de sempre, mas de maneiras variadas introduzidos. O homem que escruta os mistérios da ciência e busca o ponto de contato entre o céu e a terra, sabe que nenhuma questão permanece sem resposta pela doutrina apostólica: que nenhuma solução é oferecida com intenção polêmica ou com presunçosa facilidade. Do alto, a verdade brilha: mas para atingir-la...

[*Latin ed. p. 442*]

442 Acta Apostolicae Sedis - Commentarium Officiale: Nulla res, quamvis magna sit, alicui onerosum esse potest, si animus sit determinato et ab impedimentis liber. Ecclesia, testificans Christo Iesu, nihil homini detrahere vult; non ei negat possessionem acquisitionum suarum nec meritum effortum operum. Sed illi vult auxilium praebere, ut se inveniat, se cognoscat; ut ad illam plenitudinem scientiae et convictionis perveniat, quae semper desiderium virorum sapientium, etiam extra revelationem divinam, fuit. In hoc immenso campo actionis quod ei aperitur, Ecclesia omnem hominem cum matre sollicitudine amplectitur, et eum persuadere vult ad accipiendum sacrum nuntium Christianum, quod vitae individualis et socialis certum directionem dat. Venti Concilia Oecumenica, innumerabilia concilia nationalia et provincialia, et synodi dioecesanae, pretiosum contriverunt ad cognitionem unius vel pluris veritatum naturae theologicae vel moralis. Concilium Vaticanum Secundum se praebet catholices, humanitati, in firmitate Fidei apostolicae, proclamata ab immensa coetione, et cum experientia illustrationis doctrinae paene universalis, in visione toti, quae melius responsionem praebet animo temporis moderni. Et haec erit felix testimonia doctrinae Christi, quae ab Ecclesia ad singularem traditionem, praesertim Vaticani Primi, Tridentini, Lateranensis Quartii, praeclara gloria P. Innocentii III (1215), revocatur: ad traditionem omnium Conciliorum, quae triumphum veritatis penetratae et penetrandae in corpus sociale signaverunt. « Christus Pastor »: Vos, carissimi filii, hoc Concilium Vaticanum Secundum intendit et esse vult, praesertim, magnam testimonium et investigationem characterum optimi Pastoris. Gregi Christiano et catholico numquam desit subsidium quod iam Redemptor Divinus multitudinibus praebebat: oratio et liturgia, doctrina evangelica, sacramenta et manifesta multiplex activitatis pastoralis. Vocatio ad vitam Christianam, et per eam ad vitam divinam, quae est penetratio gratiae, ad omnes tenditur. Christus, per ministerium Apostoli Petri et successorum eius, et collaborantium, Episcoporum et clerum, semper vires homines ad dignitatem filiorum adoptivorum Dei. Fontes ab ipso

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aperti sunt...

[*Latin ed. p. 443*]

Acta Ioannis P. XXIII, 443, inexhaustible; the modes of communication with individual souls, sometimes inscrutable. He who wishes to direct the desires of his intellect, knows that he can find rest in the contemplation of eternal truths; he who needs to express the sentiments of his soul, pours himself out in prayer and song; he who truly hungers and thirsts for justice, turns with serene confidence to the Sacraments, which are sensible signs, productive of grace. Through them, all things are sanctified: man from the beginning to the end of his earthly pilgrimage, and in all his individual and collective manifestations. The Church follows the footsteps of the Good Shepherd in its mystical pilgrimage from village to village, from house to house. It goes forth from the enclosed confines of its cenacles and, in imitation and testimony of its divine Founder, traverses all the roads of the world; nor can it contain the fervor of the continued Pentecost that pervades it, and which leads it to bring the flock to the fertile pastures of eternal life. This is the task of the Church, Catholic and Apostolic: to gather together those men whom selfishness and weariness might keep scattered; to teach them to pray; to lead them to contrition for their sins and to forgiveness; to nourish them with the Eucharistic Bread; to strengthen the mutual union with the bond of charity. The Church does not claim to witness every day the miraculous transformation wrought in the apostles and disciples of the first Pentecost. But it works for this, and constantly asks God for the renewal of this prodigy. It is not surprised that men do not immediately understand its language; that they are tempted to reduce the perfect code of individual salvation and social progress to the narrow scheme of their own lives and interests; and that sometimes they slow down the pace. It continues to exhort, to implore, to encourage. The Church teaches that there can be no discontinuity, nor fracture, between individual religious practice and the manifestations of social life. As it is the depositary of truth, it wishes to permeate all things; and to obtain the grace of sanctifying all within the domestic, civic, and international spheres. One of the great sources of consolation for the humble successor of Saint Peter during these months of preparation for the Council is the observation of the most joyous welcome that everywhere in the world continues to be rendered to the Encyclical "Mater et Magistra." It can rightly be considered as a wise and valuable compendium of moral-pastoral doctrine: and an excellent introduction to those...

[*Latin ed. p. 444*]

Acts, of the Apostolic See – Official Commentary 444, concerning ordinances directed to Christian consciences on matters of economy, informed by the principles of justice and charity, both human and evangelical. The

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Holy Church rightly calls upon her children not to shirk the grave duty of cooperating in the establishment of such a fellowship of fraternity, of which the Divine Savior, the Good Shepherd of souls, has provided teachings and examples of incomparable significance. "Christus Sacerdos et Hostia." Beloved children, our religious conversation has allowed us to look forward, from the splendors of Pentecost, towards the threshold of the Conciliar Assembly of next October. The spirit, gladdened by feeling united to Christ in calls to good and fruitful apostolate, to which responds, as to the passing of Jesus through the streets of Jerusalem, a crowd applauding his teachings and his miracles, must, alas, turn to impressions of sadness for other spectacles, from which the eye cannot turn away and the heart is moved. Let us consider the topographical significance of the words of Jesus, in reference to the present conditions: Jerusalem, Judea, Samaria, and even to the ends of the earth. Palestine, where his voice resounded, scarcely retains the traces of his earthly passage. His teaching has risen up; and even now, the Book of the two Testaments makes resound throughout the world the names of countries to which Christ never belonged, or no longer belongs. Jerusalem, the holy city of divine promises, and the regions surrounding it and the territories bordering it, remain largely estranged from a sacred task, which was first announced to them. The great mystery, which torments our soul, is therefore contained in the history of the peoples who received and then rejected Christ; and of others who obstinately denied him; and of some in whom, by law of the State, never abrogated, even now that in international assemblies respect for all freedoms is proclaimed, Christ and his doctrine are denied the right of citizenship. And what shall we say of those nations, in which the apostolate has been reduced, or is being reduced, to a lamentable memory, and in which spirits, disheartened, do not dare to foresee, in the near future, the success of a renewed movement of pastoral action, for the enlightenment of souls and the guidance of families and peoples?

[*Latin ed. p. 445*]

Acts of Pope John XXIII, 445. This makes clear the meaning of another truth that the disciples of Christ do not wish to forget: that for the Christian, true joy, even when accompanied by wise intentions, readily encounters sadness and contradictions. It is written in the Sacred Book that Jesus, when beholding Jerusalem from above, felt his heart and eyes filled with tears. How many cities and nations, when considered in the pages of their history and in the light of the wonders of their past, wonders of holiness and heroism, of religious piety and the triumph of charity, which made them celebrated, evoke an echo of sadness: "Tenebrae factae sunt... Velum templi scissum est!" (Darkness was made; the veil of the temple was torn!), recalling the death of Christ. You understand, Venerable Brothers and beloved sons, the painful significance that these grave words retain.

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And above all this, as a perfect testimony to the examples of Christ, the Catholic Church extends the law of forgiveness, applied as an expression of expiation, of mercy, and of hope. The Vision of the Cenacle with Mary and the Apostles. Today, the vision of the Cenacle is renewed, where Mary prayed and awaited the Holy Spirit together with the Apostles and the Disciples. This touching reminder from the Holy Book leads us to seek throughout the world, and particularly in the Christian East, the temples raised in the name and honor of the Mother of God. Whether they are open or closed to worship, these temples contain within their stones the supplications of centuries, the heartfelt prayers of our days, to obtain from God that men continue or resume looking to the heavens; and to await from there the blessing and consecration for the work and progress of this world, within the framework of the great ancient tradition. Consider, beloved sons, that Christ, the Word of God made man, proclaimed words of truth and love to the world. And this blessed Christ, who poured forth his charity and dispensed the gifts of heavenly grace, is silenced by the rejection and the sins of men and nations. This silence, which recalls the highest moment of the Eucharistic liturgical rite, is sometimes a heart-wrenching prayer, at other times a discipline of prudence. The third testimony of Christ, to be carried even to the ends of the earth, Luke 23:44, 45.

[*Latin ed. p. 446*]

Acta Apostolicae Sedis - Commentarium Officiale 446. To this sorrow is joined a mingling of many causes, often foreign and adverse to one another, which renders it acute and inexpressible. No further explanation is needed. Therefore, we are called to bear witness to Christ, who in the Eucharistic Sacrifice renews the immolation of Calvary. From the celebration and success of the Council, let devotion also be affirmed towards the Cross, towards the bloody and mystical sacrifice. Thus, our witness to the Divine Master is placed in its rightful place. Having reached this point, venerable Brothers, we have nothing left to do but to join with you in the holy poetry of Pentecost, in the vibrations of hearts for the upcoming Council, and in the invocation of the threefold witness to be rendered to Jesus Christ. We wish to communicate these very sentiments particularly to you, young men aspiring to the priesthood and newly ordained, whose hearts responded with joy to His voice, which called you to participate in His apostolate and His sacrifice. You, representatives of all nations, oh! what splendor is your beautiful youth offered as a holocaust to Him, the Word of God, glorious and immortal King of the ages and of peoples. And to you also, to you also is addressed the word of the Lord: *Eritis mihi testes* (You shall be My witnesses). Be blessed, be welcomed by your brothers, and may you show to the world, with your immaculate garments, the highest and most expressive title of your consecration, in life and beyond, for the salvation of all. Our prayer to the Holy Spirit now joins with the prayer of

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our heavenly Mother Mary, who witnessed the joys of the infancy of Jesus and the sorrows of His sacrifice. From this, the supplication gains value and takes on a tone of enthusiasm.

Prayer: O Holy Spirit, Paraclete, perfect in us the work begun by Jesus: strengthen and continue the prayer that we offer in the name of the whole world: hasten for each of us the times of a profound inner life: give impetus to our apostolate, which seeks to reach all men and all peoples, all redeemed by the Blood of Christ and all heirs of His inheritance. Mortify in us natural pride, and raise us to the regions of holy humility, of true fear of God, of generous courage. May no earthly bond prevent us from honoring our vocation: may no interest, through our negligence, stifle the demands of justice: may no calculation reduce the vast expanse of charity within the...

[*Latin ed. p. 447*]

Acts of Pope John XXIII, 447: The anxieties of petty self-interests. Let everything in us be great: the pursuit and worship of truth, readiness for sacrifice even to the cross and death; and let everything, finally, correspond to the supreme prayer of the Son to the heavenly Father; and to that outpouring which, from You, O Holy Spirit of love, the Father and the Son wished to bestow upon the Church and its institutions, upon individual souls and upon peoples. Amen, amen: Alleluia, alleluia.

ADDRESS

Given in the Vatican Basilica, so that peace among citizens and concord may finally smile upon certain regions of Africa.

* Dear sons, Your joyful presence here this morning, as is the case with so many others who have preceded you, is a cause of edification and joy for the entire Catholic Church. How could the Pope himself not derive satisfaction and encouragement from this? He is certainly the first to rejoice in it. But in this valley of tears – "in hac lacrymarum valle" – the joy of the soul before so many manifestations of piety or charity is often accompanied by notes of profound sadness. We wish to open our hearts to you today, to confide to you what grieves and afflicts us most. You will thus be able to better unite yourselves with the supplication that We raise to the Almighty God, Master of wills, imploring Him to incline those wills to absolute respect for His holy law, which is the same for all. With hand on conscience, and eyes fixed on the leaders who have the power to decide, and on their collaborators capable of influencing decisions, We make this supplication resound to all four cardinal points. Our anxiety is great at the sight of the blood that bathes the earth, wherever it may be, according to or against the rules of armed conflicts. But what can be said when it comes to human victims, sacrificed in contempt of agreements in the process of being implemented or sought, sacrificed at random, for a misunderstood affirmation of rights? The divine commandment resounds firmly and gravely: "Thou shalt not

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kill."

* June 3rd, in the year 1962.

[*Latin ed. p. 448*]

Acta Apostolicae Sedis - Commentarium Officiale 448. "Tu ne tueras pas." Mandatum definitive, datum a Auctore vitae; mandatum datum ad protectionem et defensiónem iuris, quod aequum est omnibus, et cuius transgressio fatales sequentes et calamitosas res in regno relationum internationalium affert. O litora Mediterranei Africae, quae, duodecim annis praeteritos, per vastum arcum, ab Africa Septentrionali usque ad Maroccum, perambulavimus, loca quae labor et concordia, et adhuc possunt, ad bonum populorum, et ad triumphum iustitiae, vivificare! Veniant, surgant cito dies, in quibus pax regnet in omnibus his regionibus, pax fraternitatis desideratae et invocatae, pax quae prosperitatem omnibus familiis afferat! Renovamus anxiam petitionem quam jam olim elevassemus: nemo se ius tribuat vitam humanam diripiendi! Omnes potius videant in omni homine imaginem Dei Creatoris, Patris omnium, et iungantur manus eorum qui fratres sunt in Christo Redemptore! Ne occidatis! Nec gladiō, nec verbo, nec per prelum; neque per acquiescentiam, nec per excandescentias nationalisticas. Terra est Domini, et omnia quae in ea sunt: "Domini est terra et plenitudo eius." Deus est Dominus, nos vero habitantes terrae sumus. In hac terra, officium nostrum est pacifica evolutionem populorum promovendi, in observantia iuribus aliorum, etiam quando hoc renuntiationes vel limitationes personales affert. Sic homines diversi originis, sed inter se reverentes, mundo spectaculum offerent collaborationis fidélicis, permutationis complementariae energiae et interrum, in impetu unanimi ad bonum commune et elevationem populorum. Deus exaudiat vota et preces nostras! Et vos, carissimi filii et filiae, sustentate precibus brachium Patris communis Christianitatis, et echo date verbo eius. Audiant homines vocem tremulentem, sed fortis, quae ascendit ex hoc glorioso tumulo Apostoli Petri. Sic, per remissionem omnis obstinationis et omnis violentiae, praevaleant imperium iuris et caritas mutua, et in terris Africae, quae sanguine madentes sunt, benedicti sint auctores pacis.

[*Latin ed. p. 449*]

Acta Ioannis PP. XXIII 449. ADDRESSES I. To Bankers who attended the Monetary Conference held in Rome, representing various nations.

Gentlemen, we always receive with pleasure the various groups that come to Rome to hold congresses or study days. Today, it is an assembly of particularly distinguished individuals, who, by the positions they hold and the influence they exert, can play a very beneficial role in the evolution of the world today. How much good can result for the entire society, and especially for the less fortunate classes, from a successful solution to the monetary problems that are the subject of your work! Everyone sees that

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these problems can no longer be addressed by each nation individually. It is necessary to share ideas and experiences, to consider the needs of people on a global scale, with a particular concern for the peoples who have recently joined the great family of nations and whose economies are still underdeveloped. This is what you are doing during your international meetings. And since this year your meetings brought you to Rome, you did not want to leave for your respective countries without seeing the Pope. This is a very significant gesture: for the Pope's problems are moral problems, religious problems, and one might think that they do not directly concern specialists in a branch of human activity as particular as yours. Your presence here proves the contrary. For it is true that every activity in this world, whatever its object, has a human, intellectual, and moral aspect. And it is your honor to be sensitive to this, as is so well demonstrated by the tribute you have paid by coming to see Us today. Therefore, it is with a very good heart that We welcome you to this house, where everyone feels at home, since it is the house of *Die 18 Maii mensis a. 1962. 29 - ACTA, vol. IV, n. 8. — 7-7-1962.

[*Latin ed. p. 450*]

Acta Apostolicae Sedis - Official Commentary 450 from the Father of the faithful. We offer prayers that the men of today, wherever they may be in the world – and especially the most disadvantaged – may experience the benefits of your work; that a more judicious distribution of financial resources may bring greater prosperity and stability to society, and that, as a result, peace and concord may be more firmly established among men. And with these sentiments, We grant to you, and to your families, as a pledge of the highest graces from on High, Our Apostolic Blessing.

To those who participated in the first Convocation, held in Rome from all regions of the world, to address matters concerning young men called to receive the sacred orders.

* Venerable Brothers and beloved sons! The sight that is presented to Our eyes, as We greet you today with paternal affection, is such that it naturally inspires a feeling of good hope. You have come from all parts of the world to Rome, to address together those matters which most concern the sacred pastors of all; matters concerning young men divinely called to receive the priesthood, and from which the flourishing growth of the Church depends to the greatest extent. Therefore, We thank you all who have participated in these gatherings of such importance; and We express our particular gratitude to the Sacred Congregation for Seminaries and Universities, to whose initiative and foresight this undertaking is due, and whose Cardinal Prefect has illustrated your work before Us with such clear and pleasing words. Your Convocation has been assembled from all nations. We believe that this has been done most appropriately. For it was entirely fitting that a common effort should be made for a cause that is entirely common to all,

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as clearly stated in the mandate of the Divine Redeemer: "Go, and teach all nations" (Matthew 28:19), and in other words: "The harvest is plentiful, but the laborers are few. Therefore, pray the Lord of the harvest to send laborers into his harvest" (Matthew 9:37).

[*Latin ed. p. 451*]

Acts of Pope John XXIII, 2: "Send forth labourers into thy harvest." This ovili. Furthermore, I have 451 sheep which are not of this flock. These days, the labours to which you have dedicated yourselves, we have pursued with attentive minds, and their outcome has fully satisfied our expectations. Therefore, raising our eyes to heaven, let us offer these prayers with confident hearts to God: "O Lord, grant to thy Church holy priests; grant priests full of wisdom and zeal." We believe that this is a fitting subject for our discussion. And first, let the reason be clear to you why, with regard to your affairs, it is necessary to implore the Lord for holy priests. We are not ignorant of the cause that has brought you together for this assembly. You have certainly not come to Rome to lament or to make empty complaints; rather, that you may draw salutary encouragement and inspiration from fraternal gatherings, and that you may contribute to the common good, having experienced, without doubt, joyful and beneficial results. We know that your most holy work is often hindered by not a few and not insignificant difficulties. Nevertheless, be careful that your spirit does not falter, nor that it be more inclined to fear than is fitting; for this is neither helpful nor relevant. Does not our Redeemer urge us to pray to the Lord of the harvest, that He may send labourers into His harvest? Let us, therefore, earnestly implore God, and confidently anticipate the blessed outcome of our prayers. Furthermore, more recent methods for educating young people, tested over a long period of time, the testimonies of wise men, and, above all, the living Magisterium of the Church, are such that they can strengthen the spirits of those who work to discover and select candidates for the priesthood. But, in order to encourage your spirits and to gain the favour of the Christian people for your cause, there is something within our power that cannot fail to be effective: we speak of holy conduct, by which the priestly life ought to shine. With regard to this, it is permissible for us, as we have done before, to recall certain pleasant memories. From our tender years, we have sought nothing but to dedicate our lives to the sacred duties of the priesthood. Before we undertook this purpose, no one ever spoke to us about this matter; not Luke 10:2. John 10:16.

[*Latin ed. p. 452*]

Acts of the Apostolic See - Official Commentary 452. Our Mother, who was most pious, was not the parish priest of our native town, but a most holy man. Nevertheless, whether it was the custom of Christian life that

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flourished among our family, or the outstanding examples of virtuous men of the Church that had such a strong influence on us, it is certain that from a young age, a most exalted opinion of the priestly dignity was already ingrained in our hearts. In the course of time, you have spoken of the family, of the parish, and of those who dedicate their efforts to fostering vocations to the ecclesiastical life within the diocesan work. To all of these, this particular and most important duty belongs: namely, to openly demonstrate, through the example of their lives, their observance, and their love for God's ministers, how great the priestly dignity is, and how sacredly the duties entrusted to them should be carried out. If this is the case, your labors and endeavors will certainly achieve the most desired results. For the grandeur and beauty of the priesthood so strongly attract the minds of young people, that there is no doubt that if they see sacred ministers treated with due honor within the domestic sphere, they will spontaneously and generously respond to the heavenly invitation. Furthermore, we have prayed to the Lord that He may send wise and active workers into His Church. In this regard, it is fitting to openly declare what we feel. The ecclesiastical man must conform his life and morals to the sanctity proper to his order, so that, just as he exemplifies chastity, so too he exemplifies piety, poverty, docility, and devotion to heavenly things. These virtues, if they adorn the souls of priests in a perfect and harmonious manner, will certainly attract young people to embrace the priesthood; and they will also ensure that the soul attains that equality and constancy that neither the vicissitudes of age nor the changing conditions of things can take away. Therefore, let priests beware lest they be in any way corrupted by the impulses of this world. Let them also be vigilant against those impulses of the mind, which, although they may seem harmless, are in fact not without danger. For these deceptive herbs, which one neglects to uproot in time, may perhaps, with the passage of time, become a lamentable cause of spiritual ruin. Finally, let priests see to it that they do not devote themselves entirely to the activity of the ministry and external works. This kind of reckless pursuit, as it gradually leads the mind to emptiness, is not conducive to the good of the parish.

[*Latin ed. p. 453*]

Acta Ioannis PP. XXIII 453: Nec multiplex dioecesis procuranda utilitas comprobare potest. Et hoc non sine gravi quoque detrimento sacerdotii candidatorum contingere potest. Quomodo enim adulescentes aequa aestimatione sacerdotalis officii perpendant gravitatem, si in sacerdotes oculos conicientes, exinde perfecti exempli formam sumere nequeant, quam imitentur? Ad quam quidem perfectam formam moribus exprimendam, sacerdotes probe meminerint, praecipuas sui muneris partes bas esse: altaris Sacrificium digne offerre, verbum Dei nuntiare, Sacramenta ministrare, adesse infirmis praesertim morituris, ignaros fidei erudire; cetera, quae ad haec of-

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ficia non pertineant, posthabenda esse vel summum toleranda. Hos paterni animi sensus, Venerabiles Fratres ac dilecti filii, patefacere placuit. Adhortationibus humilis Vicarii Christi confirmati, pergite impigri, ut facitis, opus sanctissimum in quod incumbitis. Pergite adulescentulos ad catholici sacerdotii fastigia omni ope compellere. Aspera quoque et ardua huius itineris per vos ipsis innotescant. Iuvenes generoso animo praestant; vos alacres sequentur. Haec ut feliciter eveniant, vota Nostra Apostolica Benedictione roborare cupimus, quam vobis singulis summa benevolentia impertimus.

III. Lis, qui e variis nationibus interfuerunt Conventui tertio v. "du tourisme social" Mediolani habito.

* Chers Messieurs, Vous avez tenu à venir Nous rendre visite, au terme de votre troisième Congrès mondial du tourisme social, qui s'est ouvert à Milan. Il Nous est agréable de vous dire combien Nous sommes sensible à ce geste délicat, et combien Nous vous félicitons d'étudier avec sérieux les nombreux problèmes posés par le développement du tourisme et son extension de plus en plus grande à toutes les classes de la société. En feuilletant la brochure qui présentait vos travaux, Nous avons relevé avec satisfaction la place faite au tourisme social comme "moyen d'élévation culturelle, de sain emploi des loisirs et d'éducation de la jeunesse". Vous y voyez à bon droit une tâche importante pour la société. Et vos rencontres périodiques connaissent une participation accrue de tous ceux qui sont intéressés par les vastes proportions prises par le phénomène des loisirs dans le monde d'aujourd'hui.

* Die 26 Maii mensis a. 1962.

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis - Commentarium Officiale. Problema materialia de transporte, hospitio, subsidio; difficultates quae occurrunt ad tempus vacationum operariorum dilatandum; officia quae creanda sunt vel emendanda ad contactus inter diversas nationes facilitanda: omnia haec quaestiones procul dubio dignae sunt attentionis vestrae et collaborationis. Est enim felix effectus augmenti bonorum in mundo, ut plures classes sociales temporariamente a coactu laboris cotidianae liberentur et fruantur libertate legitima, ut postea, renovatis viribus, curas vitae cotidianae suscipiant. Iustum est quod pars huius temporis liberi ad otium dedicata sit et, praesertim, requiem praebeat menti et corpo fatigatis labore per totum annum. Sed oportet etiam ut otia incrementum valorum quae personam constituunt favent et vitam socialem veram et authenticam inter homines facilitent. Omnis enim scit quod, si male utuntur, fons esse possunt taedii, deceptionis, surmenae, et, proh dolor, etiam corruptionis, cum debent auctem felicitatis et aequilibrii afferre. Quare, magnum est curare extensionem veri tourismus sociali, non organizationem quae tendit ad membra sua privare facultatem liberi arbitrii exsequendi, sed auxilium quod eis permittit melius uti facultatibus

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propositis et quae vincula familiares conservat, itemque intimitatem indispensabilem domus. Qui autem non videt beneficia quae apportantur ab multiplicatis congressibus inter viros quos labor ad vitam ignaros alter alterius condonavit: cognitionem aliorum populi, morum, consuetudinum eorum, intellectum et aestimationem aliarum formarum vitae, auxilium etiam cuius tourismus multas occasiones praebet ad exercendum. Sub his conditionibus, tourismus socialis incrementum fructuosum personarum favet et superationem egoismi individualis et collectivii permittit. Sic, insertionem in familiam magnam hominum facilitat, inter omnes eius membra perceptionem auctam solidaritatis fundatae quae eos coniungit creans. Et praesertim, promotores tourismus sociali meminerint valorum spiritualium in quibus persona suum perfectum consummat. Exercitium facultatum contemplationis, quae vita cotidiana vix permittit, cura de vita animi et locus qui datur debitis religiosis per tourismum socialem, erunt...

[*Latin ed. p. 455*]

Acts of Pope John XXIII, 455: Essential factors for the harmonious enrichment that wholesome leisure, properly understood, can and should bring to the individual. Have it at heart, dear gentlemen, to work in these perspectives. In this way, you will help men to better fulfill their vocation and thus, even here on earth, to attain the joy for which they are made, and which they multiply by sharing it. With these sentiments, We wholeheartedly invoke upon yourselves and your families an abundance of heavenly favors, as a pledge of which We grant you the Apostolic Blessing.

IV. To the Moderators and Principal Writers of Daily Newspapers, from many nations, who attended the meeting of their Association in Rome.

* Dear Gentlemen, The representatives of the Press are assured of always finding a cordial welcome with Us. We are well aware of the importance of their role in shaping public opinion – We have said this many times – and We appreciate, among other things, the services they can render, in the religious sphere, through the seriousness and objectivity of the information they provide to their readers. And when, as today, it is not only a matter of simple journalists, but of those who bear the primary responsibility for the media, the Editors-in-Chief, gathered in Rome at an international congress, Our satisfaction is even greater to be able to welcome them here. We count on you, indeed, dear gentlemen, and in a very special way, as the Second Vatican Ecumenical Council approaches: a momentous event, from which one can hope that it will exert a beneficial influence, even beyond the borders of the Catholic Church, on all men of good will. But to achieve this goal, taking into account the conditions of the world today, the contribution of the media appears not only useful, but in a certain sense, indispensable. We have considered this, and Our intention is to provide new and...

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* May 28, 1962.

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis - The Official Commentary will provide more detailed information to the Press Office that We have established within the Central Preparatory Commission for the Council, so that public opinion may be properly informed. Indeed, We greatly desire that journalists, lacking sufficient information, should not be reduced to formulating conjectures, more or less plausible, and to disseminating ideas, opinions, and hopes among the public, which would subsequently prove to be unfounded or erroneous. Information – albeit limited, of course, by the requirements of discretion – but positive and sufficiently abundant, will allow them to exercise their noble profession here under satisfactory conditions, We hope, for themselves and for their readers. We have mentioned the requirements of discretion: it is indeed a factor that must be taken into account when dealing with the relationship between souls and God, and with the life of the Church, and We are certain that you understand this perfectly. But since the opportunity presents itself, allow Us to express Our thoughts on this matter. You know, as We do, that for some journalists, what seems to matter most in the life of the Church is what appeals to the eyes or the imagination: external manifestations, local color, the chronicle of events, especially the most spectacular. They want to report from the Vatican, to explore, to photograph, to film... And since it is impossible to always satisfy these requests, which are constantly renewed, there is a risk of a certain unease, a kind of disillusionment or regret that the Church is not more willing to meet the demands of publicity. Before a distinguished audience such as yours, it is not necessary to give long speeches to show that these sentiments stem from an incomplete understanding of the nature and mission of the Church. What matters above all in the Church, what should attract attention, is the substantial part of its message, the life of faith that it communicates to souls through the ages, the testimony that it bears, today as in the early centuries, the truths that it teaches or recalls to men of each generation. The journalist who does not confine himself to external observations, but knows how to observe this deep life of the Church, notices that alongside the Church that speaks, there is sometimes the Church that is silent; like a wise mother, she resorts to words and exhortation, but she also knows, at times, to use discretion and silence: discretion and silence that have their reason for being, and of which a attentive and sensitive son can find the interpretation.

[*Latin ed. p. 457*]

Acts of Pope John XXIII, 457. These thoughts which We entrust to you, dear gentlemen, will, We are certain, find understanding and assent among

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you. And We are pleased to believe that the vast sectors of public opinion, which it is your task to illuminate and guide, will benefit from being informed, perhaps more moderately, but more accurately and more fruitfully. Allow Us to conclude by expressing the great satisfaction with which We learned of the subject you have chosen as the theme of your Congress: "Sincere information in the service of the free aspirations of the peoples." This is a comprehensive program, of which We wish to emphasize only one word: sincere information. Indeed, this is the honor of your profession, by which it can earn the esteem and respect of all: sincerity in information. It is also through this that it can play a beneficial role and contribute to the common good, for nothing is more harmful to society than lies and errors, which foster distrust and discord among men and among peoples. Therefore, a conscientious journalist knows how to impose upon himself, for example, the measure of terms in the choice of a title; he knows how to conform to what one might call the "discipline of restraint," when he is aware that a hasty presentation of the news he possesses could cause serious harm to society, and even greater harm to international relations. You understand Us: nothing disturbs, nothing misleads, nothing is so capable of sterilizing good intentions as an avalanche of news used without discernment or restraint in the service of certain interests in opposition. It is sometimes said that journalists do not always have the habit of correcting an error or an exaggeration according to the requirements of perfect loyalty. It is up to your professional conscience to refute this allegation. Please receive with good grace these few words of exhortation, a paternal encouragement to pursue the ideal that many of you have set for yourselves, We are certain, upon entering the profession of journalism: to elevate this profession to the dignity of a mission that is truly educational and highly beneficial to society. We gladly pray that your Congress may be crowned with the greatest success, and that God may assist you with His graces in your daily labors. And as a sign of Our benevolence, We grant to you, and to your families and to all those whom you represent here, a generous Apostolic Blessing.

[*Latin ed. p. 458*]

Acts of the Apostolic See - Official Commentary 458 V To the Italian Group, commonly known as the "Permanent Committee of Catholic Organizations for Professional Training." Beloved sons. The National Study Conference, organized by the Permanent Committee of Catholic Organizations for Professional Training, deserves an expression of sincere approval for the significance that your presence represents, and for the object to which your efforts are directed. First of all, your Union is worthy of praise, as it brings together and strengthens all the institutions promoted, in this field, by the Catholic Action, Social, and Assistance activities of Catholics; and also by religious congregations that, particularly in the last hundred years, have

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distinguished themselves in the service of education and training of working youth. You have, therefore, constituted yourselves as a single organism, in order to give precision to your activity, which is directed towards the religious, moral, and professional formation of young workers. The Conference itself is the fruit and symbol of that unity of purpose from which your Committee arose. The Presence of Catholics in Social Life. In fact, the presence of Catholics in social life is becoming increasingly relevant and concrete, timely and effective. Indeed, we must thank the Lord for the flourishing of initiatives that, only a few decades ago, seemed unrealizable. Today, it is no longer a matter of respectfully reading the social documents of the Church; today, Catholics are engaged in translating them into the reality of modern life, and in making them penetrate into social legislation, for the benefit of all humanity. However, in the multiplication of initiatives, there is a risk of fragmenting energies, of dispersing them, and of diminishing their otherwise fruitful effectiveness. This is the danger inherent in all works that, although having the same goals, remain independent of one another; thus, the results are not equal to the intentions and the efforts made with generosity. Unity of action! This is the word that has frequently resonated in the social teaching of the Church, from the prophetic words of Our Predecessor, Leo XIII, to the Workers' Circles of France in 1885: "We hope that all influential Catholics, following your example, ... will seek to unite in the same spirit, to work together..." June 1, 1962.

[*Latin ed. p. 459*]

Acts of Pope John XXIII, 459: "The application and development of Christian principles in all social classes, and particularly to support the institutions of workers, and all those that have as their goal to promote the religious education of youth among the people."

This morning, we have the consolation of receiving the representatives of a permanent Committee, which, despite the diversity of the organizations, unites efforts towards a common goal. The invitations of the Pontifical Magisterium have aroused in your hearts a prompt and effective adherence. In the Church, you are fresh energies: alongside the Religious Families, in which the zeal for apostolate transmitted by the founders continues in new forms, there are the organizations of the lay apostolate. Each has its own autonomy, and preserves its own characteristics, because unity does not mean indiscriminate leveling. And all work together, directing activities towards a common, noble, and useful goal. We are certain that, with the help of the Lord, your work will have good and edifying results.

It is true that much remains to be done. It is necessary to deepen the subjects of study; to strengthen existing undertakings, so that they may consolidate; to develop others, where necessary. The field in which you work, like all living organisms, always presents new needs, and requires flexibility, promptness of action, and tireless zeal. The strength of your

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united action will overcome every difficulty. We also hope that the number of associated organizations will further increase, so that a more fruitful work may be accomplished.

We also wish to express our satisfaction regarding the object of your care: the professional training of young people. Your work has not only vast social repercussions. It is apostolate, and it adds a new chapter to apologetics. You give evidence of the maternal solicitude of the Church towards the needs of the working world.

Constant apostolate for young people.

As we said in the meeting with the workers of the Cantieri Riuniti dell'Adriatico, on May 19th, "The Catholic Church does not shirk its duty as mother and teacher. Far from condemning, she is eager to discover the premonition of less difficult days for all, more serene for families, and more edifying for the new generations." (Allocution of February 24, 1885, Leo XIII, P.M., Acts, Rome, 1886, 5, p. 190. *L'Osservatore Romano*, May 20, 1962).

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - Commentarium Officiale. These days, and the discerning eye can perceive the premonitory signs, which, even in the social sphere, assure a brighter future. What you accomplish today, in unity of purpose and simultaneity of action, gives us this assurance: the new forces, which are continuously entering the world of work, will be more prepared, both spiritually and technically, for the life that awaits them. Certainly, your work faces serious problems. Consider the number of those – in your country, approximately half a million each year – who enter industry, crafts, services, and agriculture. These are young people, and often very young, who are transported from the family into a new environment, for which they are unprepared, both from a psychological standpoint and often also from a technical and professional one. Other problems arise, different attitudes are adopted, and the first adversities appear. Who will give these young souls the strength of conviction to remain faithful to their purposes, to assert themselves with the prestige of talent, preparation, and personal dignity, to defend themselves against ideological dangers, when the bonds with the family and the parish weaken, or are no longer what they once were? In the environment of work: convinced Christians. Here is the task of the institutions that you represent with authority. The vocational schools, schools of arts and crafts, and training centers that you support, have the responsibility to offer this youth the spiritual armor of which Saint Paul wrote in the Letter to the Ephesians; to impart a professional training that embraces the whole person, and forms both the mind and the heart. It is not only a matter of creating good workers, but of strengthening convinced Christians, who constantly live the Sacrament of Confirmation in the harmonious exercise of all spiritual faculties. Great ideas are needed,

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which penetrate the minds, arousing a zeal for well-learned truths, so that in the environment of work they may live serenely their greatness as children of God; it is appropriate to present Christian doctrine in a simple and persuasive form, which offers a unified vision of the Creed and the Decalogue; it is necessary to expound in broad strokes the social teaching of the Church, the knowledge of which opens up vast horizons for the apostolate; and there must not be lacking the elements of a complete civic education and a sound general culture, so that the young worker may integrate themselves with dignity into the framework of public life. These elements, combined with appropriate technical and professional preparation,

[*Latin ed. p. 461*]

To the young workers, let confidence be given, so that they may proceed in their work with the affirmations to which they are entitled. Let it not seem that the scope of such formation is limited. When all is asked, much is received. The young are generous. They are not content with inferior positions; they have a desire to know and to delve deeper, which must be encouraged. With a solid preparation, they will reveal unexpected possibilities, of which the Church and society may rejoice. Beloved sons, therefore, go to the young with diligence, which knows no weariness or habit. Know how to accompany and support the development of these brothers, whom Providence entrusts to you, so that in the world of work, the dignity of the children of God and of the Church may shine forth, and that they may build up leaders and colleagues with competence and serenity, and spread around them the sweet fragrance of Christ.

In the daily toil, may you find comfort in the knowledge that Our prayer accompanies you and asks for your continued divine assistance. The field is full of promises, and with the almighty help of the Lord, the reward offered to you is great. The new ranks of Christian workers, who come forth each year from your schools, will be a source of consolation to you, and a pledge of many merits. To strengthen these paternal wishes, may Our propitiatory Apostolic Blessing descend upon you, upon your organizations and institutions, and upon all the working youth, to whom your daily care is directed, so that it may confirm you in every holy purpose.

Regarding the exact labors of the seventh session of the Central Commission of the Second Vatican Ecumenical Council: The Supreme Pontiff rejoices that the careful preparation of the Council has come to an end.

* Venerable Brothers and beloved sons. This seventh meeting of the Central Commission, which is called, concludes with great joy, having communicated with delight the time allotted to the Second Vatican Ecumenical Council.

* Cf. 2 Corinthians 2:15.

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* June 20, 1962.

[*Latin ed. p. 462*]

Acts of the Apostolic See - Official Commentary 462. The humble Servant of the Servants of God is pleasantly touched in spirit when he recalls that first spark, as it were, which spontaneously flared up, namely, the proposal for the celebration of an Ecumenical Council. This spark, scarcely having appeared in Our mind, was immediately entrusted with fraternal confidence to the esteemed Fathers of the Church, in the Basilica of Saint Paul outside the walls of Ostia, near the tomb of the Apostle of the Gentiles, on the twenty-fifth day of the month of January in the year nineteen hundred and fifty-ninth, on the day when the Conversion of that same Apostle is solemnly commemorated. Three years of diligent labor and faithful cooperation have been spent; three years, during which the Preparatory Commission was first established, namely, on the seventeenth day of May in the year nineteen hundred and fifty-ninth, and then, on the fifth day of June of the same year, three Auxiliary Commissions and three Secretariats were constituted; through which, throughout the year nineteen hundred and sixty, the work progressed with constant and almost silent diligence, and fruitful labor; finally, at its appointed time, the most important and principal Central Preparatory Commission, to which the Supreme Pontiff Himself presided, began its task on the twelfth day of June in the year nineteen hundred and sixty-one, and has since been diligently pursued. Indeed – and we gladly repeat this – these three years have been filled with distinguished, pious, dedicated, and fruitful endeavors. Furthermore: tomorrow, on the most sacred feast of the Body of Christ, we shall again see that spark, which once shone faintly near the tomb of the Apostle Paul, now transformed into a brilliant flame, in the vast and splendid area of Saint Peter's Square. There, the immense multitude of the faithful will raise this flame aloft, singing praises to Jesus Christ, glorifying the august Sacrament, which will be proclaimed here, in the most important place on earth, the mystery of faith, the mystery of unity, the mystery of peace. No celebration can be more joyful or more solemn than this day, on which, after almost three years, we are led from the Temple of Saint Paul, the first herald of the Gospel, to the Basilica of Saint Peter, the Prince of the Apostles and the head of the universal Church. The primary and most important condition for the successful outcome of the Ecumenical Council is its careful and thorough preparation. Therefore, these words constantly flow from Our mouth: "Let us bless the Lord and give thanks." For what could we have hoped for better, considering the circumstances?

[*Latin ed. p. 463*]

Acts of Pope John XXIII, 463: To which of the faculties of human nature is added the most abundant and numerous benefits of heavenly grace?

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This goal, which we have touched upon, namely, the public preparation brought to completion, will be followed by three months suitable for gathering minds. During this time, much of the work will be done by the Office of the General Secretariat and by the Commission for technical matters and for arranging everything in proper order. Meanwhile, all those, wherever they may be on earth, will have the task of impressing upon their hearts, more vividly and intensely, the importance of this matter. They will be able to prepare themselves for the Council by reading, meditating on, and taking notes on the forms prepared for dealing with the subject matter, which will be sent to them at the appropriate time. No greater service can be rendered to the Ecumenical Council, which will begin on the eleventh day of October, in order that it may achieve happy results: therefore, it is absolutely necessary that, through a private letter, the new General Secretariat or the Cardinal for public affairs of the Church be informed of anything that any Father deems appropriate for this undertaking, so that it may be made known in a timely manner, taking into account the circumstances. All of this will contribute to the fact that matters are considered prudently, placed in the correct light, inconveniences are avoided, and everything is brought to fruition with the utmost peace. In the sessions of this final group, the forms prepared for dealing with the subject matter, which the Preparatory Commissions had drawn up on important theological questions, were examined in detail: that is, on the relationships between the Church and the public governments, on the necessity of the Church, on the ecumenical matter; then on ecclesiastical discipline, where action was taken on the relationships between bishops and religious members, on the formation of clerics, on Catholic schools, on Catholic associations; and finally, on the apostolate of the laity. The auxiliary commissions, on Amendments and on Mixed Matters, as they are called, are working to perfect the forms for dealing with the arguments that were discussed in this final meeting of the Central Commission. Finally, the auxiliary commission, whose task it is to draft the rules for the order of the Council's proceedings, has almost completed its work. Looking back on the work accomplished during these three years, how filled with joy is our heart, how filled with serenity! For every day we have seen and been amazed by the work carried out with wisdom and with cheerful dedication by those who, as Cardinals of the Church, as Bishops, as Prelates, as Superiors General of Orders and Congregations, as Rectors of universities and ecclesiastical institutions, as priests of the secular clergy, and...

[*Latin ed. p. 464*]

The Acts of the Apostolic See - Official Commentary 464. Religious individuals, and even certain prominent laymen, have, each in their own way, striven to build this almost mystical edifice, to which, as the Psalm says, we rightly promise peace and abundance. Our intentions are right and sincere.

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The Holy Church, established by Jesus Christ as the City of God, rises peacefully amidst the various "towers" of men, who mostly pursue that which does not turn to the glory of God, and even though their intentions may be good, they seek things that are the cause of sorrow and danger, which constantly threaten the tranquility of human society. We, however, desire to pursue this praiseworthy work with even greater zeal, having seen, with no small joy, those things that portend a happy outcome for it. As the ancient wisdom says, "Half is done when it is begun." Indeed, we are still in the very beginning: yet, already, the multiplied testimonies of outstanding individuals, namely, the labors and discussions carried out first in special Commissions and then in the broad Central Commission over these three years, have provided a spectacle that inspires virtue throughout the world; they have shown how diligently everyone strives to observe the Church. Therefore, we have a firm hope that God will graciously reward the fraternal concord and sincere will, which demonstrate that exceptional forces still exist within the Church, the heritage of Jesus Christ, visible and invisible, natural and supernatural, temporal and eternal. Now, Venerable Brothers and beloved sons, as you set out for your dioceses, or to perform various duties of the episcopal and sacerdotal ministry, and even to take a little rest after long labors and to strengthen your spirits for the new work that will be entrusted to you, we ask you: silently, let those to whom you approach feel how deeply you are affected by what you have seen in Rome, how diligently each one has devoted themselves to preparing for this Council; and also, let them see the light shining, not of a quiet evening, but of the brilliant sun that will rise next month of October, under the auspices of the Blessed Virgin Mary, Mother of Jesus and our Mother. Urge all to offer more frequent and fervent prayers (Ps. 121:7). "Horace, Epistles I, 2, 40."

[*Latin ed. p. 465*]

Acta Ioannis PP. XXIII 465: "Cum vobis, secundum varios modos, quos pastorali sollicitudine iudicabitis aptissimos, agamus. Quod de precationibus, privatim vel communiter, Concilii causa faciendis, ediximus, primarium est beneficium pro sacerdotibus et christifidelibus. Libenter, quaesumus, accipiantur hortationes, quas nuntiis saepe editis iterum iterumque addimus. Missae Sacrificium, Officium Divinum, et preces Marialis Rosarii, profecto praebent adiumentum praevalidum, quo fervor religiosus in populo christiano alatur, animi confirmentur, et incitentur ad piissimas laetitias. Venerabiles Fratres et dilecti filii: sermoni finem imponentes, aliquid vobis paterna caritate suademus: Concilium Oecumenicum, quod iam proximum instat, causa est, cur plurima eius scripta continenter in vulgus emittantur; quae quidem mentem oblectant et digna existimatione habentur. Nos ea, quantum fieri potest, non modico cum solacio legere solemus. Sed volumus, ut una Nobiscum huiusmodi scriptis

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quasi sertum quoddam adiungatis ad cotidianum animi incitamentum et peculiarem pietatis exercitationem; scilicet volumus, ut cotidie, dum ad celebrandum Concilium nos paramus, eventum sane magnum ac singulare Divinae Providentiae munus, legatis aliquot paginas Evangelii Sancti Ioannis, easque paululum meditemini: caput primum, ubi conspiciuntur quodam modo aperiri caeli, et mysterium Verbi Dei contemplandum se praebet; ubi Ioannis Baptistae, praecursoris Domini, praeconio sonante terra tremit fremitque: huius profecto testimonio, quod austera exempla vitae, sermone, sanguine constat, tota evangelica enarratio permeatur et nitetque: caput decimum, quo parabola de Bono Pastore continetur; ex quo auspicia Summi Nostri Pontificatus sumpsimus, oratione a Nobis die quarta mensis Novembris anno millesimo nongentesimo quinquagesimo octavo habita, quo die in Patriarchali Vaticana Basilica sacra tiara caput redimiti sumus; deinde ultimos sermones Domini, qui in capitibus decimo quarto, decimo quinto, decimo sexto et septimo habentur; praecipue vero extremam orationem Iesu, quae est in capite decimo septimo: *Ut unum sint*. Ignoscite, quaesumus, Nobis, si aliquid, quod humilem Personam Nostram attingit, cursim et leviter in memoriam vestram redigimus. In exordio Summi Pontificatus Nostri voluimus Nobis indi nomen Ioannis, quod amplius quam sex per saecula (1316-1958) penitus latebat."

[*Latin ed. p. 466*]

Acta Apostolicae Sedis - Official Commentary 466. We have wished to be called by the name of John, which is most pleasing to Us and to the entire Church: namely, because of the same appellation of two men who were and are most dear to Christ the Lord, the Divine Redeemer of the human race, and the Founder of the Church. John, the forerunner of the Lord, bears witness – and we gladly repeat this – to the true light, and has offered an invincible testimony of justice and freedom to the clergy, the people, and the entire world. May the most holy Prophet also be present in celebrating this Ecumenical Council, and may he contribute, so that the people may obey God in a perfect manner, and that the paths may be protected for Christ the King, and that the rough ways may be converted into smooth paths: and therefore, may every man see the salvation of God.

3. The Apostle John, whom Jesus loved, had it as his own task to transmit to all ages the highest secrets, which Jesus revealed familiarly to the Apostles. The proclamation of all evangelical truth results from those marvelous pages. The Lord Jesus, about to depart from this world, lingered longer in explaining to His disciples the hidden mysteries of His doctrine. Being at the very end of His earthly life, before uttering those words: "Arise, let us go," with which the journey to Mount Calvary begins, Jesus Christ briefly expounds the principal points of that divine plan, from which men must understand that they excel in dignity as sons of God, and strive diligently for the perfection of living and acting. At this place, where the evangelical

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narrative reaches its height, and which is placed between the institution of the Most Holy Eucharist and the sacrifice of the Cross, the Church, humble and sublime, as it were, reflects the features of the Divine Founder in its own face, and reveals its own particular character, and eagerly anticipates the task of illuminating the nations, of imparting eternal salvation to men, of sanctifying human society. From these things, which we have only briefly touched upon, you will receive an invitation, inspired by divine grace, to treat the matter more deeply: from all those pages, the truth and charity clearly shine forth, by which the life of priests and the faithful may be made more holy, and such that it may sanctify others. Hence, light, comfort, and a sweet stirring of the soul will be received by anyone who trusts in the Lord Jesus and is certain of the victory of His Church itself, which is one, holy, catholic, and apostolic, both here on earth and throughout the ages of eternity. To you all, salvation, blessing, and peace! Amen.

3. Cf. Luke 3:4-6.

[*Latin ed. p. 467*]

Acts of Pope John XXIII, 467. A WRITTEN MESSAGE SENT TO His Eminence, Father Dominic, Cardinal Raúl Silva Henríquez, Archbishop of Santiago in Chile, before the commencement of athletic competitions involving athletes from all nations in that city.

From Our beloved Son, the Cardinal Raúl Silva Henríquez, Archbishop of Santiago de Chile.

We gladly accede to the desire that has been expressed to us, to address a few words of greeting to the assembly of young athletes gathered in that hospitable city of Santiago de Chile, for the great sporting competitions that will take place on a worldwide scale in the coming days. This event affords us the opportunity to emphasize how wholesome sport contains aspirations that are rooted in the very heart of men and peoples, who are eager to render due honor to physical values and to the harmony of the members of the body; and it must also offer to noble spirits a motive and an occasion to reflect on the service that such values can and should render to higher ideals of inner perfection and beauty, of discipline and self-mastery, in a desire for mutual emulation that leads serenely and joyfully towards universal brotherhood and concord among nations.

Therefore, expressing sincere wishes that such memorable celebrations may be a splendid framework for these virtues, and may impart impetus and vigor for even higher goals, we invoke upon the athletes, organizers, and all participants, the abundance of divine blessings.

The Vatican, May 22, 1962.

IOANNES PP. XXIII.

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[*Latin ed. p. 468*]

Acta Apostolicae Sedis - Commentarium Officiale 468

ACTA SS. CONGREGATIONUM

SACRA CONGREGATIO CONSISTORIALIS

I. PROVISIO ECCLESIARUM

Sanctissimus Dominus Noster Ioannes, Divina Providentia PP. XXIII, per successivos decretos Sacrae Congregationis Consistorialis, singulas quae sequuntur Ecclesias de novo Pastore dignatus est providere, nempe:

Die 14 Aprilis 1962. — Titulari episcopali Ecclesiae Araditanae praefecit R. I). Eduardum Schick, Canonicum Collegii cathedralis Fuldensis atque Doctorem exegesis Novi Testamenti in Seminario Maiore dioecesano, quem deputavit Auxiliarem Excmi P. D. Adolfi Boite, Episcopi Fuldensis.

Die 26 Aprilis. — Cathedrali Ecclesiae Carthadensi in Columbia, nuper erectae, Exc. P. D. Iosephum Gabrielem Calderón, hactenus Episcopum titularem Victorianensem.

— Cathedrali Ecclesiae Facatativensi, nuper erectae, Exc. P. D. Radulfum Zambrano Camader, hactenus Episcopum titularem Risinitanum.

Die 12 Maii. — Titulari episcopali Ecclesiae Lamdiensi R. P. D. Aloisium Eduardum Henríquez Jiménez, Antistitem Urbanum, curionem paroeciae Dominae Nostrae vulgo « de Altagracia » in civitate Caracensi, quem deputavit Auxiliarem Emi P. D. Iosephi Humberti S. R. E. Cardinalis Quintero, Archiepiscopi Caracensis.

Die 15 Maii. — Titulari episcopali Ecclesiae Cadoenae R. P. D. Iacobum Landriault, Antistitem Urbanum, Cancellarium curiae episcopalis Timminsensis, quem deputavit Auxiliarem Excmi P. D. Rosarii L. Brodeur, Episcopi Alexandrini in Ontario.

Die 18 Maii. — Metropolitanae Ecclesiae Tegucigalpensi Exc. P. D. Hectorem Henricum Santos, hactenus Episcopum Sanctae Rosae de Copan.

— Titulari archiepiscopali Ecclesiae Nisibenae Exc. P. D. Iosephum.

[*Latin ed. p. 469*]

The Sacred Consistorial Congregation, at Cruce Turcios and Barahona, until now Archbishop of Tegucigalpa, on May 19th. – To the Cathedral Church of Xylopolitano, the Reverend Mr. George Treinen, parish priest of St. Joseph, from the Diocese of Bismarck. – To the titular episcopal Church of Calyndensis, the Reverend Mr. Varnier L. Boudreaux, General Vicar of the Diocese of Lafayette, whom the Most Reverend Mr. Mauritius Schexnayder, Bishop of Lafayette, has appointed as Auxiliary. – To the titular

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episcopal Church of Appiarensis, the Reverend Mr. Thomas A. Murphy, parish priest of St. Rose of St. Mary Virgin, from the Archdiocese of Baltimore, whom the Most Reverend Mr. Laurence J. Shehan, Archbishop of Baltimore, has appointed as Auxiliary.

II. DECREE OF THE MOST REVEREND ARCHBISHOP CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

With the greatest concern for the good of souls, the Most Reverend Aloisius Raimondi, titular Archbishop of Tarsus and Apostolic Delegate in the Mexican Republic, earnestly requested the Apostolic See to somewhat alter and more suitably arrange the boundaries of the Archdioceses of Verae Crucis and Antequerensis, so that ecclesiastical boundaries might subsequently correspond with civil boundaries.

The Sacred Consistorial Congregation, considering the favorable opinion of the Most Reverend Ordinaries of the places concerned, approved this alteration, which is made for the eternal salvation of souls, and, by virtue of the special faculties granted to it by the Most Holy Pope John Divine Providence XXIII, graciously grants the following.

Therefore, with the consent of those who are, or are presumed to be, concerned, the present Decree removes a portion of the civil territory, commonly known as the district of Tuxtepec, from the Archdiocese of Verae Crucis. This territory is located within the civil region or State commonly known as Oaxaca, and begins on the left bank of the river commonly called Tonto, and extends to the boundaries of the civil State commonly known as Veracruz, and it is permanently attached to the Archdiocese of Antequerensis, thereby altering the boundaries of the Archdioceses of Verae Crucis and Antequerensis in this manner.

[*Latin ed. p. 470*]

Acta Apostolicae Sedis - Official Commentary 470. Furthermore, the Sacred Congregation Consistorial [for Bishops] decrees that the documents and records pertaining to the clergy, faithful, and temporal goods of the aforementioned territory, in any way concerning them, shall be transmitted from the archive of the Vera Cruz Curia to the archive of the Antequera Curia, by those to whom they pertain, as soon as possible. Regarding the clergy, it is decreed that, as soon as the present Decree has been put into effect, the priests of that Church shall be considered as assigned to the territory in which they legitimately hold an ecclesiastical benefice or office; and the other clerics and seminarians shall remain or be incardinated in the archdiocese in which they legitimately have their domicile. For the execution of all these matters, the aforementioned Most Reverend Father Aloisius Raimondi is appointed by the Sacred Congregation Consistorial, and is granted the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, the burden imposed upon him, to remit to the same Sacred Congregation, as soon as it

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is permissible, an authentic copy of the act of execution completed. Concerning the matters above, the present Consistorial Decree shall be valid as if it had been issued with an Apostolic letter sealed with the papal seal. Contrary provisions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 18th day of the month of February, in the year 1962. CAROLUS Card. CONFALONIERI, Prefect of the Secretariate. L. B. s. f. Franciscus Carpino, Archbishop of Serdica, Assessor III.

DECREE OF THE BISHOPS OF ARREZZO AND THE CITY OF CASTELLO Concerning the alteration of diocesan boundaries. The Most Reverend Father Telesphorus Ioannes Cioli, Bishop of Arrezo, and the Most Reverend Father Aloisius Cicuttini, Bishop of the City of Castello, having sought, for the better benefit of the souls entrusted to them, from the Apostolic See, that the boundaries of the dioceses be altered. Therefore, the Sacred Consistorial Congregation, having approved such an alteration, which truly promises an increase in the spiritual welfare of souls, by the power of special...

[*Latin ed. p. 471*]

The Sacred Consistorial Congregation, having considered the faculties granted to it by His Most Holy Lord, Pope John, by the Divine Providence, XXIII, and after offering prayers, has decided to approve them. Therefore, in order that the matter may be carried out, and with the consent of those who are, or are presumed to be, concerned, the present Consistorial Decree, which shall have the same validity as if it were issued under the Apostolic seal, establishes that the territory of the parish commonly known as "S. Maria alia Rassinata," located in the municipality of Arezzo and belonging to the diocese of Città di Castello, together with the annexed parochial benefice and all its rights, burdens, and goods, shall be separated from the aforementioned diocese of Città di Castello and attached to the diocese of Arezzo. Consequently, the boundaries of both dioceses shall henceforth be as follows: to the north and east, the common boundary of the provinces of Arezzo and Perugia; to the south, the river called "Nestore," up to the place where the rivers "Nestore" and "Ansina," which are said to be, flow together. To carry out these matters, the Sacred Consistorial Congregation appoints the Most Reverend Father Telesphorus John Cioli, Bishop of Arezzo, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, to carry out the aforementioned purpose, with the obligation imposed upon him to submit to the same Consistorial Congregation, as soon as possible, a certified copy of the completed act. All contrary things notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 19th of February, 1962. CAROLUS Card. GONFALONIERI, Prefect of the Secretariate. L. S. Franciscus Carpino, Archbishop of Serdica, Assistant.

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LAVANTINE DECREE Concerning the change of name of the diocese. For the better good of souls, the boundaries of the diocese of Lavantine were established by a Consistorial Decree on May 20, 1857, and the episcopal seat and cathedral were transferred from the town commonly known as "St. Andrä im Lavanttal" to the city now known as "Maribor," while retaining the ancient name of the diocese.

[*Latin ed. p. 472*]

Acta Apostolicae Sedis - Official Commentary 472. Now, the Most Reverend Father Dr. Maximilianus Drzecnik, Bishop of Lavant, also expressing the sentiments of the clergy and all the faithful, earnestly requested the Apostolic See that the diocese of Lavant be more appropriately called, from the episcopal see, the Diocese of Maribor. Furthermore, this Sacred Congregational Office, after mature deliberation, decided that the request should be granted. Therefore, by virtue of special faculties granted to it by the Most Holy Pope John, by Divine Providence Pope John XXIII, the present Congregational Decree, which shall have the same validity as if it were issued by an Apostolic Letter bearing the seal, grants that the diocese of Lavant – and therefore also its current bishop – may henceforth be permanently called and designated as the Diocese of Maribor, by the name of the episcopal city. However, so that the memory of the ancient Church of Lavant may not perish, this Sacred Congregational Council decrees that the Bishop of Maribor shall henceforth, by apostolic authority, add the title "of Lavant." To carry out all of the above, the aforementioned Sacred Congregational Office designates the Most Reverend Father Dr. Maximilianus Drzecnik, granting him the necessary and appropriate powers to delegate to any man holding an ecclesiastical office, with the obligation to submit to the same Sacred Congregation, as soon as it is permissible, a certified copy of the completed act. All contrary provisions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Congregational Office, on the 5th of March, 1962. CAROLUS Card. CONPALONIBRI, Secretary. L. S. Franciscus Carpino, Archbishop of Serdica, Assessor.

[*Latin ed. p. 473*]

The Sacred Congregation for the Propagation of the Faith, 473.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

NUNS, SIKASSO, GAO.

DECREE Concerning the Alteration of Boundaries.

In order more suitably to promote the Catholic Faith in West Africa, petitions have been presented to this Sacred Congregation for the Propagation

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of the Faith, requesting that the boundaries between the Diocese of Nuns and the Apostolic Prefectures of Sikasso and Gao be altered, so that the territories which were formerly known as the "Cantons" of Ménamba and Mao, be detached from the Diocese of Nuns and attached to the Apostolic Prefecture of Sikasso; and furthermore, that the territories which were formerly known as the "Cantons" of Bai or Baye, be detached from the Diocese of Nuns and attached to the Apostolic Prefecture of Gao.

After due consideration, and having heard the Most Reverend and Eminent Lord, John Baptist Maury, Archbishop in the titular See of Laodicea in Phrygia, and Apostolic Delegate in West Africa, this Sacred Congregation, exercising the powers specially granted to it by the Most Holy Pope John, by the Grace of God, XXIII, hereby decrees that the territories mentioned above be detached from the Diocese of Nuns and attached to the Apostolic Prefectures of Sikasso and Gao.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 10th day of the month of April, in the year of Our Lord 1962.

G. P. Card. AGAGIANIAN, Prefect.

L. m s. Eduardus Pecoraio, Under-Secretary.

[*Latin ed. p. 474*]

Acta Apostolicae Sedis - Official Commentary 474 II NUNENSIS (SANENSIS) DECREE Concerning the Division of the Diocese: In order that the work of evangelization in West Africa might be more effectively promoted, it was deemed fitting that the Diocese of Nun, entrusted to the Society of African Missions, undertake a division and proceed to the erection of a Mission of its own right, which would be entrusted to the aforementioned Society. Therefore, this Holy Congregation for the Propagation of the Faith, having carefully considered the matter and with the favorable opinion of the Most Reverend and Venerable Lord John Lesourd, Bishop of Nun, having been heard, and also the Most Reverend and Venerable Lord John Baptist Maury, Archbishop with the title of Laodicea in Phrygia and Apostolic Delegate in West Africa, by the authority granted to it by the Most Holy Lord, Our Pope John, by the Divine Providence, XXIII, specially granted, by the present Decree establishes that that part of the territory of the administrative division commonly called San, which until now has been subject to the Diocese of Nun, be separated from that Diocese and erected as a Mission of its own right, called San, to be administered by the Society of African Missions. Given in Rome, from the offices of the Holy Congregation for the Propagation of the Faith, on the 10th day of the month of April in the year of Our Lord 1962. G. P. Card. AGAGIANIAN, Prefect.

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L. © S. Eduardus Pecoraio, Under-Secretary.

[*Latin ed. p. 475*]

The Sacred Penitentiary Apostolic 475. ACTS OF THE TRIBUNALS. THE SACRED PENITENTIARY APOSTOLIC (SECTION ON INDULGENCES). DECREE: Concerning the pious offering of human suffering. Indulgences are granted. His Holiness, Pope John, of Divine Providence, the Twenty-Third, desiring that the spiritual fruits, beneficial for the salvation of souls and of the world, which arise from human sufferings, humbly accepted from the hand of God and offered to the Eternal Father in union with Christ, has, in an audience held on June 2nd of the current year, granted, with paternal benevolence, the following indulgences, after having heard the Cardinal Penitentiary Major: 1) A plenary indulgence, to be obtained under the usual conditions (saving the power to modify, according to canon 935 of the Code of Canon Law), by the Christian faithful who, either in body or in spirit, offer to God throughout the day, using any suitable formula, the suffering they are experiencing; 2) A partial indulgence of five hundred days, to be obtained by the Christian faithful, with at least a contrite heart, each time they devoutly offer, with any pious invocation, the present suffering. This decree is valid forever, without any need for Apostolic Letters in the form of a brief. All contrary provisions are hereby set aside. Given at Rome, from the Sacred Penitentiary Apostolic, on June 4, 1962. FERNANDUS CARDINAL CENTO, Major Penitentiary. L. S. I. Rossi, Regent.

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA, Saturday, June 23, 1962. The Holy Father, John XXIII, received in an Official Visit His Eminence, Fra' Angelo de Mojana di Cologna, Prince and Grand Master of the Sovereign Military Order of Malta. His Holiness deigned graciously: to assign the Suburbicarian Church of Frascati to His Eminence and Reverend Monsignor, Cardinal Amleto Giovanni Cicognani, His Secretary of State; to assign the Suburbicarian Church of Sabina and Poggio Mirteto to His Eminence and Reverend Monsignor, Cardinal Giuseppe Ferretto.

SECRETARY OF STATE, APPOINTMENTS. By Apostolic Briefs, the Holy Father, John XXIII, happily reigning, deigned to appoint:

October 14, 1961. His Eminence and Reverend Monsignor, Cardinal Valeri Valerio, Protector of the "Sisters of Charity" (Saint John, N.B., Canada).

November 27. His Eminence and Reverend Monsignor, Cardinal Marella Paolo, Protector of the "Sisters of St. Louis" (Clogher, Ireland).

March 20, 1962. His Eminence and Reverend Monsignor, Cardinal Larraona Arcadio M., Protector of the "Religiosas Oblatas del Santisimo Redentor" (Madrid).

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April 16. His Eminence and Reverend Monsignor, Cardinal Larraona Arcadio M., Protector of the "Damas Catequistas" (Madrid).

April 25. His Eminence and Reverend Monsignor, Cardinal Cento Fernando, Protector of the "Daughters of the Most Holy Passion and Death of Our Lord Jesus Christ and of the Sorrows of the Most Holy Mary" (Tacubaya, Mexico).

[*Latin ed. p. 477*]

Diarium Romanae Curiae 28, 477, Aprilis 1962.

The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Hermanas de la Caridad de Santa Ana" (Zaragoza).

The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the Pious Institute of Calasanctius of the "Hijas de la Divina Pastora" (Madrid).

The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Siervas de San José" (Madrid).

The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Hermanas de la Caridad del Sagrado Corazón de Jesús" (Madrid).

The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Figlie di Cristo Re" (Madrid).

The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the Religious Order of the "Esclavas del Divino Corazón de Jesús y de la Virgen Inmaculada" (Madrid).

The Most Reverend and Illustrious Cardinal Bueno y Monreal Giuseppe M., Protector of the "Hermanas de la Cruz" (Seville).

The Most Reverend and Illustrious Cardinal Bueno y Monreal Giuseppe M., Protector of the "Hermanas de la Doctrina Cristiana" (Seville).

The Most Reverend and Illustrious Cardinal Browne Michele, Protector of the "Congrégation Romaine de Saint Dominique" (Rome).

May 10th.

His Excellency, the Most Reverend Monsignor Sensi Giuseppe, Titular Archbishop of Sardi, Apostolic Nuncio to Ireland.

May 17th.

His Excellency, the Most Reverend Monsignor Oddi Silvio, Titular Archbishop of Mesembria, Apostolic Nuncio to Belgium and Luxembourg.

By Apostolic Briefs, the Holy Father John XXIII, happily reigning, has deigned to appoint:

Assistants to the Holy See:

February 3, 1961. His Excellency, the Most Reverend Monsignor Hurtado y Robles Anastasio, Bishop of Tepic.

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January 27, 1962. His Excellency, the Most Reverend Monsignor Mac Neely William, Bishop of Raphoe.

April 2nd. His Excellency, the Most Reverend Monsignor Simonds Giustino, Titular Archbishop of Antinoe.

May 7th. His Excellency, the Most Reverend Monsignor Malchiodi Umberto, Bishop of Piacenza.

May 12th. His Excellency, the Most Reverend Monsignor da Silva Campos Neves Giovanni, Bishop of Lamego.

[*Latin ed. p. 478*]

Acta Apostolicae Sedis - Official Commentary 478. Protonotaries Apostolic, in the manner of participants: August 21st » March 12th, May » » » » 19th, 26th, June 2nd, 1961. Monsignor Septien Uribe Salvatore (Querétaro). 1962. Monsignor Chartier Wilfrid A. (Manchester). » Monsignor Rossomandi Arduino (Bovino). » Monsignor Emanuelli Giuseppe (Piacenza). » Monsignor Ferrari Giacomo (Piacenza). » Monsignor Sessolo Giovanni (Vatican City). » Monsignor Kindermann Adolfo (Litomérice). » Monsignor Brander Vito (Würzburg). With tickets from the Secretariat of State, dated May 24th, 1962, His Holiness graciously deigned to assign the following Sacred Congregations to the Most Eminent Cardinals mentioned below: — to the Most Reverend and Illustrious Cardinal Giovanni Panico: the Consistorial Congregation, the Congregation for the Propagation of the Faith, and Extraordinary Ecclesiastical Affairs; — to the Most Reverend and Illustrious Cardinal Ildebrando Antoniutti: the Consistorial Congregation, the Congregation for the Propagation of the Faith, and Extraordinary Ecclesiastical Affairs. With tickets from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint: June 5th, 20th, 22nd, 1962. The Most Reverend and Illustrious Cardinals Giovanni Panico and Ildebrando Antoniutti, Members of the Sacred Congregation for the Eastern Churches. » The Most Reverend and Illustrious Cardinal Michele Browne, Member of the Sacred Congregation for Seminaries and Universities. » The Reverend Fathers Renato Balzanelli, Mario Pompedda, Marcello Rossetti, Marcello Venturi, and Mariano De Nicolò, Extraordinary Masters of the Pontifical Ceremonies. With tickets from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint: Domestic Prelates of His Holiness: September 8th, 1961. Monsignor Pietro Leone Gómez (Tunja). » » » Monsignor Giorgio Monastoque (Tunja). » » » Monsignor Giovanni Eliseo Mojica (Tunja). November 27th » Monsignor Luigi Mastrilli (Lacedonia). November 25th » Monsignor Riccardo J. Foster (Birmingham). » » » Monsignor Lorenzo L. McReavy (Hexham-Newcastle). » » » Monsignor Giovanni Conroy (Motherwell). December 8th » Monsignor Gonzalo Balmes Noceda (Campeche). » » » Monsignor Giuseppe L. Bauer (Los Angeles). » » » Monsignor Giovanni Giuseppe

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Curran (Los Angeles).

[*Latin ed. p. 479*]

Diarium Romanae Curiae 479, 8 December 1961.
Most Reverend Monsignor Dee, Maurizio P. (Los Angeles).
Most Reverend Monsignor Galvin, Timoteo (Los Angeles).
Most Reverend Monsignor Hourihan, Giacomo (Los Angeles).
Most Reverend Monsignor McGuinness, Patrizio J. (Los Angeles).
Most Reverend Monsignor McNicholas, Tommaso (Los Angeles).
Most Reverend Monsignor O'Carroll, Carlo Guglielmo (Los Angeles).
Most Reverend Monsignor O'Dea, Agostino M. (Los Angeles).
Most Reverend Monsignor O'Donnell, Edmondo (Los Angeles).
Most Reverend Monsignor O'Donnell, Giovanni (Los Angeles).
Most Reverend Monsignor O'Donnell, Guglielmo (Los Angeles).
Most Reverend Monsignor O'Dwyer, Patrizio (Los Angeles).
Most Reverend Monsignor Sharpe, Giuseppe Francesco (Los Angeles).
Most Reverend Monsignor Ferrari, Daniele (Bergamo).
Most Reverend Monsignor Wrobel, Teodoro (Saint Cloud).
Most Reverend Monsignor Pretzenberger, Giovanni (Sankt Pölten).
Most Reverend Monsignor Schmutzer, Leopoldo (Sankt Poltën).
Most Reverend Monsignor Leinheuser, Lorenzo N. (Covington).
Most Reverend Monsignor O'Neill, Riccardo G. (Covington).
9 January 1962.
Most Reverend Monsignor Schönöffer, Giovanni (Speyer).
Most Reverend Monsignor Bacher, Roberto E. (Cleveland).
Most Reverend Monsignor Boehnlein, Francesco A. (Cleveland).
Most Reverend Monsignor Cahill, Lorenzo P. (Cleveland).
Most Reverend Monsignor Fleming, Giovanni (Cleveland).
Most Reverend Monsignor Joyce, Francesco J. (Cleveland).
Most Reverend Monsignor Karwoski, Francesco A. (Cleveland).
Most Reverend Monsignor Smith, Howard W. (Cleveland).
Most Reverend Monsignor Trivisonno, Michele J. (Cleveland).
Most Reverend Monsignor Wolf, Edoardo A. (Cleveland).
Most Reverend Monsignor Wolff, Roberto O. (Cleveland).
Most Reverend Monsignor Varraud, Giovanni (Viviers).
27
Most Reverend Monsignor McGreal, Giacomo R. (Manchester).
3 February
Most Reverend Monsignor Pieczonka, Stanislao F. (Omaha).

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Most Reverend Monsignor Kelty, Leone Francesco (Dodge City).

Most Reverend Monsignor Smith, Vincenzo Giuseppe (Dodge City).

Most Reverend Monsignor McHugh, Patrizio A. (Sacramento).

Most Reverend Monsignor McTague, Patrizio (Sacramento).

Most Reverend Monsignor Elenjikal, Cornelio (Verapoly).

9

Most Reverend Monsignor Henning, Cornelio G. (Haarlem).

17

Most Reverend Monsignor Browne, Michele J. (San Diego).

24

Most Reverend Monsignor Berton, Pietro (Reims).

Most Reverend Monsignor Mazin, Marcello (Reims).

Most Reverend Monsignor Sauren, Luigi (Reims).

Most Reverend Monsignor Brun, Pietro M. Raimondo (Orléans).

Most Reverend Monsignor Denis, Raimondo Eugenio-Lorenzo (Orléans).

Most Reverend Monsignor Van Loon, Giacomo Pietro Giuseppe (s-Hertogenbosch).

Most Reverend Monsignor Ligi, Bramante (Urbino).

2 March

Most Reverend Monsignor Giuliani, Giuseppe (Ferrara).

Most Reverend Monsignor Turazzi, Guido (Ferrara).

[*Latin ed. p. 480*]

Acta Apostolicae Sedis – Official Commentary 480 10)) » » » » » » » March » » » » » » » 17 24 31 » » » » » » » » » » » 6 April » » » 14 1962. Most Reverend Ryan, Peter (Yakima). Most Reverend Allen, Charles Henry (Harrisburg). » Most Reverend Bolen, John Patrick (Harrisburg) » Most Reverend Brady, Bernard (Harrisburg). Most Reverend Kirchner, Francis (Harrisburg). » Most Reverend Mayan, Anthony (Harrisburg). Most Reverend McGough, Thomas J. (Harrisburg). » Most Reverend Murray, Charles Edward (Harrisburg). » Most Reverend Reilly, Owen Francis (Harrisburg). Most Reverend Stellino, Anthony (Trapani). » Most Reverend Zappimbulso, John (Taranto). » Most Reverend Bondioli, Dominic (Brescia). » » Most Reverend Cardini, Louis (Arezzo). Most Reverend Grassi, Louis (Brindisi). Most Reverend Wang, Francis S. T. (Fenyang). » Most Reverend Cannavacciuolo, Dominic (Nola). » » Most Reverend Vacchiano, Dominic (Nola). Most Reverend Flamini, Marine (Osimo e Cingoli). » Most Reverend Jegiani, Nazzereno (Osimo e Cingoli). » Most Reverend Putti, Eligius (Luni). HONORS With Apostolic Briefs, the Holy Father John XXIII, happily reigning, deigned to bestow: The

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Grand Cross of the Order of Pius: May 23, 1962. Upon His Excellency, Dr. Cisneros Sánchez, Emmanuel (Peru). The Grand Cross of the Order of Saint Gregory the Great: April 30 » 1962. Upon Mr. Navarro, Joseph (Spain). » Upon Mr. Alvarez de Estrada y Luque, Louis (Spain). The Grand Cross of the Order of Saint Sylvester the Pope: July 6, 1961. Upon Mr. Wiese, Augustus N. (Lima). September 11 » Upon Mr. Gortari Errea, Michael (Pamplona). May 14, 1962. Upon Mr. Coen, Lawrence (San José de Costa Rica). June 4 » Upon Mr. Bermejo y Gómez, Justus (Spain).

[*Latin ed. p. 481*]

Acta Apostolicae Sedis, Commentary Official, Volume LIV (Series m, Volume IV), No. 9, August 6, 1962.

ACTA IOANNIS PP. XXIII

ENCYCLICAL LETTER

To the Venerable Brothers, Patriarchs, Primates, Archbishops, Bishops, and other Ordinary local authorities, who are in peace and communion with the Apostolic See.

IOANNES PP. XXIII

VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

It is manifest to all that, according to the clear and open institution of Christ, penance is the beginning, not only for obtaining forgiveness of sins, but also for finding eternal salvation. Therefore, the Catholic Church, as a minister of divine Redemption, has continuously taught, and rightly and opportunely, that without this foundation, no one among her children can improve their ways, nor can Christian affairs flourish. For this reason, through the Apostolic Constitution by which We publicly convened the Second Vatican Ecumenical Council, We urged the faithful to prepare their minds worthily for so great an event; We also urged them, with prayers offered to God and with the practice of Christian virtues, 31 - ACTA, Volume IV, No. 9, August 6-8, 1962.

[*Latin ed. p. 482*]

Acta Apostolicae Sedis - Official Commentary 482, lest they fail to join the voluntary penance. Now, however, as the day approaches when the Second Vatican Council will begin, we seem to be acting in a manner consonant with the most serious and extensive benefits of that assembly, if we were to retract our invitation with somewhat greater elaboration; for Christ Jesus,

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although He is present with His Church every day until the consummation of the age, is certainly to be considered as being present in that time more fully in the minds and wills of men through His representatives, as He Himself openly declared: "He who hears you, hears Me." 1 2 3 Indeed, a true Ecumenical Council, because it is an assembly of the successors of the Apostles, to whom the Redeemer of mankind entrusted the mandate to teach all nations, and from whom He expects that they should observe whatever He has commanded, seems to confirm here the rights of God over the human race, redeemed by the blood of Christ, and the duties of the redeemed towards God, their Savior. Truly, if we examine the sacred books of the Old and New Testaments, we must conclude that God never wished, so to speak, to manifest Himself to mortals in a solemn manner, before He had incited them to prayer and to repentance. For Moses declared that he would not deliver the tables of the divine law to the people of Israel, until they had first purged themselves of idolatry and a rebellious spirit. And the prophets did not cease to exhort the people of Israel to offer acceptable prayers to the Lord, with their hearts moved by repentance; lest they should separate themselves from the provident plan by which God Himself intended to govern His chosen people. In these words of the prophets, there is a weighty lesson to be learned, which, while the sacred 4 5 1 Cf. Apostolic Constitution Humanae salutis; A.A.S. LIV (1962), p. 12. 2 MATTH. 28, 20. 3 Luke 10, 16. * Cf. MATTH. 28, 19-20. 5 Cf. Exod. 32, 6-35 ; and 1 Cor. 10, 7.

[*Latin ed. p. 483*]

The acts of Pope John XX11, 483, recount that during the Lenten season, the words are repeated and, as it were, resonate in our ears: "Now therefore," says the Lord, "convert to me your whole heart, and in fasting, and in weeping, and in lamentation. And rend your hearts, and not your garments..." Between the porch and the altar, the priests, ministers of the Lord, shall weep, and they shall say: "Spare your people, O Lord, and do not give your inheritance for reproach, that nations should rule over them." Invitations of this kind to repentance are not merely present, but they become even more urgent after the Son of God assumed human nature, so that even then, greater diligence might be exercised. For John the Baptist, the forerunner of Christ, begins his proclamation with these words: "Repent, for the kingdom of heaven is at hand." And Jesus Himself introduces His saving ministry in this way, not first proclaiming the doctrines of faith, but commanding the soul to cleanse itself of the stains of sin, which obstruct the entrance to the message of eternal salvation: "And Jesus began to preach, and said, Repent, for the kingdom of heaven is at hand." And those who hear are urged more vehemently than the prophets, so that, with a complete change of heart, they may acknowledge all the rights of the Highest God with sincere faith; indeed, He Himself affirms this to

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them: "For behold, the kingdom of God is within you." For repentance, with the power of the soul, which is inclined towards pleasure, dominates and restrains those inclinations, as we are taught by the very words of Christ: "The kingdom of heaven suffers violence, and the violent take it by force." And the Apostles do not depart from this divine teaching. For Peter, after being filled with the Holy Spirit and speaking with tongues, in order to urge the multitude to be born anew in Christ and to receive the gifts of the most holy Paraclete, says to those listening: "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of your sins; and you shall receive the gift of the Holy Spirit." And Paul, the apostle of the Gentiles, plainly announces to the Romans that the kingdom of God is not in outward show, but in inward transformation.

[*Latin ed. p. 484*]

Acts of the Apostolic See - Official Commentary 484, which is founded not on the allure of vices, but on the dominion of justice in the soul and the tranquility of the mind: as this confirmation affirms: "For the kingdom of God is not meat and drink, but justice, and peace, and joy in the Holy Spirit." Truly, he frustrates himself who believes that penance is merely a matter of outward acts, while desiring to be a partaker of the kingdom of God; whereas, it is necessary that those who have given their name to Christ should restrain themselves in certain ways, either to repel the enemies of their soul, or to prevent the innocence which has been restored to them through the waters of Baptism from being corrupted, or to recover the grace of God, which has been lost through the malice of the wicked. For if it is the case that he who is united to the holy Church through the sacred rite is likewise adorned with the beauty with which Christ adorned His beloved Bride, according to these words: "Christ loved the Church, and He gave Himself up for her, that He might sanctify her, having cleansed her by the washing of water in the word of life, that He might present to Himself that Church in all her glory, having no spot or wrinkle or any such thing; that she should be holy and without blemish," then it is fitting that those who have defiled the white garment, received in the sacred rite of Baptism, should be worthy of the dread punishments of God, unless, cleansed in the Sacrament of Penance by the Blood of the Lamb, they recover the former splendor of their soul, and exercise themselves in the course of Christian virtues. Therefore, this stern warning of the Apostle Paul also applies to them: "For whoever shall have transgressed the law of Moses, dying without mercy, what punishment think you shall he deserve who has trampled under foot the Son of God, and has profaned the blood of the covenant, in which he was consecrated, and has insulted the Spirit of grace?" ... It is a terrible thing to fall into the hands of the living God. Surely, Venerable Brothers, no one doubts that the Church, the most beloved Bride of the Divine Redeemer, has always preserved herself holy and immacu-

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late, whether one considers the faith by which she is illuminated, or the Sacraments by which she is nourished and perfected, or the precepts...

[*Latin ed. p. 485*]

Acts of Pope John XXIII, 485, and the laws by which all things are governed, or finally, from his exhortations, many who, animated by the virtues of the strong and steadfast, like men, have attained the same eternal glory. However, there are not lacking among the children of the Church those who, forgetting to what they have been called and chosen, corrupt the beauty that has been granted to them by God, and therefore do not reflect the image of Christ Jesus in themselves. But We, who bear the mind of the Father, do not urge these with reprimands or threats, but with exhortations such as those derived from the Council of Trent, by which Catholic discipline is so rightly presented. For by putting on Christ in baptism (Gal. 3:27), we are made a completely new creation in Him, obtaining complete and perfect remission of all sins; yet, to this newness and integrity, through the sacrament of penance, we cannot attain, without great sorrow and effort on our part, as divine justice demands, so that penance has rightly been called by the holy Fathers a "laborious baptism." Therefore, it is necessary that Christians, constantly reminded of the invitation to penance, which is helpful for the expiation and perfection of souls, believe that this originates from the Divine Redeemer Himself, and that it has been transmitted and spread to us by the Church, either through the formulas of the sacred rites, or through the institutions of the holy Fathers, or finally, through the decrees of the Councils. Thus, during the sacred season of Lent, the Catholic Church has long supplicated the highest God; sometimes with these words: "May our minds shine with your desire, which we restrain through the chastisement of the flesh"; sometimes with these: "May we more easily grasp heavenly things, having tempered earthly affections." Therefore, it is not surprising that Our Predecessors, preparing for the Ecumenical Councils, were concerned to inspire the faithful to practice salutary penance. Among these, it is fitting to mention Innocent III, who, as the Council of Lateran IV approached, called the children of the Church with these words: "To prayer, let us add fasting and almsgiving..."

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis - To these [prayers] are joined those of Syria, so that, as if with wings, they may more easily and swiftly reach the most pious ears of God, who mercifully hears us at the opportune time; then Gregory X, who, in a letter addressed to all his prelates and chaplains, ordered that, before the Council of Lyons II began, they observe three days of preparatory fasting; and finally, Pius IX, who encouraged all the children of the Church to, having cleansed their minds of any stain and fault,

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prepare themselves with due joy for the upcoming Vatican Council: For it has been observed that the prayers of men are more pleasing to God when they approach Him with a pure heart, that is, with minds free from all wickedness. Therefore, following in the footsteps of Our Predecessors, We Ourselves earnestly desire, Venerable Brothers, that Catholics, both from the clergy and from the laity, prepare themselves for the great event of the upcoming Council through pious prayers, righteous works, and the practice of Christian penance. Since public and communal prayers are more effective in obtaining divine assistance, according to the words of Our Redeemer: "Where two or three are gathered together in My name, there I am in the midst of them," it is indeed necessary that the children of the Church, in this our age, as in the times of the primitive Church, become one heart and one soul, and that they implore and repent before God, so that that most excellent assembly may bear the salutary fruits that We all desire: namely, that the Catholic faith, charity, and integrity of morals may be so renewed and grow so much that even those who are separated from this Apostolic See may be spurred on to sincerely and actively seek unity and to enter the one fold under one Shepherd. To this end, We urge you, Venerable Brothers, to implore this from God, as is fitting, in each of your dioceses, referring to documents 19, 20, 21, 22, 23, 24, 19 [Epistle] concerning the Council of Lateran IV, Epistle 28 to the faithful established in the Moguntine provinces, in MANSI, Amplissimi Collectiones Conciliorum, 22, Paris and Leipzig, 1903, p. 959. 20 Cf. MANSI, op. cit., 24, p. 62. 21 Cf. Act. et Decr. Sacr. Concil. Recent., Coll. Lac., vol. VII, Friburgi Brisg., 1890, p. 10. 22 MATTH. 2, 4; Act. 4, 32. 23 Cf. 18, 20. IOAN., 10, 16.

[*Latin ed. p. 487*]

From the Acts of Pope John XXIII, 487: To the parishes, which are eagerly awaiting the celebration of the Ecumenical Council, let solemn novendial prayers to the Holy Spirit be held, through which the heavenly gifts and divine assistance may be implored for the Fathers who will participate in the Council. Furthermore, in order that we may contribute something from the sacred treasury of the Church, we grant a plenary indulgence to all those who participate in these novendial prayers, provided they fulfill the prescribed conditions. Moreover, let public prayers for expiation be duly announced in all dioceses; these prayers, properly joined with appropriate sacred discourses, should encourage the Christian people to more frequently engage in works of mercy and penance, and to obtain from the merciful and Almighty God that renewal of Christian life which is to be promoted in the principal aims of the Council. Indeed, as our predecessor of blessed memory, Pope Pius XI, aptly observed: "Prayer and penance are two powerful means, given to us by God in this age, to bring back to Him that wretched humanity, which, without a guide, wanders hither and thither; which will dispel and atone for the root cause and the principal

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source of all disturbance – namely, the rebellion of man against God." First of all, interior penance is required, that is, the detestation and expiation of sins, which is especially performed by those who duly and piously cleanse their souls through the Sacrament of Confession, who participate in the Holy Sacrifice of the Eucharist, and who approach the holy altar. To this kind of penance, the faithful should be especially encouraged, especially during the time when the novendial prayers to the Holy Spirit are held. Indeed, external works of penance will certainly be of no avail, unless they are accompanied by interior innocence and sincere detestation of sins. For this very power must be subjected to the severe judgment of our Lord Jesus Christ: "If you do not repent, you will all likewise perish." Furthermore, the faithful are encouraged to engage in external acts of penance, either in order to subject their bodies to the rule of reason and faith, or in order to atone for their own sins and the sins of others.

[*Latin ed. p. 488*]

Acta Apostolicae Sedis - Official Commentary 488 For St. Paul himself, who had been caught up to the third heaven and held the very heights of holiness, does not hesitate to affirm of himself: "I chastise my body and bring it into subjection." And elsewhere he says: "But those who belong to Christ have crucified their flesh with its vices and passions." And St. Augustine insists on such admonitions: It is not enough to change one's manners for the better, and to abstain from evil deeds, unless one also makes amends to God for those things that have been done, through the pain of penance, through the lamentations of humility, through the sacrifice of a contrite heart, with almsgiving accompanying these. To these external works of penance belongs above all that we bear with a patient and confident spirit the many and various sorrows and hardships with which we are burdened in this life, as well as whatever is troublesome and inconvenient to us, whether it arises from the diligent performance of our duties, or from daily labor, or finally, from the practice of Christian virtues. This kind of penance, which must necessarily be endured, not only destroys sins, makes us pleasing to God, and reconciles us with His heavenly grace by celebrating the Ecumenical Council, but also makes the harshness of this mortal life less bitter and almost pleasant, as it foreshadows eternal rewards. For are the sufferings of this time not worthy of the future glory that will be revealed in us? But besides the inconveniences and pains of this life, which, when endured with a Christian spirit, must be offered to God, even those sufferings which are willingly and freely accepted, following the footsteps of our Redeemer, who, according to the words of the Prince of the Apostles, "once for all the sins of the world died, the just for the unjust, that he might bring us to God," having been offered to God in the flesh, but quickened by the Spirit. It is fitting, therefore, that: "Christ suffered in the flesh; therefore, let us arm ourselves with the same spirit." In this

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matter, it is proper to seek an example and encouragement from men who also excel in holiness within the Church, whose bodily afflictions, applied to the innocent, are plainly... (The text is incomplete here).

[*Latin ed. p. 489*]

The acts of Pope John XXIII, page 489, fill us with admiration and almost with awe. When we consider these heroes of sanctity, is it not likely that some of us, by the grace of God, might willingly endure certain penances and inconveniences, especially those who are perhaps overwhelmed by the weight of a heavy conscience? For who can deny that this kind of penance is all the more pleasing to God, when it arises not from natural weaknesses of body or mind, but from a free and generous purpose of the will, and is offered as a most pleasing sacrifice to Him? Finally, it is clear to all that the Ecumenical Council aims to ensure that the divine work of Redemption, which the Lord Christ, the Lamb offered... because He willed it, perfectly accomplished, both by revealing His heavenly doctrine to men and, above all, by shedding His most precious blood for their salvation, may continue to grow ever greater through us. Therefore, let each of us, with the Apostle Paul, say: "I rejoice in my sufferings... and I complete in my flesh that which is lacking in the sufferings of Christ, for the sake of His body, which is the Church." Let us, therefore, with eager and generous hearts, seize the opportunity to offer to God our sorrows and pains for the edification of the Body of Christ, which is the Church. For nothing is more desirable, nothing more fitting for us, than to contribute to the eternal salvation of mankind, who are so often led astray from the straight path of truth and virtue. Many, preferring pain rather than continence, and that which they call self-denial, which Christ Jesus instilled in them with these words: "If anyone would come after me, let him deny himself and take up his cross daily and follow me," eagerly pursue worldly pleasures, and corrupt and weaken the nobler powers of their minds. Therefore, it is necessary that Christian men, rejecting with all their strength the unworthy way of life to which impure movements of the soul often lead, and which brings them to such grave decisions concerning eternal salvation, should resist with the fortitude of spirit with which the martyrs and other heroes of sanctity have illuminated the Catholic Church in every age. If they do so,

[*Latin ed. p. 490*]

490 Acta Apostolicae Sedis - An Official Commentary: For those of their own condition in life, they will be able to contribute to a prosperous and happy outcome of the Second Vatican Ecumenical Council, whose aim is to call Christian morals to a new splendor. Having written these things thus far, we are fully confident, Venerable Brothers, that you will not only respond to our paternal exhortations with great zeal, but that, through your efforts, you will also inspire all our sons, whom we have throughout

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the world, whether from the sacred orders or from the ranks of the laity. For this will accomplish – which is what is desired by all in common – that the Ecumenical Council may bring about the greatest increase to the Christian cause; that in that most celebrated assembly, the word of the kingdom may resonate more deeply, as is mentioned in the parable of the sower; that the same event may contribute greatly to the kingdom of God, expanding and strengthening it more widely; this, we say, depends greatly on the disposition of those whom the Council seeks to inflame, both with a love for the truth, and for virtue, and for public and private worship of God, and for the discipline of life, and finally, for a zeal to promote the ends of the Church. Therefore, Venerable Brothers, explore all avenues that remain, and, as far as it is within your authority and ability, without delay, strive to ensure that the faithful entrusted to your care cleanse their hearts and minds through the merits of penance, and are inflamed with the fire of piety; so that the good seed, which is scattered far and wide during these days, may not only not be extinguished, but may also be received with a ready and steadfast spirit; so that, through their concerted efforts, they may bring about many and firm safeguards for eternal salvation. Finally, at the time when the Council will soon be celebrated, we believe we can utter these words: "Behold, now is the time of grace, behold, now is the day of salvation." But God's providence dictates that the heavenly gifts which He intends to bestow upon men should be distributed according to their will and affection. Therefore, those who wish to be pleasing to us, who have long striven to uplift the hearts of Christians towards this event, must certainly respond to this our ultimate invitation. Therefore, to us... [The numbers 37, 38, and 37 are likely reference numbers within the original document and are not part of the translation.]

[*Latin ed. p. 491*]

Acts of Pope John XXIII, 491, and to you, Venerable Brothers, preceding, let all the faithful – especially priests, men and women devoted to God, children, the sick, and the afflicted – join in prayer and perform acts of penance, so that they may obtain from God an abundance of light and assistance for their Church, which will be most needed in these days. How can the heavenly Power not be moved to bestow gifts, when its children offer it so many gifts, which breathe forth piety, and equally smell of contrition? Furthermore, the multitude of Christians, who everywhere, at the urging of this Our exhortation, will devote themselves diligently to prayer and to the voluntary restraint of themselves, will present a wondrous and delightful spectacle of religious piety, in which the children of the Church must be thoroughly steeped. May their example touch the hearts of those who are too absorbed in worldly affairs, and who have begun to neglect their duties towards God! If all these things, as we hope, are accomplished, and if you, from your dioceses, come to Rome for the Council, laden with such

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a weight of heavenly riches, it may be hoped that a new and more beautiful age will arise for the Catholic name. As we enter into this hope, we impart to you, Venerable Brothers, to the entire clergy and people, committed as you are to the vigilance of your faith, our paternal blessing in the Lord. Given in Rome, at St. Peter's, on the first day of July, in the year 1962, in the fourth year of Our pontificate. JOHN PP. XXIII.

[*Latin ed. p. 492*]

492 Acta Apostolicae Sedis - Official Commentary

APOSTOLIC CONSTITUTIONS

To the Bishop of Puteoli, the use of the sacred Pallium is granted.

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE,

It is known to all who delight in the reading of the sacred Scriptures, that Paul, the most holy Apostle and bound to Christ, having arrived in Rome, stayed with the brethren there for seven days (Acts 28:13); and there is no doubt that Paul, having found the opportunity, taught the citizens of this city, whether by land or sea, or concerning the most celebrated happiness of its inhabitants, the principles of the Christian religion: that Christ, the Son of God, died for men, and rose again willingly, and that He grants salvation to those who believe in Him. These words of the Apostles seem to resound even now after many centuries, from the beautiful hills and the clear sea.

Since these things are so, and when the hundred and nineteenth year is being celebrated since the blessed Apostle arrived there, and our beloved son, Alphonse, Cardinal Castaldo, Archbishop of Naples and Bishop of Puteoli, requested that, for the sake of commemorating this happy event, we grant some sign of our benevolence to the See of Puteoli, it seemed right to grant this request with the utmost good will, since the matter concerns both the honor of the prelates and the advancement of the blessed Apostle.

Therefore, it is pleasing that the See of Puteoli be enriched with the honor of the Pallium, by which the fullness of pontifical dignity is expressed, namely, so that in the future, the Bishops of Puteoli may carry the sacred Pallium in performing the sacred rites, according to the liturgical laws.

We wish these Letters to be effective now and forever; so that those things which are decreed by them may be religiously observed by those to whom they pertain, and thus obtain their force.

No prescriptions of any kind can hinder the effectiveness of these Letters, since by these Letters we annul all others.

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Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely invalid and void.

Furthermore, no one shall be permitted to tear or corrupt these documents of Our will.

[*Latin ed. p. 493*]

Acta Ioannis PP. XXIII, 493: It is permitted; indeed, copies of these documents, whether printed or handwritten, bearing the seal of a person established in ecclesiastical dignity, and simultaneously signed by a public notary, shall be held to be entirely valid, just as if the originals were presented. Whoever, in general, shall disregard or in any way despise Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the eighth day of the month of July, in the year of Our Lord nineteen hundred and sixty-one, the third year of Our pontificate.

IACOBUS A. Card. COPELLO / S. R. E. Cancellarius

CAROLUS Card. CONFALONIERI, Secretary of the Sacred Congregation of the Consistory

Franciscus Tinello, Regent of the Apostolic Chancery

Albertus Serafini, Protonotary

Caesar Federici, Protonotary

Apostolic Place

£8 Plumbi

In Ap. Cane, tab., vol. CVII, n. 8.

II PHILADELPHIENSIS UCRAINORUM (S. NICOLAI CHICAGENSIS UCRAINORUM)

From the Metropolitan Archeparchy of Philadelphia of the Ukrainians, a new Archeparchy is established, to be called "St. Nicholas of Chicago of the Ukrainians."

IOANNES, Bishop, Servant of the Servants of God,

For the perpetual memory of this event, to the faithful Ukrainians of the Byzantine Rite, residing in the United States of America in the present time, it has seemed good to Us that the territory of the Archeparchy of Philadelphia of the Ukrainians can be divided, and therefore a new ecclesiastical circumscription is to be established. For it is evident that, increasingly, difficulties arise daily for those to be cared for. Therefore, having heard the opinion of the Apostolic Delegate in the United States of America and of Constantine Bohachevsky, formerly Metropolitan Archbishop of Philadel-

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phia, with the advice of...

[*Latin ed. p. 494*]

494 Acta Apostolicae Sedis - Official Commentary concerning certain Brothers of Our Most Holy Order, namely Cardinals of the Holy Roman Church, who are Prefects of the Sacred Congregation for the Eastern Churches, and concerning the apostolic authority with which We decree and command the following. From the metropolitan archdiocese of Philadelphia, we detach certain regions of the Ukrainian Catholics, and from these, we establish a new eparchy, namely the Eparchy of St. Nicholas of Chicago, whose territory shall be bounded as follows: to the north by Canada; to the west by the setting sun, the Pacific Ocean; to the south by Mexico; and to the east by the rising sun, namely the states commonly known as Ohio, Kentucky, Tennessee, and Mississippi. This new eparchy, which We desire to be a suffragan of the metropolitan archdiocese of Philadelphia of the Ukrainians, shall have its eparchial seat in the city commonly known as Chicago, and the sacred edifice dedicated to St. Nicholas, which is located there, shall serve as the eparchial temple, and We elevate it to the dignity of a cathedral, granting it all appropriate rights. The eparchial treasury, which is called the "Mensa Eparchialis," shall be constituted as part of the same St. Nicholas curia or parish. To the bishop, We grant and impose all rights and obligations concerning the faithful of the Byzantine rite of the Ukrainians, residing within the boundaries of the newly established eparchy, in accordance with the dignity of his office. Among these obligations, the bishop shall have the duty of electing Eparchial Consultors, who shall assist him with counsel and aid. Furthermore, We decree that a seminary, either a minor seminary in the city commonly known as Stamford, or a major seminary in the city of Washington, shall be opened, in accordance with the agreements and conventions between the eparchs. Finally, We command that these Our Letters be carried out by whoever, at the time of execution, is the Apostolic Delegate in the United States of North America, and by another person, delegated by him, provided that they are endowed with ecclesiastical dignity. Whoever carries out this task shall order that a document of the completed action be drawn up and shall take care to send it to the Sacred Congregation for the Eastern Churches as soon as possible. We will and order that these Letters be effective now and in the future; so that those things which are decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind shall be able to be contrary to the effectiveness of these Letters, since by these Letters We annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be considered entirely null and void. Furthermore, it shall not be permissible for anyone to tear or

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corrupt these documents of Our will; rather, the copies and excerpts of these Letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity and are signed by a public notary, shall have the same full faith as if they were the original.

[*Latin ed. p. 495*]

Acta Ioannis PP. XXIII, page 495, would demonstrate this. Whoever, whether in its entirety or in some other way, should despise or reject Our decrees, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fourteenth day of the month of July, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our Pontificate.

IACOBUS A. Card. COPELLO, Prefect of the Sacred Congregation for the Eastern Churches.

R. E. Cancellarius.

ACACIUS COUSSA, Substitute of the Sacred Congregation for the Eastern Churches.

Francis Tinello, Regent of the Apostolic Chancery.

Francis Joseph H. Ferretti, Protonotary Apostolic.

Apostolic Place.

£ß Plumbi In Ap. Cane, table, volume CVII, number 39.

III. NEW AURELIA (RUBRIHACULENSIS).

From the archdiocese of New Aurelia, with certain territories subtracted, a new diocese is established, named "Rubrihaculensis."

IOANNES, Bishop, Servant of the Servants of God, for the perpetual memory of this event.

When it was deemed necessary to divide the territory of the archdiocese of New Aurelia, in order more suitably to provide for the needs of the faithful of Christ, We heard the prayers of the venerable Brother Joseph Francis Rummel, Archbishop of that Church, who earnestly requested this from the Apostolic See. Therefore, having heard this matter from the venerable Brother Aegidio Vagnozzi, Archbishop with the title of Myrensis, and Delegate Apostolic in the United States of North America, and with the consent of all those who had some right or believed themselves to have some right concerning this matter, We, by Our Apostolic authority, decree and order the following:

We separate from the archdiocese of New Aurelia the entire territory of

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the counties commonly known as Aseen-

[*Latin ed. p. 496*]

496 Acta, Apostolicae Sedis - Commentarium Officiale. We have erected a new ecclesiastical province, comprising the following territories: Assumption, East Baton Rouge, West Baton Rouge, Iberville, Pointe Coupée, East Feliciana, West Feliciana, St. Helena, Tangipahoa, Livingston, and St. James, and from these, we have established a new diocese, which we shall call Rubribaculum, commonly known as the city of Baton Rouge. Furthermore, we have decreed that the Bishop shall establish his seat in the same city of Baton Rouge, and that the cathedral chapter shall be located in the sacred edifice, dedicated to St. Joseph, Spouse of the Blessed Virgin Mary, which exists in that city, and which we elevate to the dignity of a cathedral church. Therefore, we grant to the diocese of Rubribaculum, and to its sacred Prelate, the rights and privileges that are due, and we impose upon the Bishop the duties that are fitting. Moreover, this diocese, and its Bishop, shall be subject to the Metropolitan See of New Orleans, and to its Metropolitan. Until the sacred Prelate of Rubribaculum establishes a canonical college, we permit the appointment of diocesan consultors, who, with their prudence and assistance, shall aid the Bishop. With regard to the clergy, we decree that, upon the effective implementation of these documents, the priests of the Church shall be assigned to that territory, in which they either hold a benefice, or exercise an office, or reside. We also command that the documents and records pertaining to the new diocese of Rubribaculum be sent from the Curia of New Orleans to Rubribaculum, in order to establish a religiously guarded archive. The venerable Brother Aegidius Vagnozzi, whom we have mentioned, or another person of ecclesiastical standing, shall strive to carry out these mandates, either by himself or through another. Whoever completes this task shall have the documents of its execution drawn up, and shall send true copies thereof to the Sacred Congregation Consistorial. If, at that time, another person presides over the Apostolic Delegation in the United States of North America, he shall carry out these mandates. We intend these documents to be effective now and in the future; in such a way that those things which are decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind shall be able to be contrary to the effectiveness of these documents, since by these documents we abolish all others. Therefore, if anyone, whether knowingly or unknowingly, acts in opposition to what We have decreed, We command that such action be declared null and void. Furthermore, it shall not be permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a person of ecclesiastical standing, and which are signed by a public notary, shall have the same full faith as

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if they were the original documents.

[*Latin ed. p. 497*]

Acta Ioannis PP. XXIII, 497, are extended. Those who, in any way, either despise or reject Our decrees throughout the world, let them know that they will incur the penalties lawfully established for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandolfo, near Rome, on the twenty-second day of the month of July, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our Pontificate.

IACOBUS A. Card. COPELLO

8. R. E.

Cancellarius

CAROLUS Card. CONFALONIERI

8. Congr. Consistorialis

a Secretis

Franciscus Tinello

Apostolica Cancellariam Regens

Caesar Federici,

Iosephus Rossi,

Protonotarius Apostolici,

Protonotarius Apostolici,

Apostolici Locum

SB Plumbi

In Ap. Cane, tab., vol. CVII, n. 21.

IV S. MARCI IN GUATIMALA (GERONTOPOLITANAE)

From the diocese of St. Mark in Guatemala, certain territories are separated, and a new praelature "nullius" is established, to be called "Gerontopolitana."

IOANNES,

EPISCOPUS

SERVUS SERVORUM DEI

FOR PERPETUAL REMEMBRANCE

With joyful anticipation, the Holy Church is expanded, assimilated to Christ Jesus, like the leaven which, though small in its beginning, perme-

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ates the entire mass (Matthew 13:33), that is, all men, so that, through communicated grace, they may be united with the Divine Savior. The testimony to this is the prayer of Our beloved son, Ambrosio Marchioni, Apostolic Nuncio in Guatemala, who requested from the Apostolic See that, after the diocese of St. Mark in Guatemala was divided, a new praelature "nullius" be established. Therefore, after hearing the opinion of the venerable Brother Celestino Michael Fernández Pérez, Bishop of St. Mark in Guatemala, with the advice of the venerable Brothers Our Cardinals, who are in charge of Consistorial affairs, and with the consent of those who have, or deem they have, some right in this matter, We, by Our apostolic authority, decree the following:

32 - ACTA, vol. IV, n. 9. — 6-8-1962.

[*Latin ed. p. 498*]

498 Acta Apostolicae Sedis - Official Commentary, we most earnestly decree and command. From the diocese of St. Mark in Guatemala, we separate the entire territory of the civil province called Huehuetenango, as it is currently defined by civil law, and from it we establish a new praelature "nullius," to be called Gerontopolitam, with the same boundaries and territory as the province we have mentioned. The seat and domicile of this praelature, and of its Prelate, will be the city commonly known as Huehuetenango; and we elevate its cathedral church, dedicated to the Immaculate Conception of the Blessed Virgin Mary, to the dignity of a cathedral of the praelature, with all due rights and honors. We also impose upon the Ordinary Prelate the duties that are usually incumbent upon bishops of his rank. We make this newly established praelature a suffragan of the metropolitan Church of Guatemala; furthermore, its sacred pastor shall be subject to the Archbishop of that same See. We also command that a seminary, at least of modest construction, be established for the education of young men who, by the grace of God, are called to the priesthood, in accordance with the common law and the regulations of the Sacred Congregation for Seminaries and Universities. And when these young men have reached the appropriate age, the best among them shall be sent to Rome, to be received into the Pontifical College of the Latin American Missionaries, where they will be instructed in philosophy and sacred theology. The financial support of the praelature shall be provided by the revenues of the Curia, or by funds given by the people, or finally, by a portion of the assets that, after the division of the possessions of the diocese of St. Mark in Guatemala, according to canon 1500 of the Code of Canon Law, will be allocated to the new See. As for the clergy, those who, by virtue of these letters, hold an ecclesiastical office or benefice within the territory of this praelature shall be considered as belonging to the clergy proper to that praelature; the remaining clergy and seminarians shall remain attached to the Church in whose territory they legitimately reside. The governance and

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administration of the praelature shall be regulated by the laws of Canon Law; and finally, all acts and documents pertaining to or concerning it shall be sent as soon as possible to its Curia, to be preserved religiously in its archives. Furthermore, the execution of what we have commanded in these apostolic letters will be overseen by our beloved son, Ambrose Marchioni, to whom we grant all powers necessary to carry out this task, which may be delegated to him, provided that he is a man of ecclesiastical standing. He will have the documents drawn up and will send true copies of them promptly to the Sacred Consistorial Congregation. And if another, when the business is to be carried out, should preside over this Apostolic Nunciature, he shall carry out our mandates. We will and desire that these letters be effective now and in the future; so that those for whom these things are decreed will observe them religiously, and thus they will obtain their full effect. Nothing, of any kind, contrary to the effectiveness of these letters, shall be able to take effect.

[*Latin ed. p. 499*]

From the Acts of Pope John XXIII, 499: "By means of these letters, We abolish all previous regulations." Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, as would be given to the original documents themselves, if they were presented. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs.

Given at the Palace of Gandulf, near Rome, on the twenty-second day of the month of July, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our pontificate.

IACOBUS A. Card. COPELLO, Secretary of the Holy Roman Church.

CAROLUS Card. CONFALONIERI, Member of the Eighth Consistorial Congregation, Secretary.

Francis Tinello, Regent of the Apostolic Chancery.

Francis Joseph H. Ferretti, Protonotary.

Rossi, Protonotary Apostolic.

Apostolic Place.

£8 Plumbi.

In Ap. Cane, tab., vol. CVII, n. 50.

OF THE MOST HOLY CONCEPTION IN PARAGUAY - VILLARICENSIS (OF THE ARCHDIOCESE OF OVIEDO).

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From the Churches of the Most Holy Conception in Paraguay and Villaricensis, certain territories are detached, to which a new "nullius" diocese is established, to be called "Oviedopolitana."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

"Just as from a tree springs forth a tree, which, through the constant care of the farmer and the heat of the sun, will bring forth, after having been joyful to the eyes at first, new flowers and fruits, so too do churches arise from churches, a new hope."

[*Latin ed. p. 500*]

Acta Apostolicae Sedis – Official Commentary 500 sources of new and wondrous virtues. And this is happening even today in the Republic of Paraguay. For when the most beloved Son, Charles Martini, Apostolic Nuncio in that nation, requested of the venerable Fathers Emilio Sosa Gaona, Bishop of the Most Holy Conception in Paraguay, and Augustine Rodríguez, Bishop of Villarica, that we establish another "nullius" prelate there, considering that this matter should be undertaken with a favorable outcome, and that the requests should be heeded, We have decreed the following. Therefore, by Our Apostolic authority, We separate from the diocese of Villarica the territories containing the parishes commonly known as N. S. de Rosario and Santa Maria Auxiliadora, which are located in the city of Coronel Oviedo; furthermore, We detach from the diocese of the Most Holy Conception in Paraguay the parishes of Ypejhu, Igatimi, and Curuguaty. With these territories thus united, We establish a new "nullius" prelate, to be called the Prelature of Oviedo, whose seat will be in the city of Coronel Oviedo, and whose cathedral is being built nearby in honor of the Most Blessed Virgin, under the title of the Most Holy Rosary; We grant it all due rights. We make this prelate a suffragan of the metropolitan Church of the Most Holy Assumption, and its Ordinary will also be subject to the Archbishop of Oviedo. At least a small seminary should be established in the new See, in accordance with ecclesiastical laws. When the young men have reached the age of reason, the best among them should be sent to Rome, to study philosophy and theology at the Pontifical College for Latin America. The expenses for the prelature or Curia will be provided either by the revenues of the prelature itself, or by public collections, or by a suitable portion of the goods, in accordance with canon 1500 of the Code of Canon Law. As for the clergy, We decree that, once these documents have been put into effect, priests should be assigned to that Church in which they hold a benefice or office; and the remaining clergy should be assigned to that prelature in which they have a legitimate domicile. Finally, all documents and records pertaining to the

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new prelature, or to its citizens, or to its affairs, should be promptly sent to its Curia, to be kept there religiously. Furthermore, the most beloved Son, Charles Martini, or whoever he designates, will take care of the matters entrusted to him, using the necessary resources. When the matter has been completed, he will order the drafting of documents, and he will promptly send true copies of them to the Sacred Congregation for the Consistory. And if, at that time, someone else is presiding over the Apostolic Nunciature in the Republic of Paraguay, he will carry out Our instructions. We will and desire that these documents be effective now and in the future; so that those things which have been decreed by them may be religiously observed by those to whom they pertain, and thus may have full effect. The efficacy of these documents.

[*Latin ed. p. 501*]

The Acts of Pope John XXIII, number 501, cited herein, of any kind whatsoever, shall not be able to prevail against these present decrees, since by these letters we annul all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be declared utterly null and void. Furthermore, no one shall be permitted to divide or corrupt these documents of Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these present documents if they were presented. Whoever shall despise or in any way disregard Our decrees in general, let him know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandolfo, near Rome, on the tenth day of the month of September, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our pontificate.

IACOBUS A. Card. COPELLO

8. R. E.

Cancellarius

CAROLUS Card. CONFALONIERI

8. Congr. Consistorialis

a Secretis

Franciscus Tinello

Apostolic Cancellary

Regens

Albertus Serafini,

Proton. Apost.

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Caesar Federici,
Proton. Apost.
Loco SB Plumbi
In Ap. Cane, tab., vol. CVII, n. 60.

APOSTOLIC LETTER

To the Blessed Virgin Mary, "of Mount El Toro," who, together with Saint Anthony the Abbot, is established as the principal heavenly patron of the entire diocese and island of Minorca.

POPE JOHN XXIII

For the perpetual memory of this event.

— The more serious the dangers have been, the more the piety of the Christian faithful towards the Virgin Mary has been tested in past centuries, and so much the more it has shone forth as victorious. For the Virgin Mary, who is rightly and deservedly sung by the Church as "terrible as an army arrayed for battle," has been the refuge of Christians, pressed by the unfaithful.

[*Latin ed. p. 502*]

502 Acta Apostolicae Sedis - Commentarium Officiale. Eventa, quae moventur et incitant, saepe accidunt per providenciam Divinam. Sic, ut nobis narratum est, in Insula Minorica, incolae, ut se a incursione et devastatione Saracenorum, saeculo xi, defenderent, loca alta petiverunt et, in summo monte, cui lingua Hispanica nomen "el-Toro" dat, Deo, in honorem Beatae Mariae Virginis, sacellum pie fundaverunt. Postea, cum saecula transiverunt, Eremitae Ordinis Sancti Augustini, erigendum dederunt, et sanctum aedificatum est. Ibi, praesertim mense Maio, fideles, more peregrinorum, in publicis et privatis tribulationibus, gratias impetraturi sunt a Dei et hominum Matre, et gratias agunt pro beneficiis acceptis, congregati sunt de omni parte. Tanta et tam constans est religio ipsorum in Virginem Mariam, quae in monte "el-Toro" invocatur, ut ipsi simulacrum ligneum Marianum, quod, atroci bello civili saeviente, impie violatum, deinde feliciter restitutum est, corona pretiosa aurea donaverunt, et ut caelestem Patronam suam semper habuerunt. Quia haec ita sunt, et omnia perspicue cognita, Venerabilis Frater Bartholomaeus Pascual Marroig, Episcopus Minoricensis, nomine etiam Cleri, Optimatorum et omnium fidelium, Nos, per preces, imploravit, ut, simul cum Sancto Antonio Abbate, qui iam Patronus est totius dioecesis, eundem Marialem patronatum, auctoritate Apostolica, benigne firmare et augere dignaremur. Ut autem tanta pietas populi praemio congruo et luculento non careat, sed potius in eam Virginem amor magis et magis firmetur et dilatetur,

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preces huiusmodi libenter suscipiunt. Quapropter, post consultation Congregationis Rituum Sacrorum, certa scientia et matura deliberatione Nostra, et plenitudine potestatis Apostolicae, harum Litterarum, perpetuo, Beatam Mariam Virginem, "Montis-el-Toro" nuncupatam, et intra fines dioecesis Minoricensis veneratam, ut praecipuum Patronum apud Deum, et Sanctum Antonium Abbatem, ut Patronum aequo merito principalem, confirmamus, seu denuo declaramus, eligimus, renuntiamus, omnibus honoribus et privilegiis liturgicis adiectis, quae praecipuis dioecesium Patronis rite pertinent, et facultate sollemne eiusdem Deiparae Virginis "Montis-el-Toro" die VIII mensis Maii quotannis celebrandi, addita. Contrariis quibusvis, non obstantibus. Haec edicimus, statuimus, decernentes praesentes Litteras firmas, validas et efficaces, perpetuo exstare et manere; et plenos et integros effectus sortiri et obtinere; et illis, ad quos spectant, seu spectare poterunt, nunc et in posterum, plenissime suffragari; itaque rite iudicari et definiri; et irritum ex nunc et inane fieri, si quid contrarium.

[*Latin ed. p. 503*]

Acta Ioannis PP. XXIII, 503, concerning these matters, which, whether knowingly or unknowingly, have come to the attention of anyone, by any authority whatsoever. Given at Rome, near Saint Peter's, under the ring of the Fisherman, on the sixth day of the month of November, in the year 1961, the fourth year of Our Pontificate. HAMLETUS I. Card. CICOGNANI, concerning public affairs of the Church. The Most Blessed Virgin Mary, Mother of God, throughout the entire Armidalian diocese, is chosen as the principal heavenly Patroness before God. IOANNES PP. XXIII, for the perpetual memory of this matter. — It is to be judged that the Rosary of Mary, a most beautiful bond by which the lowest are joined to the highest, earth to heaven, is among all Christians. For, as the mysteries of the life, death, and resurrection of Our Lord Jesus Christ, and therefore the mysteries of human salvation, are recalled in order, to which a wonderful series of prayers and their union are wonderfully connected, it happens, by a certain secret design, that those who redeem themselves with pious words addressed to Mary, are likewise united with her, not by the yoke of servitude, but by the bonds of holy and glorious victory. This is clearly demonstrated by the greatest events in the history of the Church, for the Queen of the Most Holy Rosary has been such a safe defense and such a constant support to failing and almost collapsing Christian affairs, that her name sounds the same as the name of Queen Victoria. If, moreover, we consider the ends and regions to which the faith of Christ has reached in recent times, there is absolutely no doubt that the same Most Blessed Virgin, triumphing again over error, over sin, over the enemy of the human race, has borne new children there for her Son; indeed, we dare to say that the Marian religion, adorned with the brilliant gems of angelic salutations of the sacred rosary, has caused the

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heralds of the Gospel to perceive there the abundant fruits of their labor. Therefore, the Venerable Brother Edward J. Doody, Bishop of Armidale, having considered the benefits of the fruitful Mother and, confident that there will be even greater benefits in the future, asks us to grant that we may declare and establish her, honorifically called the Queen of the Most Holy Rosary, as the Patroness of his diocese. This request, after all things have been considered, we deem to be one that must be fulfilled promptly and willingly; therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation.

[*Latin ed. p. 504*]

504 Acta Apostolicae Sedis - Official Commentary concerning Our Decree on the fullness of Apostolic power, with the force and perpetuity of these Letters, We establish and declare the Most Blessed Virgin Mary of the Rosary as the principal Patroness before God in Heaven of the entire Armidalensis diocese, with all the honors and liturgical privileges that rightly belong to the principal Patrons of places. Notwithstanding any contrary provisions. We decree, We establish, We determine that these Letters shall remain firm, valid, and efficacious forever; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these, by any authority whatsoever, knowingly or unknowingly, should be attempted. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the sixth day of the month of November, in the year 1961, in the fourth year of Our Pontificate. IOANNES PP. XXIII. For the perpetual memory of this matter. — The Saint Sturmius is deservedly proclaimed a Defender of the Faith, who, having progressed from the discipline of St. Boniface, the Apostle of the Germans, brought the light of Christian truth to those regions, and, by the order of his master, founded the Fulda monastery, which he governed with great fruitfulness; for it became a training ground for monastic virtues, a camp for the soldiers of Christ and heralds of the Gospel, a seat of learning and the cultivation of humanity. And so, under the same abbot, the Fulda monastery grew greatly in size and was enriched with many benefits; for this reason, it is to be remembered that it is exempt from all episcopal jurisdiction and is subject to the Roman Church as a "special daughter" to the Apostolic See; where, with the passage of time, the episcopal chair is also located. Therefore, the people of Fulda venerate this Saintly Abbot with pious devotion, considering themselves as heirs of ancient glory, and they invoke his protection. After considering all these things, the Most Reverend Brother

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Adolf Bolte, Bishop of Fulda,

[*Latin ed. p. 505*]

Acta Ioannis PP. XXIII, 505. We were requested to declare Saint Sturm, the principal patron of that jurisdiction, together with Saint Boniface, who lies buried there, as the principal celestial patron. These requests being readily granted, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by these letters, perpetually declare, establish, and proclaim Saint Sturm, Abbot, as the principal celestial patron, together with Saint Boniface, Bishop and Martyr, of the diocese of Fulda, with all the liturgical rights and privileges that properly belong to such patrons. Contrary things notwithstanding. These things We decree, establish, and ordain, that these present letters shall forever remain valid and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that, from this moment, they shall be declared void and null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twentieth day of the month of November, in the year 1961, the fourth year of Our pontificate. HAMLETUS I. Card. CICOGNANI.

Title and privileges of the Basilica Minor of the church of the Blessed Virgin Mary, in the town of Sardhana, in the diocese of Meerut, are conferred.

IOANNES PP. XXIII. For the perpetual memory of the matter.

The most august Virgin Mary has chosen a seat for herself in the region of India, where the faithful may cultivate her with devotion, and where heavenly gifts may be bestowed through prayers. Indeed, in the town of Sardhana, within the boundaries of the diocese of Meerut, a magnificent temple was erected in the year 1822 in her honor, which is counted among the most distinguished Christian sacred buildings in India. This work was completed by a noble woman, Samru, who had been providentially converted from ethnic superstition to the Catholic faith. It is not without admiration that one observes the beauty of the building, the prominent domes, the large altar adorned with a variety of gems, and the marble monument, a memorial to her noble memory.

[*Latin ed. p. 506*]

506 Acta Apostolicae Sedis - Official Commentary for Women. A particularly beautiful ornament is the very sanctuary of the Blessed Virgin Mary, Mediatrix of All Graces, which was established there in the year 1957 with great care by the aforementioned ecclesiastical authority. Indeed, it draws the hearts of the poor and the wealthy, the inhabitants and those from afar, with a salutary impulse. Special religious pilgrimages are customarily

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made there twice a year, bringing a great abundance of spiritual fruit. The image venerated there, painted with exquisite colors by an Italian artist, was personally visited and venerated by our predecessor, Pope Pius XII, of blessed memory, who, by Apostolic Letters dated January 4th of the year 1958, under the Fisherman's Ring, declared and designated the Blessed Virgin Mary, by that very name, as the heavenly Patroness of the Meerut diocese. And We ourselves, in the year 1960, presented a wax candlestick, crafted with exceptional artistry, to that very Marian sanctuary, to testify to Our piety towards the Divine Virgin and Our love for the Catholic people of India. Wishing to enhance this temple of the Mother of God with a special title of honor and to encourage the faithful to a more profound devotion to this same Conciliatrix of Graces, the Most Reverend Brother Joseph Bartholomew Evangelisti, Archbishop-Bishop of Meerut, made supplications to Us, so that We might bestow upon this Indian center of Marian devotion the name and title of a Minor Basilica. With a willing heart, We, after consulting with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, hereby elevate the church dedicated to the Blessed Virgin Mary, Mediatrix of All Graces, in the town of Sardhana, within the boundaries of the Meerut diocese, to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples bearing that same title. Notwithstanding any objections. We decree, establish, and ordain that these present Letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that, from this moment forward, they shall be declared void and null, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the thirteenth day of December, in the fourth year of Our Pontificate. HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 507*]

Acta Ioannis PP. XXIII 507 V. Nova Congregatio « Sanctae Crucis » in Brasilia, Sacri Ordinis Cisterciensis, erigitur. IOANNES PP. XXIII. Ad perpetuam rei memoriam. – Familia Cistertiensis, ab origine, se praebuit divitem, siquidem filias, id est abbatias, domicia vitae monasticae, in pluribus regionibus libere procreavit et constituit. Quod hisce temporibus feliciter evenit in Brasilia, ubi tria monasteria eiusdem Ordinis condita sunt, videlicet Beatae Mariae Virginis ad Sanctam Crucem, quod fuit propago Abbatiae Claustri Beatae Mariae Virginis, vulgo ab « Himmerod » appellatae; deinde coenobium Beatae Mariae Virginis Divini Pastoris Matris, a monasterio Aulae Beatae Mariae Virginis, vulgo a « Schlierbach

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» nuncupato, constitutum; ac demum abbatia Beatae Mariae Virginis in Caelum Assumptae, quam monachi domus ((Hardehausen » excitarunt, quae, cum propter res adversas in Germania non amplius exstaret, eodem iure translata est. Hae domus, Deo largiente, recte sunt stabilitae, viget in iis religiosae disciplinae institutio, opus divinum rite celebratur, atque sacrum ministerium in fidelium utilitatem obitur. Cum vero haec monasteria ab abbatiis matribus ac sedibus Congregationum, ad quas pertinent, longius absint, atque adeo difficultas non levis habeatur quoad regulares visitationes seu inspectiones sive ab Abbate Patre sive ab Abbate Praeside peragendas, dilectus filius Sighardus Kleiner, Sacri Ordinis Cisterciensis Abbas Generalis, probante Capitulo Generali eiusdem Ordinis, preces ad Nos admovit, ut tres abbatias illas in Brasilia constitutas sineremus in peculiarem Congregationem cum propria ordinatione coalescere. Quas preces, pro studio, quo ducimur, bonum religiosorum sodalium procurandi et incrementis augendi, libenti animo audire statuimus. Collatis igitur consiliis cum Dilecto Filio Nostro Valerio Sanctae Romanae Ecclesiae Presbytero Cardinali Valeri, Sacrae Congregationis de Religiosis Praefecto, omnibusque rei momentis attente perpensis, harum Litterarum vi, auctoritate Nostra Apostolica, monasteria Beatae Mariae Virginis ad Sanctam Crucem, et Beatae Mariae Virginis in Caelum Assumptae, ad Congregationem Augiensem pertinentia, necnon monasterium Beatae Mariae Virginis Divini Pastoris Matris, ad Congregationem Sanctissimi Cordis Iesu pertinens, quae in Brasilia sunt constituta, eorumque monachos et fratres cum omnibus bonis, iuribus et privilegiis, qui-

[*Latin ed. p. 508*]

Acta Apostolicae Sedis – Official Commentary: Fifty-eight [congregations] enjoy [this privilege]; from the aforementioned congregations of the Cistercian Order, we separate them and erect a distinct congregation of its own right, to be called the Congregation of the Holy Cross, with the same rank and form that are proper to the other congregations of the same Order. Furthermore, by these same letters and by Our authority, We decree and define that the congregation thus erected by Us shall be governed according to the statutes of the Order and the special constitutions, which shall be prepared as soon as possible and presented to the Sacred Congregation for Religious for approval, and that it shall be under the authority of its own Abbot President, according to the aforementioned constitutions. Notwithstanding any contrary [provisions]. These things We decree, We establish, We determine, that the present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be duly judged and defined; and that whatever is contrary to these things, by

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anyone, with any authority, knowingly or unknowingly, shall be null and void from this moment. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-ninth day of the month of December, in the year 1961, in the fourth year of Our pontificate.

HAMLETUS I.

Card. CICOGNANI

ADHORTATIO [Appeal]

To the Religious and Sacred Virgins of the entire Catholic world, during the time of the approaching celebration of the Second Vatican Ecumenical Council: The Supreme Pontiff requests that they offer more fervent prayers to God, that they shine with examples of virtue, and that they dedicate themselves to the apostolate.

The greatest temple of Christianity prepares to welcome the Fathers of the Second Vatican Ecumenical Council.

On October eleventh, the great celebration will begin, to which the expectant prayers of all Catholics converge; we can say, the expectation of all men of good will.

This is a solemn hour for the history of the Church: it is a time to intensify its constant effort of spiritual renewal, so as to give new impetus to the works and institutions of its millennial life.

Already, the clergy recite the Breviary of each day in union with Us.

[*Latin ed. p. 509*]

Acts of Pope John XXIII concerning the happy outcome of the Ecumenical Council.

1. The laity, having been invited on numerous occasions to offer prayers and sacrifices for this purpose – especially children, the sick, and the elderly – respond with generous promptness. All desire to offer their collaboration, so that the Council may be transformed "as in a new Pentecost."

2. It is natural that, in this atmosphere of intense preparation, those who have made a total offering of themselves to God, and who have become familiar with the exercise of fervent prayer and charity, should stand out. Beloved daughters: the Church has gathered you under her protective mantle, has approved your Constitutions, has defended your rights, and has benefited and continues to benefit from your works. You therefore deserve that the words of the Apostle Paul be applied to you, as an expression of gratitude for all that you have done thus far, and as a joyous wish for the future: "We pray always for you, that our God may count you worthy of the knowledge of his vocation, and may fill you with the spirit of wisdom and understanding; that you may know what is the will of the Lord, and may be filled with the fruit of justice, with all virtue and with knowledge;

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and may you be strengthened with all power according to the might of his glory, unto all patience and constancy, that you may with joy and without fainting persevere in the work of the Lord, so that in the day of our Lord Jesus Christ you may be in all glory and without blemish, and may be made perfectly conformed to the image of his Son, that he may be the firstborn among many brethren." (Ephesians 1:15-18, Douay-Rheims)

3. Consider this letter carefully; and, in the words of the humble Vicar of Christ, listen to what the Divine Master will suggest to each of you. The preparation for the Council requires that souls consecrated to the Lord, according to the forms approved by canonical legislation, reflect with renewed fervor on the commitments of their vocation. Thus, in due time, the response to the dispositions of the Council will be ready and generous, prepared by a more intense effort of personal sanctification. In order to ensure that the life consecrated to God corresponds ever better to the desires of the Divine Heart, it is necessary that it be, in reality: 1. a life of prayer; 2. a life of example; 3. a life of apostolate.

I. Life of Prayer. Our thoughts first turn to the nuns and sisters of contemplative and penitential life. On February 2, 1961, the feast of the Presentation of Jesus in the Temple, when we retransmitted the candles received on that day, we said: "The first destination for the religious houses of stricter mortification..."

[*Latin ed. p. 510*]

The Acts of the Apostolic See - Official Commentary 510, regarding penance, seeks once again to affirm the preeminence of the duties of worship and the total consecration to the life of prayer over any other form of apostolate; and at the same time, to emphasize the greatness and necessity of vocations to this kind of life." The Church will always encourage its daughters who, in order to conform more perfectly to the call of the Divine Master, dedicate themselves to the contemplative life. This corresponds to a universally valid truth, even for Religious of a predominantly active life: namely, that the inner life is the foundation and soul of every apostolate. Meditate upon this truth, all of you, beloved daughters, rightly called "bees industrious in their work," because you are constantly engaged in the fourteen works of mercy, in fraternal communion with your sisters. And you also, who are consecrated to God in the Secular Institutes, must draw all the efficacy of your endeavors from prayer. The life offered to the Lord has difficulties and sacrifices, as does every other form of life. And only prayer obtains the gift of joyful perseverance. The works of charity to which you dedicate yourselves are not always crowned with success: disappointments, misunderstandings, and ingratitude await you. Without the help of prayer, you could not endure on this arduous path. And do not forget that a misguided dynamism could lead you to fall into that "heresy of action," which

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has been condemned by Our Predecessors. Having overcome this danger, you can be confident that you are truly cooperators in the salvation of souls, and you will add merit to your crown. All of you, dedicated to the contemplative life or the active life, understand this expression: "life of prayer." It is not a mechanical repetition of formulas, but it is the irreplaceable means that allows one to enter into intimacy with the Lord, to better understand the dignity of being daughters of God, spouses of the Holy Spirit, the "sweet guest of the soul," who speaks to those who know how to listen in contemplation. Let your prayer be nourished by the sources of a profound knowledge of the Sacred Scriptures, especially the New Testament; and then by the Liturgy and the teaching of the Church in all its fullness. The Holy Mass should be the center of the day, so that every action converges towards it as preparation and thanksgiving; the Holy Communion should be the daily food that sustains, comforts, and strengthens. In this way, you will not run the risk – as happened to the foolish virgins in the parable – of letting the oil fail in the lamp, and you will always find yourselves ready.

[*Latin ed. p. 511*]

Acts of Pope John XXIII, 511, in its entirety: to glory and shame, to health and sickness, to continue the work and to die: "Behold, the bridegroom cometh; go ye forth to meet him." 5 And here it is fitting for you to recall, as we have repeated many times, the three devotions that we consider fundamental even for the simple faithful of the laity: "To illuminate and encourage adoration of Jesus, nothing is better than meditating on Him and invoking Him in the threefold light of the Name, the Heart, and the Blood." 6 The Name, the Heart, the Blood of Jesus: here is the substantial nourishment for a solid life of piety. *Nomen Iesu!* "In truth, nothing is sweeter to sing, nothing is more delightful to hear, nothing is more lovable to think of, than Jesus, the Son of God." *Cor Iesu!* Pope Pius XII, of blessed memory, in the Encyclical *Eaurietis aquas* of May 15, 1956, which we recommend to be carefully re-examined, teaches thus: "If the arguments upon which the cult paid to the pierced Heart of Jesus is founded are duly considered, it should become manifest to everyone that this is not any practice of piety that can be postponed to other things or held in less esteem, but a form of worship supremely suitable for attaining Christian perfection." 8 *Sanguis Christi!* "It is the highest note of the redemptive sacrifice of Jesus, which is mystically and truly renewed in the Holy Mass, and gives meaning and direction to Christian life." 9 II. Life of Example. The words of Jesus: "I have given you an example, that you also should do as I have done." 10 For souls who desire to faithfully follow the footsteps of the Lord, the practice of the evangelical counsels is presented, which is "the royal way of Christian sanctification." 11 Matthew 25:6. Discourse concluding the Roman Synod; *AAS* LII, 1960, p. 305. Hymn at Vespers for the feast of

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the Most Holy Name of Jesus. *AAS* XLVIII, 1956, p. 346. Discourse to the Religious Family of the Precious Blood and to the members of the Sodality, June 2, 1962; cf. *L'Osservatore Romano*, June 3, 1962. John 13:15. Letter Encyclical *Sacerdotii Nostri primordia*: *AAS* LI, 1959, pp. 550-551.

[*Latin ed. p. 512*]

Acta Apostolicae Sedis - Official Commentary 512

1. EVANGELICAL POVERTY: Jesus was born in a stable; during His public life, He had nowhere to lay His head at night; and He died upon the bare cross. This is the first condition that He lays down for those who wish to follow Him: "If thou wilt be perfect, go, sell that thou hast, and give to the poor, and thou shalt have a treasure in heaven." (Matthew 19:21). You have been drawn by the example and the teaching of the Divine Master, and you have offered everything to Him: *laetus obtuli universa*. In the light of the imitation of the poor Christ, the vow acquires its full value; it makes us content day by day with the indispensable; it makes us give to the poor and to good works the superfluous, according to obedience; and for the uncertainties of tomorrow, for sickness, and for old age, it entrusts us, without excluding prudent precautions, to the care of divine Providence.

2. Detachment from earthly goods draws the general attention, showing everyone that poverty is not narrow-mindedness, nor avarice; and it makes one think more seriously of the divine sentence: "What doth it profit a man, if he gain the whole world, and suffer loss of his own soul?" (Matthew 16:26).

3. Live fully the vow or promise that assimilates you to Him, who, though rich, became poor, that we might be enriched by His poverty (2 Corinthians 8:9).

4. There are no lacks of temptations on this point, such as the pursuit of small comforts, satisfaction in food, or in the use of goods. Poverty, you know, has its thorns, which must be loved, so that they may become roses of heaven. At other times, the need for legitimate improvements could, if not carefully attended to, degenerate into ostentation of buildings and furnishings, even if such innovations do not concern the modest lodgings of the Sisters. You understand us, beloved daughters: we do not mean to say that what is necessary for physical health and for wise and appropriate recreation is contrary to the vow of poverty. But we trust that the eye of the Divine Master will never be saddened by that refinement, which could also negatively influence the interior life of those consecrated to God, when they live in environments lacking the aura of austerity. Let poverty be held in great honor among you all.

References:

* Matthew 8:20

* Matthew 19:21

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* Psalm 29:17
* Matthew 16:26
* 2 Corinthians 8:9

[*Latin ed. p. 513*]

Acts of Pope John XXIII, 513. A word of comfort, we would especially like to address to the nuns of cloistered life, for whom the sister of poverty often becomes the "sister of indigence." Jesus, the Son of God who became poor, will come to console you. In the meantime, in His name, We ourselves extend a hand to your sisters who find themselves in more secure economic circumstances, and to the generous benefactors; and We encourage the initiatives undertaken in this regard by the Federation of Monasteries of cloistered life, at the Holy Congregation of Religious, reminding everyone of the divine promise: "Blessed are you poor, for yours is the kingdom of God." (Luke 6:20).

172. ANGELIC CHASTITY. In the Gospel, one reads how much Jesus suffered; what insults struck Him. But, from Bethlehem to Calvary, the splendor that radiates from His divine purity increasingly expands and wins over the crowds. So great was the austerity and the charm of His bearing. May it be so also with you, beloved daughters. May the delicate practices, the mortifications, the renunciations, with which you seek to make this virtue more radiant, be blessed, upon which Pope Pius XII wrote a memorable Encyclical.

18. Live according to its teachings: your conduct should demonstrate to everyone that chastity is not only a possible virtue, but a social virtue, which must be strenuously defended with prayer, vigilance, and the mortification of the senses. Your example should teach that the heart has not closed itself in sterile selfishness, but has chosen the indispensable condition for readily opening itself to the needs of others. For this purpose, cultivate the rules of good manners – we repeat – cultivate them and apply them; without lending an ear to those who would like to introduce into your life a behavior less in accordance with due propriety and discretion. In your works of apostolate, reject the theory of those who would like to no longer speak, or speak little, of modesty and propriety, in order to introduce into the methods of education criteria and guidelines that contradict the teachings of the Holy Scriptures and Catholic tradition. If materialism, whether theoretical or simply practical, threatens on one side, and hedonism and corruption seek to break down every barrier on the other, Our soul finds peace in contemplating the angelic hosts, who have offered their chastity to the Lord, and who, with prayer and...

(The passage ends abruptly here in the original text.)

[*Latin ed. p. 514*]

Acta Apostolicae Sedis - Commentarium Officiale 514: Sacrificio, per

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mezzo del quale, i prodigi della divina misericordia operantur super errantes, ad propitiationem pro peccatis singulorum et populorum.

3. SPIRITUS OBBIDIENCIAE

Apostolus Sanctus Paulus explicat conceptum humilitatis Iesu, qui se humiliavit usque ad mortem in cruce.

19. Vos, ut melius Dominum Nostrum imitari possitis, ad Illum coaestis per votum vel promissionem obbedientiae. Haec continua immolatio proprii "ego," hoc annihilamentum ipsarum, magnum momentum habere potest; sed verum est etiam quod hic vincitur, 20 quia huic spirituali crucifixioni correspondent gratiæ cælestes pro vobis et pro humanitate.

Doctrina Ecclesiae est clara et precisa de iuribus inalienabilibus personae humanae. Dona propria quoque hominis debent se debite evolvere, ut quisque correspondat donis ab Deo acceptis. Haec omnia acquisita sunt. Sed si ab observatione personae pervenitur ad exaltationem personalitatis et ad affirmandam personalismi, pericula grave sunt.

Sint etiam vobis praetiosa indicationes ex verbis Pii XI in Exhortatione Menti Nostrae: "In ætate sicut nostra, in qua principium auctoritatis gravem conturbationem patitur, absolute necessarium est ut sacerdos, firmus in principiis fidei, auctoritatem non solum consideret et accipiat ut baluardum ordinis sociali et religiosi, sed etiam ut fundamentum ipsius sanctificationis personalis."

21. Colloquium, hoc puncto, continuatur cum illis qui munera directiva et responsabilitatis habent. Exigite obbedientiam generosissimam Regulis; et simul, habete comprehensionem pro sororibus vestris; fave in singulis developmentum aptitudinum naturalium. Officium superiorum est obbedientiam amabile facere, non solum obsequium externum obtinere, et tanto minus onera insupportabilia imponere.

Delicati filiæ, exhortamus vos ut omnes secundum spiritum huius virtutis vivatis, quae alitur ex humilitate profunda, ex absoluto disinteresse, ex completo distacco. Cum obbedientia programma totius vitae fit, intelliguntur verba Sanctae Catharinae de Senis: "Quanto est dulcis et gloriosa haec virtus, in qua sunt omnes virtutes! O obbedientia, quae..."

19. Eph. 2, 8.

20. Cfr. Prov. 21, 28.

21. A. A. S. XLII, pp. 662-663.

[*Latin ed. p. 515*]

Acta Ioannis P.P. XXIII 515: "Naviga sine fatiga et, sine periculo, ad portum salutis pervenias! Tu te conformas Verbo unigenito...; tu ascende in navim Sanctissimae Crucis, te dirigi ad sustinendum, ut non transgredaris oboedientiam Verbi, neque egredere te a doctrina eius... Es magna per

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longam perseverantiam, et tam magna ut tenes a caelo ad terram, quia per illam caelum aperitur."

2 2 III. Vita apostolica: Sanctus Paulus docet quod mysterium nobis a Deo revelatum est, est consilium praeordinatum ab aeternitate in Christo, ut in Ipso perficiatur in plenitudine temporum; scilicet: "reducere ad unum caput, Christum, omnia, ea quae sunt in caelo et ea quae sunt in terra." Eph. 9, 10.

2 3 Nulla anima quae se Domino dedicat, est exempta ab alto officio continuationis missionis salutaris Redemptoris divini. Ab illis quae vivunt in silentio claustri, et praesertim ab illis, multum exspectat Ecclesia. Illae, sicut Moyses, tenent bracchia erecta in oratione, scientes quod in tali supplici statu victoria obtinetur. Et tam magna est importancia contributionis Religiosarum vitae contemplativae ad apostolatum, ut patrona Missionum – emulans ergo Sanctum Franciscum Xaverium – Pius XI voluit non sororem vitae activa, sed Carmelitam, Sanctam Teresiam Infantis Jesu. Ita, debetis esse spiritualiter praesentes omnibus necessitatibus Ecclesiae militantis. Nulla calamitas, luctus vel disastrum vos inveniant alienas; nulla inventio scientifica, conventus culturae, conventio socialis et politica vos faciant cogitare: "Haec res non nobis pertinent." Ecclesia militans vos sentiat praesentes ubi requiritur vestra contributio spiritualis pro bono animarum, et etiam pro vero progressu humano et pace universali. Habeant suffragia vestra animae del purgatorio, ut acceleretur visio beatifica eorum. Iunctae chori Angelorum et Sanctorum, continuate repetere aeternum Alleluia ad Augustam Trinitatem. Quae se dedunt vitae activa, meminerint quod non solum per orationem, sed etiam per opera, obtinetur ut novus ordo societatis accipiat nutrimentum ex Evangelio; et omnia sint ad gloriam Dei, ad salutem animarum. Et cum in campo scholastico, caritativo, assistentiali, non possit...

[*Latin ed. p. 516*]

Acta Apostolicae Sedis - Official Commentary 516: It is necessary to employ individuals who are not prepared for the increased demands that present-day circumstances impose. Therefore, with obedience, dedicate yourselves to pursuing studies and obtaining the qualifications necessary to overcome every difficulty. Thus, in addition to the necessary and proven competence, your spirit of dedication, patience, and sacrifice will be better appreciated. Furthermore, additional needs are announced in the new countries that have entered the community of free nations. Without diminishing affection for one's homeland, the entire world has become, more than ever before, a common homeland. Already, numerous religious sisters have felt this call. The field is immense. It is useless to lament that the children of this world arrive before the apostles of Christ. Lamentation resolves nothing; it is necessary to act, to anticipate, to trust. In this task, even religious sisters dedicated to contemplation are not

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excluded. In some regions of Africa and the Far East, the populations are more attracted to the contemplative life, which is more congenial to the development of their civilization. Certain more educated social classes almost lament that the dynamic life of the missionaries may have less influence on their way of conceiving religion and adhering to Christianity. See, beloved daughters, how many reasons induce us to encourage the meetings of Superiors General, convened by the Holy Congregation of Religious, both at the national and international levels. In this way, you will be able to better update yourselves on current conditions, benefit from common experiences, and find comfort in the thought that the Church possesses a valiant host of souls, capable of facing every obstacle. The consecrated souls in the new Secular Institutes know "that even their work is appreciated, and is encouraged to contribute to the spread of the Gospel in every aspect of the modern world. In positions of greater responsibility, to which some may aspire, it is well that they be esteemed for competence, diligence, a sense of responsibility, and also for those virtues that grace sublimates, thus preventing those who rely almost exclusively on human shrewdness and the power of economic, scientific, and technical means from prevailing. But we, in the name of our Lord God, are strong. * We invite all of you, souls consecrated to the Lord in the contemplative life or in the active life, to unite yourselves in fraternal charity. In spirit. Ps. 18, 8.

[*Latin ed. p. 517*]

Acts of Pope John XXIII, 517, on Pentecost, concerning the laws pertaining to your chosen Families, may He unite you in that fusion of souls which was present in the Cenacle, where, with the Mother of God and the Apostles, were also some devout women.

25. Conclusion: These are our desires, our prayers, our hopes. The Church, on the eve of the Second Vatican Council, has called upon all the faithful, offering to each a means of participation, of witness, of courage. Be you, beloved daughters, among the first to cultivate holy enthusiasm. "The Imitation of Christ" has a moving passage on this point: "We must renew our good purpose each day, and strive for fervor, as if we had just come to conversion, and say: Help me, O Lord God, in this good purpose and in your holy service; and may I begin perfectly today, because all that I have done until now is nothing."

26. May the Mother of Jesus and our Mother rekindle your fervor anew! Trust in this heavenly Mother; and together, remain close to her Spouse, Saint Joseph, who is also the Patron of the Second Vatican Council; and pray also to the Saints and the Blessed, who are held in particular honor within your individual institutions, that they may join their efficacious intercession to obtain that "the holy Church, united in unanimous and more fervent prayer around Mary, Mother of Jesus, and guided by Peter, may spread the kingdom of the divine Savior, which is a kingdom of truth, of

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justice, of love, and of peace."

27. The abundant Apostolic Blessing, which we bestow upon all religious communities and all souls consecrated to God, is a pledge of heavenly favors and an encouragement to live and work well in the Church and in Christ Jesus.

From the Apostolic Palace at the Vatican, July 2nd of the year 1962, the fourth year of our pontificate.

IOANNES PP. XXIII

25. Cf. Acts 1, 14.

26. I, 19, 1 - Translation by C. Guasti.

27. Prayer for the Ecumenical Council: A. A. S. LI, 1959, p. 832.

28. Eph. 3, 21.

[*Latin ed. p. 518*]

Acta Apostolicae Sedis - Commentarium Officiale 518

ALLOCUTIONES

I. Ad eos qui interfuerunt Conventui XXII a Sodalitate, vel "Confederatione Internationali Societatum Auctorum et Compositorum," Romae habito.

* Domini,

Nos gratias agimus vehementer Professori Mario Vinciguerra, Praesidi Societatis Italicae Auctorum et Editorum, pro verbis dulcibus quibus ipsum nostrum gregem tam illustrem vobis praesentavit. Hoc gratum colloquium nobis olim nuntiatum est a Domino Ildebrando Pizzetti: non miramini si, incipiens, mentionem facimus illius demonstrationis artis quam ipse tam arte duxit in auditorio "Pie X II" die 5 Ianuarii anno 1959. Illud erat exsequendum oratorium eius "Homicidium in Cathedrale," compositum ex textu Thomae Stearns Elliot, paginis litterarum et musicae, quae – et hoc agnoscere volumus – locum praeclarum tenent in productione contemporanea.

Ancor fulgentes huius memoriae vivissima, omnes vos benedicimus, quod salutem plenam cordialitatis desideramus pro quoque vestro.

I. Ecclesia Catholica, sicut scitis, libenter incitat congressus internationales omnium generum. "Confederatio Internationalis Societatum Auctorum et Compositorum" ergo, apud Nos, in personis qui participandis in vigesimo secundo Congresso eius, certum accipiet gratiam. Sed hic sunt causae particulares cordialitatis huius receptionis: primo, finis colloquiorum vestrorum amicalium et fraternalium est communicare talentum et dona exceptionalia intellectus et cordis quae Providentia vobis tribuit: hae enim divitiae spirituales et intellectuales vobis datae sunt ad utilitatem omnium, et, ita dicere licet, totius humanitatis pertinent.

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Secundo, Vaticanus, qui vos hodie accipit, in aedibus et museis suis, in bibliothecis et archivis suis, custodit collectionem talem operum praeclara et memoriae pretiosae ut...

* Die 22 Iunii mensis anno a. 1962.

[*Latin ed. p. 519*]

Acta Ioannis P. XXIII, 519, designates a place among the most familiar to scholars and artists. Therefore, in a certain sense, you are among friends.

II. Gentlemen, you are members of societies of authors and composers. Apart from the organizational or technical matters that your Confederation may have to address, what distinguishes you in the eyes of the public is primarily your means of expression, your language. The language of the poet, the writer, the musician, possesses a special efficacy in revealing the hidden depths of souls, in interpreting their aspirations, in softening their sufferings; it can direct hearts towards lofty goals, correct errors, purify passions, restraining them in their headlong rush towards the abyss and exalting them in their noble striving towards true good. In your profession, it is rarely a matter of promoting the acquisition of material wealth, nor of fostering the shrewdness of human groups in economic matters. What interests you—and this is the honor of your vocation—is to highlight the spiritual breath that animates each people. Indeed, it is through the voices of its poets and artists that a people, even before achieving its economic development—as is the case for so many new countries that are emerging into international life today—can reveal the charm and mystery of its inner fecundity. This voice of the poet and the artist instructs, educates, and consoles; it is the source of the purest and highest joy. The message it carries transcends the artificial barriers that separate men from one another. In times of sadness and humiliation, and even in the midst of fratricidal wars, it has happened that the voice of the poet and the musical harmonies of the artist have led men to reflection and suggested more peaceful intentions.

III. Finally, dear gentlemen, allow us to say to you, as a matter of experience that may serve as encouragement in the pursuit of your noble activities: it is rare that genius or talent finds, in this world, the full understanding and glory that are due to them. Perhaps more than to your contemporaries, your message is addressed to the generations of tomorrow. In saying this, we think of the countless ranks of those who have preceded you in this noble calling.

[*Latin ed. p. 520*]

Acts of the Apostolic See - Official Commentary 520 reverse. Their lives were often marked by unspeakable trials, but their voices continue to resonate for the consolation and joy of all ages! The Gospel tells us: "One is the sower, and another is the reaper" – You are sowers. Others will reap after you: and perhaps already among those who are awakening to life

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before your very eyes. What joy for Us – and for every man of heart, we are sure – to hear that the youth of today feel a vivifying breath upon them, which leads them to become increasingly interested in the pursuit of intellectual virtues and the acquisition of spiritual goods! Therefore, continue your beautiful work with a generous heart, and look forward with serene confidence. This too will serve to draw attention to your message and will contribute to guiding men and peoples towards thoughts of peace. In expressing this wish, We invoke upon you, dear gentlemen, upon your works and upon your families, the abundance of divine blessings, which God is pleased to bestow upon those who, like you, are eager to cultivate the talents they have received, by putting them at the service of the noblest ideals of humanity.

II To the Most Excellent Man, Antonio Segni, President of the Italian Republic.

Signor Presidente, Your visit is dear and precious to Us, both for the dignity of your person, and for the significance that accompanies your gesture before all of Italy and Christendom. We are pleased to recall that our first personal encounter dates back to October 23, 1956, when in Sarmèola, near Padua, you, then President of the Council of Ministers, and the humble Cardinal Patriarch of Venice, surrounded by the noble company of Prelates of that illustrious and fervent ecclesiastical province, met for the blessing and the laying of the first stone of the "Casa della Divina Provvidenza" (House of Divine Providence), dedicated to St. Anthony – your heavenly patron, Io. 4, 37.

July 3, 1962.

[*Latin ed. p. 521*]

Acta Ioannis PP. XXIII 521, which continues to gather such fervor of popular devotion within the Catholic world. We still recall the greeting that, on that occasion, we offered, in the name of the Bishops, to your person and to the distinguished assembly of representatives from the Venetian provincial and municipal administrations, who had responded to the benevolent initiative of the venerable Bishop of Padua. And may we not, with respectful deference, also mention the note recorded on the page of our diary for that day, enclosed within quotation marks, namely, our pleasure at the simple, yet precious and heartfelt words of President Signi in response to the Patriarch, and as a conclusion to that most successful demonstration of human and Christian solidarity? Six years after that date, here we are, Mr. President, gathered here in our residence for a new meeting, which in October 1956 was certainly unexpected. Looking into our eyes, do you not feel that we are invited to allow the biblical phrase to pass over it – yes, always trembling a little, but with humility of spirit – "Ad Dominum factum est istud: et est mirabile in oculis nostris" (For this thing is the Lord's doing; and it is marvelous in our eyes). (Psalm 117:23; Luke 5:26).

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The personal duties of each entail here in Rome precise determinations. Indeed, the Pope is in the Vatican and the Lateran; and the President of the Italian Republic is at the Quirinal. This Rome is certainly the *domus Patris* where there are many mansions. Truly, there are many mansions: and among them, distinct ones, in nature and in grace. But above them shines the light of the same source, the light of the good and Divine Celestial Providence, which has arranged everything and continues to arrange it in a varied and singular manner for each of us, a gradation of energies and of unmistakable attributes, for the good of the Holy Church, and for the salvation of all nations. This concept pleased us greatly and was very appropriate, on Thursday evening, when, in the Vatican Basilica, we recalled the great Pope Innocent III's commentary on the words that, on the shore of the Sea of Galilee, near the boat, He addressed to Saint Peter: "Duc in altum" (Launch out into the deep). (Luke 5:4). Words of encouragement and admonition. Mr. President: let us repeat them confidently and apply them to our own lives.

[*Latin ed. p. 522*]

The Acts of the Apostolic See – Official Commentary 522: We ourselves, as we are, are in the good hands of the Lord who watches over us and supports us. For nearly four years now, the humble successor of Saint Peter has continued in his most exalted and sacred task of honoring truth, sincere and unwavering goodness, justice, equity, and peace in the world. All the nations of the earth, all honest and open souls, are invited to cooperate in this great endeavor of worldwide restoration, not in the light and brilliance of the material weapons of destruction, but in the eternal principles of Christian order, permeated, rebuilt, and applied to the various conditions of peoples and families. The Holy Church of Christ has prepared and is organizing in Rome the Ecumenical Council, an impressive assembly of competent and enlightened representatives, to mark the paths of this general restoration of Christian social order. Your task, as the newly elected President of the Italian Republic, has begun at a time of noble endeavors, in which Rome and Italy are also called to contribute to the success of this great event, which so deeply concerns the entire world. And this is the fervent and sincere prayer that rises from all righteous and good souls: that the reasons for noble and courteous hospitality towards the Ecumenical Council may constitute for Rome and for all of Italy motives of high merit and universal admiration. We are pleased to offer this to you, Mr. President, as a floral offering for your appointment to the highest magistracy of beloved Italy. In preparation for the work of the Council, you know how, for a year now, We have published a weighty document of a social nature, which continues to elicit most felicitous and fervent echoes of consent and approval from all the nations of the earth. In *Mater et Magistra*, problems of justice and social charity are highlighted, and agree-

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ments and solutions are proposed that are a preparation and a foretaste of most important principles worthy of proclamation by a Council. At the conclusion of that providential document – We always remember it with emotion – on its doctrinal pages, which We had already sealed, We wished to add, with Our own hand, further expressions chosen from the Sacred Book of the Psalms. Today, We love to repeat them in joyous, cordial, and blessing wishes for the service that your appointment as Head of the Italian State entails. They are from Psalm LXXXIV: "Hearken, O my people, for I will speak; O Israel, I will give you instruction. I will hear what the Lord God speaks."

[*Latin ed. p. 523*]

Acts of Pope John XXIII, 523, to his people, to his Saints, and to those who return to themselves. For surely, his salvation is near, near to those who fear him, so that the glory of God may again clothe our land. Truth and goodness have met; justice and peace have embraced. Truth springs forth from the earth: justice looks down from the heavens. The Lord will give good things, and the earth will bring forth its fruit. Justice always goes before, preparing the good way.

3. Most Reverend President, these sacred words express with tenderness all that rejoices in the heart of the humble Pope John, who welcomes you with great joy, while he turns his mind to pour forth the Apostolic Blessing, a bringer of heavenly gifts, upon your person and family, the illustrious members of the Government, and the beloved Italian people.

III. To the Most Excellent, Adeodatus Macapagal, President of the Republic of the Philippines.

* Welcome, Mr. President. In the greeting that you bring, We are pleased to see expressed the affection of the Filipino people and their sincere and firm adherence to this See of Peter; for all this, We give you thanks. We are gratified to highlight at this time the providential place that the Islands of the Philippines occupy in the Far East, due to the Catholicism professed by its inhabitants. The Christian faith that has so deeply penetrated their traditions and customs; their intense religious life, which, in constant practice of religious duties and in their eagerness to always be faithful to Christ, exhibits the characteristic of a vibrant love for the Mother of God; the deeply familial sense that adorns their homes; and the generosity with which they contribute to Catholic international activities and events, are traits that give luster and splendor to the spiritual countenance of the Philippines and also offer to Our heart a particular reason for comfort. How could We not, on Our part, respond to these demonstrations and reward such outstanding virtues? The elevation to the Sacred Purple of the first Filipino Bishop, the series of Legates sent to your homeland for the Plenary

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Council, Congresses, and celebrations. Psalm 84, 9 ss. * July 9, 1962.

[*Latin ed. p. 524*]

Acta Apostolicae Sedis - Commentarium Officiale 3 2 4. Diversi, cupientes addere notam benevolentiae pontificiae in consuetudine cum illa nobili Natione, quae legitime glorietur esse lumen Catholicae in terris tam remotis. Vivit in memoria Nostra ardor cum visita illa, die inaugurationis, ad Collegium-Seminarium, ubi Sacerdotes et Seminaristae selecti, venientes ex Philippinis, formationem ecclesiasticam accuratam accipiunt "sub umbra Petri", hic in Roma: cum gaudio tum potuimus convenire cum magna parte Episcopatus Philippinensis et in praesentia eorum salutum dirigere ad illud amatum populum. Cum speciali interesse et sympathia sequimur progressum continuum et incrementum Nationis Philippinensis, cui supremam directionem habetis, proposuitis metas semper maiores ad consolidationem valorum moralium et Christianorum in vita publica et privata. Ex parte Nostra, Domine Praeside, liberi sumus exprimere vota bona ferventissima pro crescente salute populi Philippinensis, et etiam pro felici successu contributionis eius ad causam pacis et securitatis inter omnes nationes. Cum affectu maximo imploramus ab Immaculata Virgine Maria, Patronae Philippinarum, ut a Caelo obtineat prosperitatem et pacem Christianam pro populo vestro fideli, cui, simul vobis, Domine Praeside, et cum illustribus personis quae vos comitantur, de toto corde benedictionem tribui. NUNTIUS RADIOPHONICUS Algeriae civibus datus, post lata ab eis suffragia ad regimen illius regionis spectantia. * Dominus audit orationem illius qui ad Se tendit cum humili confidentia. Hoc experti sumus in circumstantiis multis durante diversis gradibus Vitae Nostrae. Quotidie, Deo praebentes necessitates totius familiae humanae, per orationem omnes populos circum altare congregamus, et parvos et maiores, filios qui in domo Patris sunt et eos qui ab ea vivant, Divinae Misericordiae commendamus. Quotidie apportat sibi onus eventorum laetorum, eventorum dolorosorum. Quare non cessamus tremere pro * Die 5 Iulii mensis a. 1962.

[*Latin ed. p. 525*]

In the Acts of Pope John XXIII, page 525, are found these words: "In those lands where peace is unstable, for those to whom it is entirely lacking, and finally, for others where a certain order exists, though perhaps providing some economic well-being, it does not nevertheless correspond to the spiritual requirements – let us say, the rights and duties – of the human person. Such are the burdens of the Pope in the exercise of his universal ministry: to pray, above all to pray, and then to teach, to warn, to encourage. Imitating the Divine Master, it happens that the eyes are moistened with tears at the sight of cities, peoples, and nations torn apart by internal discord, opposing various ethnic communities, or which do not yet enjoy the exercise of

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their rights and the serene peace within the concert of nations. Oh! How much We have trembled in recent years, and particularly during the last months, for the very dear Algeria. Recent events invite thoughts of hope: the most sincere wishes accompany these populations in the important tasks involved in the study of the constitutional charter, at a time when the voice of their young freedom resounds throughout the world, and when they establish normal and fruitful relationships with the various peoples of the earth. For Us, We will continue to pray that courageous wisdom, moderating prudence, justice, and equity may prevail in all things. May the Almighty God build up the house, and keep away the storms! May He enlighten the souls of the rulers and direct the good will of all, for the peaceful triumph of the indestructible principles of the eternal law, which God has engraved in the hearts of all men. In this way, Divine Providence ensures for all bread and work, the tranquility of homes, and the security of persons, as well as the exercise of the exchanges of activities by which true social prosperity is built. These thoughts and wishes of Our heart inspire the great blessing, which, as a pledge of heavenly gifts, We liberally bestow upon the populations of Algeria, who are so dear to Us."

[*Latin ed. p. 526*]

526 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS. OFFICE NOTICE. Certain works, even those published after the author's death, of the Reverend Father Pierre Teilhard de Chardin, are gaining considerable favor. Setting aside judgment concerning those matters which pertain to the positive sciences, it is sufficiently evident in philosophical and theological matters that the aforementioned works contain such ambiguities, indeed even grave errors, as to offend Catholic doctrine. Therefore, the Eminent and Reverend Fathers, Ordinaries of the Supreme Sacred Congregation of the Holy Office, as well as Superiors of Religious Institutes, Rectors of Seminaries, and Presidents of Universities, are exhorted to effectively protect the minds, especially those of the young, against the dangers of the works of Father Teilhard de Chardin and his followers. Given in Rome, from the Offices of the Holy Office, on the 30th of June, 1962. Sebastianus Másala, Notary.

[*Latin ed. p. 527*]

527 Sacra Congregatio Consistorialis.

SACRA CONGREGATIO CONSISTORIALIS

PROVISIO ECCLESIARUM.

Sanctissimus Dominus Noster Ioannes, Divina Providentia PP. XXIII,

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per successivos decreta Sacrae Congregationis Consistorialis, singulas quae sequuntur Ecclesias de novo Pastore dignatus est providere, nimirum:

die 4 Aprilis 1962. — Metropolitanae Ecclesiae Goritiensi et Gradiscanae praefecit Exc. P. D. Andream Pangrazio, hactenus Episcopum Liburnensem.

die 14 Aprilis. — Titulari episcopali Ecclesiae Thagorensi Exc. P. D. Carolum Livraghi, hactenus Episcopum Verulanum-Frusinatensem.

die 18 Aprilis. — Cathedrali Ecclesiae Fodianae Exc. P. D. Iosephum Lenotti, hactenus Episcopum Bovensem.

— Cathedrali Ecclesiae Thermularum R. P. D. Ioannem Proni, Antistitem Urbanum et Vicarium Generalem dioecesis Imolensis.

die 27 Aprilis. — Cathedrali Ecclesiae Liburnensi R. P. D. Aemilium Guano, Antistitem Urbanum, metropolitani Januensis, necnon Canonicum Theologum Sacerdotem Consiliarium Capituli Consociationis doctorum Actionis Catholicae.

die 4 Maii. — Cathedrali Ecclesiae Foroiuliensi-Tolonensi Exc. P. D. Aegidium Henricum Alexium Barthe, hactenus Episcopum Monocensem.

die 12 Maii. — Cathedrali Ecclesiae Bovensi R. P. D. Aurelium Sorrentino, Antistitem Urbanum et Vicarium Generalem dioecesis Miletensis.

die 23 Maii. — Cathedrali Ecclesiae Sabinensi et Mandelensi Exc. P. D. Marcum Caliaro, hactenus Episcopum titularem Tamiathitanum.

— Cathedrali Ecclesiae Tusculanae R. P. D. Aloisium Liverzani, Cubicularium Intimum Sanctitatis Suae, archipresbyterum civitatis vulgo « Cotignola » in dioecesi Faventina.

die 21 Maii. — Cathedrali Ecclesiae Apatzinganiensi, noviter erectae, R. D. Victorinum Alvarez Tena, Oeconomum Seminarii archiepiscopalis Moreliensis.

— Cathedrali Ecclesiae Linarinae, noviter erectae, R. D. Anselmum Zarza, Canonicum Capituli metropolitani Angelorum.

[*Latin ed. p. 528*]

Acta Apostolicae Sedis - Official Commentary 528:

On May 28th: To the titular bishop of the Church of Duns, Reverend Father Emmanuel Romero, a member of the Order of Friars Minor, and the director of the religious house of the Friars Minor in the town commonly called Zapopan, within the boundaries of the Archdiocese of Guadalajara, who was appointed by the Prelate nullius Nayarianum of Jesus and Mary.

To the cathedral church of Suessa: Reverend Father Victor M. Costantini, of the Order of Friars Minor Conventual, who is already the General Minister of the same Order.

On June 1st: To the titular bishop of the Church of Hippo: Reverend Father Anthony Angioni, the Urban Prefect, and the spiritual director at

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the Pontifical Regional Seminary of Bologna, who was appointed as an Auxiliary to the Most Reverend Father Hugo Camozzo, the Archbishop of Pisa.

To the cathedral church of Carolopolitana: Reverend Father Francis F. Reh, the director of the Seminary, from the Archdiocese of Neo-Eboracensis.

On June 5th: To the titular bishop of the Church of Bencenna: Reverend Father Vincent L. Baldwin, the General Vicar of the diocese of Petrograd in Long Island, who was appointed as an Auxiliary to the Most Reverend Father Walter Philipp Kellenberg, the Bishop of Petrograd in Long Island.

To the titular bishop of the Church of Thale: Reverend Father Jacob Weinbacher, the General Vicar and Canon of the metropolitan Church of Vienna, and who was also appointed by the Congregation of Bishops of Austria, as an Auxiliary to the Most Reverend Father Francis S. R. E. Cardinal König, the Archbishop of Vienna.

On June 6th: To the cathedral churches of Dun and Connor: Most Reverend Father William Philbin, formerly the Bishop of Clonferten.

On June 9th: To the titular bishop of the Church of Amathus in Palestine: Reverend Father Hugo Gebermann, a member of the Society of Maryknoll for foreign missions, and the Prelate nullius Gerontopolitanum.

To the cathedral church of Monoecensis: Most Reverend Father John Rupp, formerly the titular Bishop of Arcen.

II. DECREE CONCERNING THE TRANSLATION OF THE EPISCOPAL SEAT AND CATHEDRAL:

Restored in Scotland by Apostolic Letters "Ex supremo" of March 4, 1878, the ancient Church of Candida Casa, or Gallovidia, having been restored to its former glory and splendor, its seat was established in the town commonly called "Dumfries."

[*Latin ed. p. 529*]

The Sacred Consistorial Congregation, together with the temple existing there, dedicated to the honor of St. Andrew the Apostle, restored to the dignity of a cathedral church. Furthermore, the diocese of Candida Casae, through the addition of the northern part of the county of Aerens, having increased in the number of Christians, sacred ministers, churches, religious houses, and even temporal resources, has experienced great growth. Therefore, the Most Reverend Father Joseph McGee, Bishop of Candida Casae, in order to better consider the eternal salvation of the souls entrusted to him, has moved from the town of "Dumfries" to the larger and more suitable city commonly known as "Ayr." Recently, the same Most Reverend Bishop, after the cathedral church was destroyed by fire, and expressing the wishes of the clergy and the faithful, earnestly requested the Apostolic See to transfer the episcopal seat from the town of "Dumfries" to

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the city of "Ayr." Moreover, this Sacred Consistorial Congregation, having received the favorable opinion of the Most Reverend Father Gerard Patrick O'Hara, titular Archbishop of Pessinunti and Apostolic Delegate in Great Britain, and considering that this would be for the good of souls, decided to grant the request, believing that it should be approved with all due solemnity. Therefore, by virtue of the special faculties granted to him by His Holiness Our Lord Pope John, by the Divine Providence, XXIII, and with the necessary consents obtained, or presumed to be obtained, from those who may be concerned, this Consistorial Decree, which shall have the same validity as if it were issued by an Apostolic Letter sealed with the papal seal, declares: 1) The episcopal seat of the diocese of Candida Casae is transferred from the town of "Dumfries" and established in the city of "Ayr," and for this reason, it is raised to the rank of a city's episcopal seat; 2) Furthermore, the episcopal cathedral of Candida Casae, which has been located in the municipality of "Dumfries" until now, is permanently transferred to the city of "Ayr," and for the time being – that is, until a new and more splendid church is built there – it is placed in the temple dedicated to the Lord Jesus Christ under the title of the Good Shepherd, which, for this reason, is raised to the dignity of a cathedral church, with all the rights and privileges that belong to cathedral churches according to the common law; 3) Finally, the Cathedral Chapter is transferred to the aforementioned church, in which, according to the sacred canons, the capitulars will perform the divine services. To ensure the execution of all of these matters, the aforementioned Sacred Consistorial Congregation appoints the Most Reverend Father Gerard Patrick O'Hara, granting him the necessary and appropriate faculties, including the power to delegate, to any man in ecclesiastical office, to carry out the aforementioned purpose.

[*Latin ed. p. 530*]

Acta Apostolicae Sedis - Official Commentary 530, having been charged with the duty of returning to the same Holy Congregation the authentic copy of the executed act as soon as possible. All contrary opinions notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 12th of March, 1962. CAROLUS Card. CONPALONIERI, Secretary L. S. f Franciscus Carpino, Archbishop of Serdica, Assessor III.

DECREE OF THE ARCHDIOCESES OF AREZZO AND BITURGIA

Concerning the alteration of diocesan boundaries.

Most Reverend Fathers, Telesphorus Ioannes Cioli, Bishop of Arezzo, and Dominicus Bornigia, Bishop of Biturgia, having sought, for the better service of the spiritual welfare entrusted to them, from the Apostolic See that the boundaries of the dioceses be altered in the territory of the parishes commonly known as "S. Maria alia Sovara" and "S. Bartolomeo

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ad Anghiari," as well as "S. Maria a Scandolaia" and "S. Apollinare a Le Ville."

Therefore, the Sacred Consistorial Congregation, having approved this alteration, which is truly conducive to the spiritual welfare of the faithful, by virtue of the special faculties granted to it by His Holiness, Our Most Holy Father Ioannes, by the Divine Providence, Pope XXIII, and after due deliberation, decrees as follows:

1) That a portion of the territory of the parish commonly known as "S. Maria alia Sovara," located in the municipality called "Anghiari" and belonging to the Biturgia diocese, be separated from that diocese and attached to the parish of "S. Bartolomeo ad Anghiari," which is located in the same municipality and belongs to the Arezzo diocese;

2) That a portion of the territory of the parish called "S. Maria a Scandolaia," together with the church known as "Guadagni," located in the municipality of "Monterchi" and belonging to the Arezzo diocese, be separated from that diocese and united to the parish commonly known as "S. Apollinare a Le Ville," which is located in the same place, "Monterchi," and belongs to the Biturgia diocese; so that all of the aforementioned church of "Guadagni" ...

[*Latin ed. p. 531*]

The Sacred Consistorial Congregation, 531, transfers the rights, goods, and obligations to the aforementioned parish of "S. Apollinare a Le Ville," together with all privileges or jurisdiction that the Ordinary of Biturgia previously held in the aforementioned parish church of "S. Maria a Scandolaia," which shall henceforth pass permanently to the Ordinary of Arezzo; 3) that the jurisdiction that the Ordinary of Arezzo previously held over the chapel of S. Francis, located in the village commonly called "Montante," within the municipality of "Anghiari," and which is currently united to the house of the religious community of the Sisters of the Congregation of S. Maria Coenaculi, shall henceforth pass permanently to the Ordinary of Biturgia, to whom the aforementioned church in the village of "Montalto" belongs. Therefore, the boundaries of both dioceses shall henceforth be as follows: 1) in the territory of the parishes commonly called "S. Maria alia Sovara" and "S. Bartolomeo ad Anghiari": to the north, "La Commenda - from the mountain, the building known as 'Ronco'"; to the east, "Ronco - from the mountain of Chiuso and Torchiale - to the valley of Val della Pieve and Fusaiolo - to the valley of Carboncione di sotto - the intersection with the local road of Palaia"; to the south, "the local road of Palaia at 345 meters southwest of the intersection with the municipal road of Braccio"; 2) in the territory of the parishes commonly called "S. Maria a Scandolaia" and "S. Apollinare a Le Ville," the boundaries of both dioceses shall be defined as follows: "the state road of Bocca Trabaria, up to the intersection with the municipal road of Scandolaia - the municipal road

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of Scandolaia, up to the bridge of Molino dello Scoglio over the Cerfone stream - the Cerfone stream, in an easterly direction."

To carry out these matters, the Sacred Consistorial Congregation appoints the Most Reverend Father Telesphorus John Cioli, Bishop of Arezzo, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, in order to achieve the aforementioned purpose, with the obligation imposed upon him to submit to the same Consistorial Congregation, as soon as possible, a certified copy of the completed execution. All contrary provisions to the contrary notwithstanding.

Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 14th day of the month of March, 1962.

CAROLUS Card. L-CONFALONIERI, Secretary.

Franciscus Carpino, Archbishop of Serdica, Assessor.

[*Latin ed. p. 532*]

Acta Apostolicae Sedis - Official Commentary 532

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

BUEAËNSIS (ONITSHAËNSIS - YAOUNDENSIS)

DECREE Concerning the Alteration of the Boundaries of Ecclesiastical Provinces

Since the territory of the diocese of Bueaënsis, hitherto a suffragan of the Metropolitan Church of Onitshaënsis, now belongs to the Republic, commonly called Cameroon, due to changed circumstances, prayers were presented by the Most Excellent Lord Sergio Pignedoli, Archbishop titular of Iconium and Apostolic Delegate in West Central Africa, that the aforementioned diocese should, from this time forward, become a suffragan of the Metropolitan Church of Yaoundé.

This Sacred Congregation for the Propagation of the Faith, graciously accepting these prayers, and with the consent of those concerned, by virtue of the special faculties granted by Our Most Holy Father John, by the Divine Providence, Pope XXIII, hereby separates the diocese of Bueaënsis, through the present Decree, from the Ecclesiastical Province of Onitshaënsis and annexes it to the Ecclesiastical Province of Yaoundé.

Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 5th day of the month of June in the year of Our Lord 1962.

GREGORY P. Card. AGAGIANIAN, Prefect

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L. S.
Eduardus Pecoraio, Under-Secretary.

[*Latin ed. p. 533*]

The Sacred Congregation of Rites, SACRED 533, CONGREGATION OF RITES, in Rome, concerning the canonization of the Blessed Vincent Pallotti, Confessor, founder of the Society of the Catholic Apostolate. CONCERNING THE DOUBT: Whether, with the Blessed having received the Apostolic See's approval of two miracles, the process for his canonization may proceed safely to the veneration granted to him. Vincent Pallotti, a Roman priest, cultivated to the very end of his life the virtues whose seeds he had received from his earliest years. In him was found a tender piety towards God and the Virgin Mother, together with the highest purity, penance, and love for his neighbor. Having become a priest, and occupied with manifold duties, he so abundantly devoted himself to the good of others with the fire of charity, that he deservedly earned the title of "apostle of the city." Burning with the desire that all men might be saved, he founded the Society of the Catholic Apostolate, whose members, regardless of their condition, would offer their services to assist the sacred hierarchy. At the same time, he instituted the Octave of the Solemnity of the Epiphany, in order to more effectively encourage the faithful to strengthen and spread the Kingdom of Christ everywhere. Although endowed with supernatural gifts by God, he nevertheless thought very little of himself. Consumed by labors rather than by age, he passed away on January 22, 1850, at the age of nearly sixty-five, to receive eternal rewards. After his death, the fame of his sanctity and miracles grew and spread day by day, so that finally, the cause for his beatification was begun, in order that the honors of the blessed in heaven might be conferred upon him. Concerning this matter, and with all due legal formalities observed, and with heroic virtues and miracles legitimately proven, Pope Pius XII, on January 22, 1950, the year of the Jubilee, inscribed the Venerable Vincent Pallotti in the list of the Blessed. Furthermore, at the end of the same year, 1950, and at the beginning of 1951, two healings occurred at the invocation of the new Blessed, which were considered miraculous; therefore, the cause for canonization was resumed on April 21, 1953, and the apostolic processes were prepared, in order to legally investigate these matters. Concerning these two marvelous events, the Most Holy Lord...

[*Latin ed. p. 534*]

The Acts of the Apostolic See - Official Commentary, 534. Our Holy Father, John XXIII, may he reign happily, on the 6th of April of this year, decreed by a solemn decree. Therefore, since all that which was necessary for the proper establishment of the legal norms and sacred statutes of this Tribunal, in order to bestow the highest honors upon the Blessed Vincent

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Pallotti, had been expeditiously and thoroughly accomplished, there remained only this: that the Cardinals of the Sacred Congregation of Rites, the Official Prelates, and the Consultor Fathers should be questioned regarding this doubt: whether, with the approval of two miracles, the Holy See may safely proceed to the solemn canonization of the aforementioned Blessed, after the granting of the necessary indulgences. This was indeed done, and they unanimously responded that it could safely be done. However, our Lord, John XXIII, hesitated to reveal his mind on this matter of such importance, so that, in the meantime, light might be shed forth from the Father of Lights. Today, having offered the salutary Host, the same Holiness solemnly decreed that it is safe to proceed to the solemn canonization of the Blessed Vincent Pallotti, Confessor. And this decree was ordered to be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 7th of the month of July, in the year of Our Lord 1962. ARCADIUS M. Card. LARRAONA, Prefect. © S. Henry Dante, Secretary II. Concerning the Canonization of the Blessed Francis Mary of Camporubeo, Confessor, of the Order of the Brothers Minor Capuchins. ON THE DOUBT: Whether, with the approval of two miracles, the Apostolic See may safely proceed to the canonization of the aforementioned Blessed, after the granting of the necessary indulgences. The words of the Lord: "He who humbles himself shall be exalted" (Mt. 23:12), are most clearly confirmed in the humble lay brother, the Blessed Francis Mary of Camporubeo, Confessor, of the Order of the Brothers Minor Capuchins. His most praiseworthy quality is that, although he possessed no...

[*Latin ed. p. 535*]

The Sacred Congregation of Rites, enriched by human learning, yet instructed only by the knowledge proper to the saints, and spurred on by the most fervent charity, exercised an apostolate in the state of a lay brother in the very populous city of Genoa, such that no antiquity will ever erase the memory of him among the people of Genoa, who not only cherish his image in their hearts, but also wished to make it eternal through a distinguished monument, so that it may be a witness to posterity. Furthermore, the Order of the Capuchin Brothers will also be adorned with new glory through the elevation of Blessed Francis to the highest honors of the altar, which will bring great joy not only to his confreres, but also to the citizens of Liguria, for whose salvation the Blessed One, offering himself willingly as a victim to God, sacrificed himself when a terrible plague devastated the city of Genoa. After his death, the fame of his holiness grew daily, and the cause for his beatification was introduced by Pope Leo XIII in the year 1896, and, with all due process observed, Pope Pius XI, on December 18th of the year 1922, declared that the virtues of the Servant of God were heroic, and, after duly approved miracles, on June 30th of the year 1929, he decreed that he should be raised to the honors of the blessed. Soon after, news spread

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of new signs and miracles, obtained through the intercession of the same Blessed Francis, by the grace of God. Therefore, the cause for the canonization of this blessed man was resumed on March 30th of the year 1931, and Our Most Holy Father, Pope John XXIII, by a solemn decree, declared on March 23rd of this year that there were two miracles, which must be considered. It remains only to proceed, in accordance with the norms of law and the statutes of this Sacred Forum, to consult the Consultors, the Official Prelates, and the Eminent Cardinals of the Sacred Congregation of Rites, to determine whether they believe it is safe to proceed to grant the honors of sainthood to the aforementioned Blessed One. To this doubt, all gave a favorable and unanimous vote. The Most Blessed Father, in this matter of such importance, hesitated to reveal his mind, so that, through increased prayers, he might receive a more abundant light from the Holy Spirit. Finally, on July 7th of this year, after having celebrated the Divine Eucharistic Sacrifice, he decreed that it is safe to proceed to the solemn canonization of Blessed Francis of Camporubeo, Confessor. He ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on July 7th of the year of Our Lord 1962. ARCADIUS M. Card. LARRAONA, Prefect. © S. Henricus Dante, Secretary.

[*Latin ed. p. 536*]

536 Acta Apostolicae Sedis - Commentarium Officiale DIARIUM ROMANAE CURIAE. Martedì, 3 luglio 1962, il Santo Padre Giovanni XXIII ha ricevuto in solenne udienza Sua Eccellenza l'Onorevole Prof. ANTONIO SEGNI, Presidente della Repubblica Italiana. Lunedì, 9 luglio 1962, il Santo Padre Giovanni XXIII ha ricevuto in solenne udienza Sua Eccellenza l'Onorevole Dott. DIOSDADO MACAPAGAL, Presidente della Repubblica delle Filippine. Venerdì, 13 luglio 1962, il Santo Padre Giovanni XXIII ha ricevuto in solenne udienza, per la presentazione delle Lettere Credenziali, Sua Eccellenza il Dott. MANUEL ULISES BONNELLY FONDEUR, Ambasciatore Straordinario e Plenipotenziario della Repubblica Dominicana.

SACRA CONGREGAZIONE DEI RITI. Martedì, 10 aprile 1962, nel Palazzo delle Congregazioni, si è riunita la Sacra Congregazione dei Riti preparatoria, nella quale gli Eminentissimi e Reverendissimi Signori Cardinali, i Reverendissimi Prelati Officiali e i Consultori teologi hanno discusso su due miracoli che si asseriscono operati per intercessione del Beato Antonio Pucci, Confessore, dell'Ordine dei Servi di Maria.

Martedì, 15 maggio 1962, nel Palazzo Apostolico Vaticano, si è riunita la Sacra Congregazione dei Riti preparatoria, nella quale gli Eminentissimi e Reverendissimi Signori Cardinali, i Reverendissimi Prelati Officiali e i Consultori teologi hanno discusso su un miracolo attribuito all'intercessione del Beato Pietro Giuliano Eymard, Confessore, fondatore della Congregazione dei Sacerdoti del SSmo Sacramento.

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Gli stessi Eminentissimi e Reverendissimi Signori Cardinali e Reverendissimi Prelati Officiali hanno poi discusso sull'introduzione della Causa del Servo di Dio Leopoldo da Castelnuovo, sacerdote professo dell'Ordine dei Frati Minori Cappuccini.

Martedì, 22 maggio 1962, nel Palazzo Apostolico Vaticano, si è riunita la Sacra Congregazione dei Riti preparatoria, nella quale gli Eminentissimi e Reverendissimi Signori Cardinali, i Reverendissimi Prelati Officiali e i Consultori teologi hanno discusso sull'eroicità delle virtù del Servo di Dio Luigi Palazzolo, sacerdote, fondatore dell'Istituto delle Suore delle Poverelle.

[*Latin ed. p. 537*]

Diarium Romanae Curiae 537, Tuesday, June 12, 1962, in the Palace of Congregations, in the presence of the Most Reverend and Illustrious Cardinal Andrea Jullien, Promoter of the Cause of Beatification of the Servant of God, Maria de Jesus (Du Bourg), foundress of the Sisters of the Divine Savior and of the Most Holy Mary, the Holy Congregation of Rites, preparatory in nature, was convened, in which the Reverend Prelates, officials, and the Reverend theological consultants discussed the heroic virtues of the aforementioned Servant of God.

Tuesday, June 26, 1962, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the General Holy Congregation of Rites was convened, in which the Most Reverend and Illustrious Cardinals, the Reverend Prelates, officials, and theological consultants gave their votes:

1. Concerning two miracles which are alleged to have been wrought through the intercession of the Blessed Antonio Maria Pucci, Confessor, a professed priest of the Order of the Servants of Mary;

2. Concerning the heroic virtues of the Servant of God, Antonia Maria della Misericordia (Oviedo Schönthal), foundress of the Oblate Sisters of the Most Holy Redeemer.

SECRETARY OF STATE, APPOINTMENTS:

By Apostolic Briefs, the Holy Father, John XXIII, happily reigning, deigned to appoint:

November 9, 1961. His Excellency, the Most Reverend Monsignor Bruno Bernardo Heim, titular Archbishop of Xanto, Apostolic Delegate in Scandinavia.

December 20. The Most Reverend and Illustrious Cardinal McGuigan Giacomo, Protector of the "Sisters of St. Elizabeth of the Third Order Regular of St. Francis of Assisi" (Humboldt, Saskatchewan, Muenster, Canada).

April 25, 1962. The Most Reverend and Illustrious Cardinal Chiarlo Carlo, Protector of the "Daughters of St. Francis de Sales" (Lugo, Imola).

May 5. The Most Reverend and Illustrious Cardinal Cicognani Amleto

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Giovanni, Protector of the "Sisters of the Third Order of St. Francis" (Clinton, Davenport).

May 14. The Most Reverend and Illustrious Cardinal Cicognani Amleto Giovanni, Protector of the Archconfraternity of the Bolognese in Boma.

May 21. The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Sienas de Jesús de la Caridad" (Bilbao).

The Most Reverend and Illustrious Cardinal Ottaviani Alfredo, Protector of the Mantellate Sisters, Servants of Mary of Pistoia (Rome).

[*Latin ed. p. 538*]

Acta Apostolicae Sedis - Official Commentary 538, May 22, June 11.

The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the Institute "Opera del Divino Amore" (Naples).

The Most Reverend and Illustrious Cardinal Cento Fernando, Protector of the "Religiosas Terceras Mercedarias del Niño Jesús" (Cordoba, Argentina).

The Most Reverend and Illustrious Cardinal Marella Paolo, Protector of the "Frères du Sacré Cœur" (Rome).

The Most Reverend and Illustrious Cardinal Cicognani Amleto Giovanni, Protector of the "Piccola Missione per i Sordomuti" (Bologna).

The Most Reverend and Illustrious Cardinal Cicognani Amleto Giovanni, Protector of the "Institución Teresiana" (Madrid).

The Most Reverend and Illustrious Cardinal Cicognani Amleto Giovanni, Protector of the Sisters "Terziarie Francescane di S. Onofrio" (Rimini).

The Most Reverend and Illustrious Cardinal Cicognani Amleto Giovanni, Protector of the "Misioneras Cruzadas de la Iglesia" (Madrid).

By letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint:

Extraordinary Secret Chamberlains to His Holiness:

June 19, 1959.

Most Reverend Monsignor Bacalao Medardo (Valencia, Venezuela).

Most Reverend Monsignor Feo Cabrera Michele Angelo (Valencia, Venezuela).

Most Reverend Monsignor Miret Giuseppe A. (Valencia, Venezuela).

Most Reverend Monsignor Padilla Luigi Maria (Valencia, Venezuela).

June 20, 1959.

Most Reverend Monsignor Castillo Toro Francesco (Caracas).

Most Reverend Monsignor Pérez Cisneros Angelo (Caracas).

June 26, 1959.

Most Reverend Monsignor Jiménez Hidalgo Giuseppe (Barquisimeto).

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Most Reverend Monsignor Moreno Marcelliano (Barquisimeto).
Most Reverend Monsignor Otero Caceres Eriberto (Barquisimeto).
Most Reverend Monsignor Ramos Cordero Omar (Barquisimeto).
June 29, 1959.
Most Reverend Monsignor Reghezza Giovanni (Caracas).
August 22, 1959.
Most Reverend Monsignor Parra León Mariano G. (Maracaibo).
Most Reverend Monsignor Castellanos Ortiz Luigi (Maracaibo).
July 21, 1961.
Most Reverend Monsignor McEwan Ugo (Glasgow).
August 6, 1961.
Most Reverend Monsignor Cardona P. Bernardo (Medellín).
Most Reverend Monsignor Restrepo U. Eugenio (Medellín).
Most Reverend Monsignor Wiedemann T. Victor (Medellín).
Most Reverend Monsignor Aiken Tommaso H. (Los Angeles).
December 8, 1961.
Most Reverend Monsignor Clyne Giacomo B. (Los Angeles).
Most Reverend Monsignor Laubacher Aroldo V. (Los Angeles).
Most Reverend Monsignor O'Callaghan Michele (Los Angeles).

[*Latin ed. p. 539*]

Diary. Roman Curia, December 15, 1962.
Most Reverend Garzia Aldo (Nardo).
Most Reverend Poloway Michele (Philadelphia of the Ukrainians).
Most Reverend Orognale Gabriele (Boma).
Most Reverend Minuti Lorenzo (Rome).
Most Reverend Ramler Francesco (Sankt Pölten).
December 23.
Most Reverend Strunz Kurt (Sankt Pölten).
Most Reverend Lind Carlo (Seckau).
January 13.
Most Reverend Vollmann Francesco (Seckau).
Most Reverend Wang Puo-M Bonifacio (Peking).
February 3.
Most Reverend Cottet Fernando (Barcelona).
December 9.
Most Reverend Montgomery Ugo (Birmingham).
December 17.
Most Reverend Mastino Giovanni (Bosa).

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Most Reverend Pes Giovanni (Bosa).
Most Reverend Pinna Vittorio (Bosa).
Most Reverend Baraldi Corradino (Comacchio).
Most Reverend Doxie Donald F. (San Diego).
December 24.
Most Reverend Germozzi Adolfo (Fermo).
Most Reverend Anglade Pietro (Gorizia e Gradisca).
Most Reverend Callegaro Giuseppe (Venice).
Most Reverend Tramontin Silvio (Venice).
March 2.
Most Reverend Darcy Aroldo P. (Newark).
Most Reverend Galavotti Pietro (Modena).
March 4.
March 10.
Most Reverend Spina Fausto (Rome).
Most Reverend Catalano Alberto (Trapani).
March 17.
Most Reverend Cantisani Antonio (Policastro).
Most Reverend Dattoli Massimino (Policastro).
Most Reverend Gozzi Vincenzo (Policastro).
Most Reverend Bettinazzi Severino (Brescia).
March 24.
Most Reverend Brignani Angelo (Brescia).
Most Reverend Salvi Agostino (Bergamo).
March 31.
Most Reverend Tosi Sante (Bergamo).
Most Reverend Bonomini Giuseppe (Brescia).
Most Reverend Raimondi Giuseppe (Catanzaro).
Most Reverend Oliviero Antonio (Monte Vergine).
Most Reverend Guerriero Pasquale (Nola).
Most Reverend Marone Raffaele (Nola).
Most Reverend Menna Isidoro (Nola).
Most Reverend Pacia Olindo (Nola).
Most Reverend Ruggiero Andrea (Nola).
Most Reverend De Muri Giovanni (Padova).
Most Reverend Girardi Matteo Lino (Padova).
Most Reverend Marinò Francesco (Taranto).
Most Reverend Fidelbo Giuseppe (Termoli).

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Most Reverend Fasano Agostino (Turin).

Most Reverend Bassi Elio (Udine).

Most Reverend Scubla Giuseppe (Udine).

Most Reverend Fusi Pecci Odo (Osimo e Cingoli).

April 6.

Most Reverend Pieroni Ido (Osimo e Cingoli).

Most Reverend Polentoni Luigi (Osimo e Cingoli).

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[*Latin ed. p. 540*]

Acta Apostolicae Sedis - Commentarium Officiale 540 6 » 14 Aprilis 1962. Dom. Scocco Luigi (Osimo et Cingoli). » » Dom. Serrani Constantinus (Osimo et Cingoli). » » Dom. Faccini Dino (Luni). Camerarii honorarii in habitu paonaceo Sanctitatis: 2 » » » » 14 Martii » » » » Aprilis 1962. Dom. Zerbini Julius (Ferrara). » Dom. Gualandi Darius (Imola). » Dom. Mongardi Albertus (Imola). » Dom. Rossi Robertus (Imola). » Dom. Sermasi Josephus (Imola). » Dom. Viani Felix (Luni). Camerarii honorarii supranumerarii Spadae et Cappae Sanctitatis: 3 Februarii 1962. Dominus Clementoni Rolando (Roma). 12 Aprilis » Dominus Nattino Arturus (Roma). Capellanus honorarius extra Urbem Sanctitatis: 31 Martii 1962. Dom. Santi Robertus (Modena). HONORES. Per Brevia Apostolica, Sanctissimus Pater Ioannes XXIII, feliciter regnans, dignatus est conferre: Ordinem Speronis Aurei: 2 Iulii 1962. Ad S. E. Dominum Segni Antonium, Praesidem Republicae Italiae. Collarem Ordinis Piani: 4 Iulii 1962. Ad S. E. Doctorem Macapagal Diosdadum, Praesidem Republicae Philippinarum. Crucem Ordinis Piani: 11 Iunii 29 » 4 Iulii 1962. Ad S. E. Paterno Castello de Carcaci Ernestum, Bali de Justitia Militaris Ordinis Sovrani Maltae. » Ad S. E. Dominum Piccioni Attilium, Vice-Praesidem Consilii Ministrorum et Ministrum Negotiorum Externorum Italiae. » Ad S. E. Dominum Palaez Emmanuel, Vice-Praesidem et Ministrum Negotiorum Externorum Republicae Philippinarum.

[*Latin ed. p. 541*]

Diarium Romanae Curiae, 4 Iulii, 1962.

Ad S. E. Dominum Benigno Toda y Toledo, Legatum Republicae Philippinarum apud Sanctam Sedem.

Magna Crux Ordinis Sancti Gregorii Magni, classe civili: 4 Iulii, 1962.

Concessa Domino Rufino G. Hechanova, Secretario de Prensa de la Presidencia et Secretario de Industria y Comercio de la República Philippinarum.

Ad Dominum Salvador P. López, Secretario de Estado para Asuntos Exteriores de la República Philippinarum.

Magna Crux Ordinis Sancti Gregorii Magni, classe militari: 11 Iunii,

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1962.

Ad S. E. Dominum Antonio Barroso y Sánchez Guerra, Ministrum Militiae Hispaniae.

Per Litteras Secretarii Status, Sanctissimus Pater Ioannes XXIII., beatissime regnans, dignatus est conferre:

Commendam cum Placa Ordinis Pro Ecclesia et Pontifice: 28 Aprilis, 1962.

Domino Mario Salmi (Roma).

Commendam Ordinis Pro Ecclesia et Pontifice: 6 Aprilis, 1962.

Domino Aldo Vieri (Roma).

Commendam cum Placa Ordinis Sancti Gregorii Magni, classe civili: 24 Februarii, 1962.

Domino Tommaso Pavone (Roma).

14 Aprilis.

Domino Achille Cappuccio (Arezzo).

Commendam Ordinis Sancti Gregorii Magni, classe civili, 7 Octobris, 1961.

Ad Dominum Giovanni G. Restrepo Jaramillo (Medellín).

Ad Dominum Giorgio Restrepo Uride (Medellín).

Ad Dominum Franco Campbell-Watson (Novum Eboracum).

Ad Dominam Shirley C. Bürden (Los Angeles).

Ad Dominum Carlo J. Dunn (Los Angeles).

Ad Dominum Lorenzo G. McNeil (Los Angeles).

Ad Dominum Lamberto Zuccaroli (Roma).

Ad Dominum Carlo Ferrari (Turinorum).

Ad Dominum Roberto Quilichini (Djibouti).

Ad Dominum Mohamed Kamel Amin (Res Publica Aegypti).

Ad Dominum Domenico Tapsoba (Ouagadougou).

Ad Dominum Paolo Kuan Chi-Yu (Taipeh).

Ad Dominum Luigi Quarello (Turinorum).

Ad Dominum Luigi Beluschi (Brescia).

Ad Dominum Alessandro Calini (Brescia).

[*Latin ed. p. 542*]

Acta Apostolicae Sedis - Official Commentary 542, February 24, 1962.

To Mr. Leehi Fausto (Brescia).

To Mr. Chatel Carlo Federico (Paris).

To Mr. Cali Ettore (Rome).

To Mr. Caruso Salvatore (Rome).

To Mr. Di Leo Nicola (Rome).

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To Mr. Miccichè Gaspare (Rome).
To Mr. Nigra Carlo (Rome).
To Mr. Viva Riccardo (Rome).
March 2:
To Mr. Flynn Michele (Ireland).
To Mr. O'Flathartaigh Mairtin (Ireland).
March 10:
To Mr. Baldisserra Cesare (Ferrara).
March 17:
To Mr. Doumith Michele (Beirut of the Maronites).
To Mr. Baj Steno (Milan).
To Mr. Boggiali Attilio (Milan).
To Mr. Mariani Bonaventura (Milan).
To Mr. Ogliari Francesco (Milan).
To Mr. Parra vicini Felice (Milan).
To Mr. Rinaldi Cesare (Milan).
To Mr. Villa Rino (Milan).
March 31:
To Mr. Coussa Giorgio (Aleppo of the Melchites).
To Mr. Santanchè Emidio (Ascoli Piceno).
To Mr. Thaon di Revel Carlo (Turin).
April 6:
To Mr. Merloni Aristide (Fabriano and Matelica).
To Mr. Kamel Salah Youssef (United Arab Republic).
April 14:
To Mr. Inouye Tatsuo (Japan).
To Mr. Lami Guido (Luni).
To Mr. Merope Gino (Luni).
April 28:
To Mr. Bearzi Bruno (Florence).
To Mr. Inchingolo Giuseppe (Rome).
The Order of Saint Gregory the Great, military class: December 15, 1961.
To Count Nasalli Rocca di Corneliano Carlo (Rome).
To Marquis Lepri Gaspare (Rome).
To Count Sabini Giulio (Naples).
February 24, 1962.
To Mr. Filippi Leone (Rome).
March 2:

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To Major De Valera Vivion (Ireland).
To Colonel O'Braonáin Sean (Ireland).
To Commander O'hUallacháin Brendan (Ireland).
April 14:
To Mr. Mari Crescenzio (Rome).
To Mr. 'Staiano Serafino (Rome).
The Order of Saint Gregory the Great, civil class: December 15, 1961.
To Mr. Grossi Guglielmo (Rome).
December 30:
To Mr. Busser Enrico (Paris).
January 9, 1962.
To Mr. Van Hove Guglielmo Enrico Uberto (Rotterdam).
To Mr. Vogels Reinier Giovanni (Rotterdam).
January 20:
To Mr. Müller Giuseppe (Djibouti).

[*Latin ed. p. 543*]

Diarium Romanae Curiae)) »)) 17 » 24 17 31 » 6 » 14 » » February 1962, To Mr. Gambardella Antonio (Nocera de' Pagani). » » To Mr. Labbé Emilio (Paris). » To Mr. Lenthaparambil Pylee M. (Verapoly). » To Mr. Cherapanathil Luiz J. (Verapoly). To Mr. Wylde Aroldo (Adelaide). » » To Mr. De Jong Alberto Cornelio (Rotterdam). » » To Mr. Fontana Aldo (Molfetta). March To Mr. Gariboldi Francesco (Milan). » » To Mr. Varieschi Enrico (Milan). » To Mr. Varisco Aldo (Milan). » » To Mr. Hajje Hanna (Beirut of the Maronites). » To Mr. Massaad Edmondo (Beirut of the Maronites). April To Mr. Cagnetti Francesco (Rome). To Mr. Massi Osvaldo (Rome). » To Mr. Paolini Giovanni Angelo (Grosseto). » » To Mr. Peruginelli Giulio (Grosseto). » To Mr. Panconi Ermelindo Giovanni (Luni). The Knighthood of the Order of Saint Gregory the Great, military class, March 31 » 1962. To Mr. Moscato Gesualdo (Ragusa). To Mr. Pepe Guido (Ragusa). The Insignia of the Order of Saint Sylvester the Pope: February 3, 1962. To Mr. Bergerre Max (Rome). The Commanderate of the Order of Saint Sylvester the Pope: December 8, 1961. To Mr. Schulze Erico (Germany). To Mr. Bette-Richard Roberto (Malines-Brussels). 23 » » » » To Mr. Boonen Giovanni (Malines-Brussels). To Mr. Claes Andrea (Malines-Brussels). » » To Mr. Steels Giovanni (Malines-Brussels). » To Mr. Van Haecht Leone (Malines-Brussels). » Mr. Van Laethem Edwin (Malines-Brussels). To » » 30 To Mr. Diez Fernández Paolo (León). » » January 17, 1962. To Mr. Laverda Giovanni Battista (Vicenza). » » » To Mr. Zonin Domenico (Vicenza). 27 To Mr. De Peuter Leone (Malines-Brussels). To Mr. Nees Gustavo (Malines-Brussels). » » To Mr. Vangi Giuseppe Nicola (Trani). » » February 17 To Mr. Farinaro Enrico (Aversa). Mr. Al Nappa Antonio (Aversa). » To Mr.

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San Martino Pietro (Rome). The Knighthood of the Order of Saint Sylvester the Pope: October 7 » 1961. To Mr. Arango Alvarez Fabio (Medellín). To Mr. Arrióla Del Valle Giuseppe (Medellín). 543

[*Latin ed. p. 544*]

Acta Apostolicae Sedis - Commentarium Officiale 544, 7 Octobris 1981.

Ad Dominum Beltran Ignatium Angelum (Medellín).

Ad Dominum Bernal Jaramillo Petrum (Medellín).

Ad Dominum Cock Quevedo Georgium (Medellín).

Ad Dominum Correa Arango Ivan (Medellín).

Ad Dominum Echandia Gaviria Gabriel (Medellín).

Ad Dominum Estrada Ludovicum Carolum (Medellín).

Ad Dominum González Mesa Henricum (Medellín).

Ad Dominum Hernández Naranjo Eutimium (Medellín).

Ad Dominum Londoño Londoño Hernandum (Medellín).

Ad Dominum Londoño Paulinum (Medellín).

Ad Dominum Maya Bernal Bernardum (Medellín).

Ad Dominum Moreno Londoño Felicem (Medellín).

Ad Dominum Bobledo Uribe Silvium (Medellín).

Ad Dominum Toro Escobar Eduardum (Medellín).

Ad Dominum Uribe Amador Ludovicum (Medellín).

Ad Dominum Morgana Salvatorem (Piazza Armerina). 8 Decembris.

Ad Dominum Köster Josephum Bernardum H. ('s-Hertogenbosch). 9 Ianuarii 1962.

Ad Dominum Broos Cornelium Joannem ('s-Hertogenbosch). 13.

Ad Dominum Klimitsch Ernestum (Salzburg). 27.

Ad Dominum Marchesium Angelum (Lodi).

Ad Dominum De Naro Papam Josephum (Noto).

Ad Dominum Kräftnerum Joannem (Sankt Pölten).

Ad Dominum Bus Josephum U. (Utrecht). 17 Februarii.

Ad Dominum Galletti Antonium (Bologna).

Ad Dominum Pieri Nazzarenum (Pescia). 24.

Ad Dominum Berbottum Felicem (Alba). 10 Martii.

Ad Dominum Padoan Vincentium (Venezia).

NECROLOGIUM

22 Iunii

1 Iulii

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29

1962.

Dominus Dubuc Henricus Maria, Episcopus titularis Massimianae Numidiae.

Dominus Migliorini Benignus Lucianus, Archiepiscopus Lancianensis et Episcopus Ortonensis.

Eminentissmus Dominus Cardinalis Panico Ioannes, titularis presbyterii Sanctae Thérasae ad Cursum Italiae.

Dominus Filzer Ioannes, Episcopus titularis Bararii.

Dominus Cesbron Augusteus Leo A., Episcopus Annecyensis.

Eminentissmus Dominus Cardinalis Coussa Gabriel Acacius, titularis presbyterii Sancti Atanasii, Secretarius Sacrae Congregationis pro Ecclesia Orientali.

[*Latin ed. p. 545*]

Ann. et vol. LIV 2 4 September 1 9 6 2 (Ser. m , v . IV) - N . 1 0 ACTA APOSTOLICAE SEDIS COMMENTARIUM OFFICIALE Directio: Palazzo Apostolico - Città del Vaticano — Administratio: Libreria Editrice Vaticana ACTA IOANNIS PP. XXIII CONSTITUTIONES APOSTOLICAE IQUITENSIS - CONCHENSIS IN AEQUATORE The boundaries of the ecclesiastical provinces of Iquites and Conchensis in Ecuador are modified. IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE, To the Venerable Brother Emmanuel de Iesu Serrano, Abbot, Archbishop of Conchensis in Ecuador, who, wishing to offer prayers, requested that this Apostolic See arrange more suitably the boundaries of the ecclesiastical provinces of Iquites and Conchensis in Ecuador, We, after hearing either the Apostolic Nuncio in the Republic of Ecuador, namely the Venerable Brother Alfred Bruniera, Archbishop with the titular see of Claudiopolis in Honorade, or our beloved Son, Charles Maria, Cardinal of the Holy Roman Church, de la Torre, Archbishop of Iquites, or finally, the local Ordinaries concerned, and after considering the opinion of our beloved Son from the Secretariate of the Sacred Congregation for Bishops, and with our Apostolic authority, We decree and order the following. We detach the Diocese of Guaranda and, for the time being, its Bishop from the metropolitan jurisdiction of the Archbishop of Conchensis in Ecuador, and place it under the metropolitan jurisdiction.

[*Latin ed. p. 546*]

Acts of the Apostolic See - Official Commentary 546. The Archbishop of Quito submits. Furthermore, we separate the "nullius" prefecture of El Oro from the ecclesiastical province of Quito and annex it to the territory of the ecclesiastical province of Conchen in Ecuador, so that in the future,

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this same prefecture and its temporary administrator will be subject to the metropolitan jurisdiction of the Archbishop of Conchen in Ecuador. These matters are to be carried out by the Apostolic Nuncio, whom we have mentioned, either by himself or through another, provided that the person is a man adorned with ecclesiastical dignity. If, at the time of execution, another person presides over the Apostolic Nunciature in Ecuador, he must carry out these mandates. Whoever completes this task shall order that appropriate documents be drawn up and shall endeavor to send them to the Sacred Congregation of the Consistory as soon as possible. We will and desire that these documents be effective now and in the future; in such a way that those to whom they pertain will religiously observe what has been decreed by them, and thus they will obtain their force. No prescriptions of any kind can be contrary to the effectiveness of these documents, since through these documents we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Whoever disregards or in any way rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who do not obey the commands of the Supreme Pontiffs. Given from the Palace of Gandolfo, near Rome, on the eleventh day of the month of September, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our pontificate. JAMES A. Cardinal COPELLO, Prefect. CHARLES Cardinal CONFALONIERI, Prefect of the Sacred Congregation of the Consistory, Secretary. Francis Tinello, Apostolic Secretary. Francis Caesar, Place 33, Lead. In Ap. Cane, tab., vol. CVII, n. 52. H. Ferretti, Proton. Federici, Proton. Apost. Apost.

[*Latin ed. p. 547*]

Acts of Pope John XXIII, 547. II. KABGAYENSIS (ASTRIDÆNSIS). A new diocese is established, called "Astridænsis," from territories taken from the archdiocese of Kabgayensis.

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THIS EVENT:

The holy Mother Church rejoices whenever new groups of her children, with God's help, are added to her ranks, and she strives to provide them with all the assistance that Christ has abundantly bestowed upon her for the advancement of the Kingdom of God among men. Therefore, since it has been requested of Us that a new diocese be established in Rwanda to care for the faithful who are increasingly converting to the Christian religion each day, We gladly approve what the Sacred Congregation for the

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Propagation of the Faith has decided, after hearing the venerable Brother Gaston Mojaisky-Perrelli, Archbishop with the title of Amidenum, and Apostolic Delegate in the Congo and Rwanda-Urundi. Therefore, with Our supreme and apostolic authority, We decree and order the following:

From the territory of the archdiocese of Kabgayensis, We separate the civil districts called Astrida and Nyanza, and from these We establish a new diocese, to be called the Astridænsis diocese, which will have the same boundaries as the civil districts mentioned above. This new Church, which We entrust to the diocesan clergy, is to be a suffragan of the metropolitan Church of Kabgayensis. We grant to it and to its sacred Prelate all the rights, and We impose upon them all the duties and obligations that are proper to dioceses and their pastors throughout the Catholic world. The Bishop will establish his seat in the city called Astrida, and his cathedral in the principal church of that city, which We raise to the rank and dignity of a cathedral, with corresponding rights. With regard to administration, the seminary, the election of a Capitular Vicar, the rights and duties of the clergy and the people, and similar matters, the norms of the Code of Canon Law shall be observed. With regard to the sustenance of the diocese, whether it be through the transfer of a proportionate part of the goods belonging to the archdiocese of Kabgayensis, or through revenues of the Curia, or finally through the contributions that the Christian people are accustomed to give, We decree that this be done. Furthermore, We wish that the venerable Brother [name not provided] take care of the execution of these Our decrees.

[*Latin ed. p. 548*]

Acta Apostolicae Sedis - Official Commentary 548. Gasto Mojaisky-Perrelli, whom we have mentioned, or those who, at the time when they are to take action, fulfill the duties of Apostolic Delegates in the Congo and Ruanda-Urundi, shall have the power to delegate another man, if necessary, provided that he is endowed with ecclesiastical dignity. He who completes this task shall have the duty of drafting the documents for the establishment of the new diocese, and of sending faithful copies thereof to the Sacred Congregation for the Propagation of the Faith. We wish these Letters to be effective now and in the future; so that those things which are decreed through them may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of the man established in ecclesiastical dignity, and

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which have been signed by a public notary, shall have the same validity as if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the eleventh day of the month of September, in the year of Our Lord nineteen hundred and sixty-one, the third year of Our pontificate.

IACOBUS A. Card. COPELLO S. B. E.

Chancellor
GREGORIUS P. Card. AGAGIANIAN S. C. de Prop. Fide
Prefect
Francis Tinello
Apostolic Chancery
Francis H. Ferretti,
Protonotary Apostolic
Bernard Loco
£ß Plumbi
In Ap. Cane, tab., vol. CT II, n. 62.
De Felicis,
Protonotary Apostolic.

[*Latin ed. p. 549*]

Acta Ioannis PP. XXIII 549 III, COQUILHATVILLENSIS (IKELAËNSIS): Postquam certa territoria a sedi archidioecesana Coquilhatvillensi separata sunt, nova dioecesis conditur, nomine "Ikelaënsis."

IOANNES, Episcopus, servus servorum Dei, ad perpetuam rei memoriam:

Mater Ecclesia, cuius est proprium gentes omnes, quotquot orbem terrarum incolunt, ad fidem Christi adducere, renovare Sacramentis, gratiaque et veritate regeneratas constituere, Deo Evangelium salutis ubique terrarum praedicare non desistit, neque ab iis abstinet, quae possint christianae religioni proferendae, augendae, amplificandae prodesse.

Quam ob rem, cum nobis preces admodum fuerunt ut, territorio archidioecesis Coquilhatvillensis diviso, nova dioecesis excitaretur, quae esset nova spei fons et causa, Nos, id in eius populi bonum esse censentes, post consilium petitum a venerabili Fratre Vedasto Mojaisky-Perrelli, Archiepiscopo titulo Amideno et in Congo et Ruanda-Urundi Apostolico Delegato, de Nostra apostolica auctoritate ea quae Sacra Congregatio Fidei Propagandae fieri censuit probantes, haec quae sequuntur decernimus:

Ab archidioecesi Coquilhatvillensi districtus, quos vocant, de Ikela et de

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Bokungu separamus, et eos in novae dioecesis formam redigimus, Ikelaënsis ab urbe principe appellandae, iisdemque finibus circumscribendae et regionibus quibus constat. Sedes Ecclesiae in eadem civitate erit, in cuius maximo templo cathedra episcopalis collocabitur.

Item censemus ut nova dioecesis metropolitanae Sedi Coquilhatvillensi subdatur suffraganea, Patribus ex Instituto Missionariorum Sacratissimi Cordis Iesu moderanda tradatur.

Ad regimen quod attinet, ad Canonicorum Collegium, ad Seminarium, ad electionem Vicarii, Sede vacante, ad cleri denique populique iura et onera hisque similia, normae Codicis Iuris Canonici serventur.

Ad mensam autem quod spectat, sive bonis efficiatur quae ad archidioecesim Coquilhatvillensem pertinebant, pro rata parte, sive Curiae proventibus, sive denique pecunia quam populus christianus dare solet.

Ceterum volumus ut hae Litterae Nost-

[*Latin ed. p. 550*]

Acts of the Apostolic See – Official Commentary, page 550: In order that the matters entrusted to the care of the one presiding over the Apostolic Delegation in the Congo and Ruanda-Urundi may be carried out, the delegate, if necessary, shall entrust them to any other person holding ecclesiastical office. Once the matter is completed, the documents shall be drawn up, and true copies shall be promptly sent to the Sacred Congregation for the Propagation of the Faith. We wish these letters to be and to remain effective; in such a way that those for whom these matters are intended shall religiously observe what has been decreed therein, and thus obtain their full effect. No prescription of any kind shall be able to oppose the effectiveness of these letters, since through these letters we abolish all such prescriptions. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person holding ecclesiastical office, and which have been signed by a public notary, shall have the same validity as if they were the original documents. Whoever shall in any way despise or disregard Our decrees in general, let him know that he shall incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandolfo, near Rome, on the eleventh day of the month of September, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our pontificate.

IACOBUS A. Card. COPELLO, Secretary of State.

GREGORIUS P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith.

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Francis Tinello, Regent of the Apostolic Chancery.

Francis H. Ferretti, Apostolic Protonotary.

Caesar Loco gg Plumbi.

In the Apostolic Chancellery, volume CVII, number 57.

Federici, Apostolic Protonotary.

[*Latin ed. p. 551*]

Acta Ioannis PP. XXIII, 551. IV. Templum S. Athanasii in Urbe ad dignitatem titularem presbyteralem elevatur.

IOANNES, EPISCOPUS, SERVUS SERVORUM DEI, ad perpetuam rei memoriam:

Merita praeclara Ecclesiae Orientalis, et memoria virorum sapientissimorum et sanctissimorum, quos illa per saecula procreavit et qui Ecclesiae gloriam augebant, semper ita res ita habuit ut Romani Pontifices eam praecipua dilectione et gratia sequerentur, quasi ad lucis fontem respicientes, ex quo lumen aeternum mundum illuminavit, et hoc unum studebant, ut necessitatibus, nomini et gloriae eius plenissime responderent. Quod, praeter innumerabilia alia testata, etiam claro marmore demonstratur: Templum S. Athanasio, Episcopo Alexandrino, sacrum, a Gregorio XIII, summo Antistite totius Ecclesiae, saeculo XVI Romae aedificatum, ubi congregati sunt artifices peritissimi, non solum ad augendam pietatem, sed etiam ad colendam ipsam Graecitatem in Urbe; et Collegium, ad aedes templi adjacens, fundatum ad recipiendum pueros Graecos qui ad ministeria sacerdotia vocarentur; et sacra, secundum morem Graecorum, celebrata; et lingua Graeca in sacris caeremoniis adhibita.

Nunc autem, cum pro aucto numero Cardinalium novus titulus presbyteralis instituendus sit, censuimus Nos benevolentiae signum haud minimum erga filios Ecclesiae Orientalis dare, si Templum S. Athanasii, quod commemoravimus, in ordinem titulorum presbyteralium transferemus, cum iustis honoribus et dignitate. Quod et per praesentes Litteras auctoritate Nostra facimus.

Ita igitur statuitur: Templum S. Athanasii in urbe Roma, ad Campum Martium, inter titulos cardinalicios numeretur, et cum ceteris aequa dignitas tribueatur.

Praeterea, hae Litterae Nostrae, curante eo qui ad praesens eidem sacrae aedi praeest, in notitiam cleri et populi perferantur, die festo de praecepto celebrato. Documenta hujus rei exarentur, et sincera exempla ad Sacram Congregationem Consistorialem cito mittantur.

Has Litteras nunc et in posterum efficaces esse volumus, ita ut quae per eas decreta sunt ab iis quorum res est religiose serventur, et consequenter vim suam obtineant. Efficacitati harum Litterarum nulla, cuiusvis generis, contraria praescripta poterunt obstatum, cum per has Litteras om-

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nibus derogamus. Quapropter, si quis...

[*Latin ed. p. 552*]

Acta Apostolicae Sedis – Official Commentary 552, endowed with full authority, whether knowingly or unknowingly, if anyone acts contrary to it, We command that it be declared entirely null and void. Furthermore, no one is permitted to divide or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are signed by a public notary, shall have the same full faith as if they were presented. Those who in any way despise or disregard Our decrees in general should know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-second day of the month of February, in the year of Our Lord nineteen hundred and sixty-second, in the fourth year of Our pontificate. For the Holy See, the Chancellor, IOANNES H. Card. CICOGNANI, Prefect of the Congregation for Affairs of the Church, CAROLUS Card. CONFALONIERI, Secretary of the Sacred Congregation Consistorial, Franciscus Tinello, Apostolic Chancellor, Franciscus Caesar H. Ferretti, Secretary, Apostolic Substitute. [Reference: In Ap. Cane, tab., vol. CVIII, n. 82.] CONCERNING THE SACRED HIERARCHY ESTABLISHED IN KOREA. IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The fertile seed of the Gospel, which the heralds of the sacred and divine truth, by the command of Christ, undertook to spread to the farthest reaches of the earth, has not only been disseminated throughout all nations, peoples, and tribes by the grace of the Holy Spirit and the power of the Apostles, but has also taken root so deeply in some of them that, raising branches and shoots into the air, it has become a tree.

[*Latin ed. p. 553*]

Acts of Pope John XXIII, 553: The field is ripening, laden with the richest fruits. Among these, Korea stands out, a people ever eager to receive the truth. Therefore, since it has been deemed fitting by the Sacred Congregation for the Propagation of the Faith to establish a Catholic hierarchy in the Korean nation, and We believe that this will further the ends of the most holy religion of Christ, after having consulted with Our most venerable Brothers, the Cardinals of the Sacred Congregation, and after seeking the counsel of the venerable Father Xaverius Zupi, Archbishop with the title of Serres, formerly Apostolic Delegate to the Proconsulate and to Korea, We decree and order the following: By these Letters, We establish the sacred hierarchy in Korea, arranging matters in such a way that there shall exist there three ecclesiastical provinces, namely: the ecclesiastical province of Seoul, which shall consist of the metropolitan residential Church of Seoul, formerly the Apostolic Vicariate, whose cathedral will be

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that of the Blessed Virgin Mary, conceived without sin; and the suffragan dioceses of: Pyongyang, formerly an Apostolic Vicariate; Hamhung, formerly an Apostolic Vicariate; Chuncheon, formerly an Apostolic Vicariate, whose cathedral will be that of the Most Sacred Heart of Jesus; and Taejeon, formerly an Apostolic Vicariate, whose cathedral will be that of Saint Teresa of Jesus, the Child Jesus. The ecclesiastical province of Taegu, which shall become the metropolitan residential Church of Taegu, until now an Apostolic Vicariate, whose cathedral will be dedicated to the Apparition of the Blessed Virgin; and the suffragan dioceses that follow: Cheongju, until now an Apostolic Vicariate, whose cathedral will be dedicated to the Holy Family of Jesus, Mary, and Joseph; and Pusan, until now an Apostolic Vicariate, whose cathedral will be dedicated to the Holy Family of Jesus, Mary, and Joseph. The ecclesiastical province of Kwangju, which shall become the metropolitan Church of Kwangju, hitherto an Apostolic Vicariate, whose cathedral will be consecrated to the Most Sacred Heart of Jesus; and the suffragan diocese of Jeonju, hitherto an Apostolic Vicariate, whose cathedral will be consecrated to the Most Sacred Heart of Jesus. We deem that all these divisions are subject to the jurisdiction of the Sacred Congregation for the Propagation of the Faith. Furthermore, since the sacred prelates who have hitherto presided over the vicariates have labored with great zeal to spread the Christian faith, We publicly...

[*Latin ed. p. 554*]

Acta Apostolicae Sedis - Commentarium Officiale 554. Nos agimus gratias, et statuimus ut haec decreta ad Sedes residentes transferantur, ut sequitur: In Provincia ecclesiastica Seulensi, venerabilis Frater Paulus Kinam Ro a Sede titulo Oolbasensi ad metropolitanam Ecclesiam Seulensem transferatur; venerabilis Frater Franciscus Hong Takeoka a Sede titulo Auziensi, ad cathedralem Ecclesiam Pyeongyangensem; venerabilis Frater Thomas Quinlan a Sede titulo Furnitana maiore, ad cathedralem Ecclesiam Chuncheonensem; venerabilis Frater Hadrianus Larribeau a Sede titulo Dusensi, ad cathedralem Ecclesiam Taeieonensem; venerabilis Frater Willelmus I. McNaughton a Sede titulo Thuburbitana, ad cathedralem Ecclesiam Inchonensem; in Provincia ecclesiastica Taeguensi, venerabilis Frater Ioannes Baptista Sye Bong-Kil a Sede titulo Chomatitana ad metropolitanam Ecclesiam Taeguensem transferatur; venerabilis Frater Iacobus Vincentius Pardy a Sede titulo Irenopolitana in Isauria, ad cathedralem Ecclesiam Cheongiuensem; venerabilis Frater Ioannes Choi a Sede titulo Fussalensi, ad cathedralem Ecclesiam Pusanensem; in Provincia ecclesiastica Kvangiuensi, venerabilis Frater Haroldus Henry a Sede titulo Corydalensi, ad metropolitanam Ecclesiam Kvangiuensem; venerabilis Frater Petrus Han Kong-Ryel a Sede titulo Sagalassensi, ad cathedralem Ecclesiam leoniuensem. Ad Sedem Pyeongyangensem, cum eius Praesul, venerabilis Frater Franciscus Hong Takeoka, in novissimo bello Coreano

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dispersus sit, dilectum Filium Georgium M. Carrol e Societate de Maryknoll pro Missionibus Exteris Apostolicum Administratorem eius dioecesis nominamus, qui fuit hactenus Administrator Apostolicus eiusdem nominis Vicariatus, ad Nostrum scilicet et huius Romanae Sedis nutum, quoad per Nostram auctoritatem aliter provisum fuerit. Item, quia rerum adiuncta impediunt quominus Sedis Hameugensis proprius Episcopus renuntietur, eius dioecesis dilectum Filium Timotheum Bitter Ii Apostolicum Administratorem creamus ad nutum Sanctae Sedis, e Congregatione Ottiliensi Ordinis Sancti Benedicti pro Missionibus Exteris, qui fuit hactenus Vicariatus Hameugensis Apostolicus Administrator. De Canonicorum Collegio in unaquaque dioecesi condendo, de Seminario, de mensa episcopali, quae dicitur, de regimine atque electione Vicarii Capitularis, Sede vacante, id decernimus quod sive leges ecclesiasticae statuunt, sive Sacra Congregatio Fidei Propagandae censuit. Ceterum hae Litterae Nostrae, eius cura qui tempore exsecutionis munere Apostolici Delegati in Corea fungetur ad exitum adducantur cum omni facultate ad rem necessariam; si autem res exigat.

[*Latin ed. p. 555*]

The acts of Pope John XXIII, 555: This can also be done through another [person], provided that the man is established in ecclesiastical dignity. Once the matter is concluded, the documents should be drawn up, and faithful copies thereof should be promptly sent to the Sacred Congregation for the Propagation of the Faith. We intend these letters to be effective now and in the future, so that those to whom they pertain may religiously observe what has been decreed therein, and thus obtain their full effect. No prescriptions of any kind can impede the effectiveness of these letters, since through these letters we nullify all others. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these letters themselves, if they were presented. Let anyone who, in any way, disregards or rejects Our decrees know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the tenth day of the month of March, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our pontificate.

IACOBUS A. Card. COPELLO, Secretary of State of the Holy Roman Church.

GREGORIUS P. Card. AGAGIANIAN, Prefect of the Sacred Congrega-

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tion for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

[Various signatures and seals follow.]

[*Latin ed. p. 556*]

Acta Apostolicae Sedis - Commentarium Officiale 556

LITTERAE APOSTOLICAE

I. Beata Maria Virgo, ab origine Immaculata, Congregationis Sanctissimi Redemptoris praecipua Patrona eligitur.

IOANNES PP. XXIII

Ad perpetuam rei memoriam.

— Sanctus Alphonsus Maria de Ligorio, qui laudum praeco et virtutum aemulus Beatae Mariae Virginis videtur, recte appellanda est, cum eam non solum singulari honore atque observantia summa, toto vitae curriculo, coluerit, sed scriptis et exemplis et adhortationibus tum rudibus agrorum incolis, tum civibus expolitis, maxime vero a se conditae Congregationis sodalibus numquam persuadere desiisset ad eam amandam imitationeque consequendam. Is enim, qui efficacissimas ad salutem esse preces putaret saepiusque asseveraret, divinae Matri magnopere confidebat; qua re absolutum eius patrocinium tuitus est, et quo tempore viri rerum divinarum periti, de purissimo Virginis ortu disputabant, erudita doctoris sapientia itemque pio filii amore, suam ferre sententiam non dubitavit atque Immaculatam Conceptionem « proxime definibilem » renuntiavit. Ita quidem factum est ut Congregationis Sanctissimi Redemptoris sodales, Patris vestigia persecuti ac naturali quodam animi motu impulsi, mirifico tenerentur Immaculatae Virginis studio. Qui, simul ac societatem inierunt, eandem, insigni huiusmodi titulo consalutatam, praecipuam sibi Patronam uno ore eligere voluerunt, quin etiam se eius Festum sollemniter esse peracturos, confectoque sacrorum studiorum cursu, votum quoque, ut idem defenderent privilegium, esse nuncupaturos sunt polliciti. Tum denique, saeculo undevicesimo ineunte, ab hac Apostolica Sede impetraverunt ut propria Praefatione et Officio pariter proprio, ritu sollemniore, in eodem Festo sibi uti liceret.

Nunc vero, cum marialis pietas cum Congregationis historia veluti conglutinata videatur, eiusque sanctis inceptis aperte faveat, probandas sane et excipiendas esse putamus preces dilecti filii Superioris Generalis et Rectoris Maioris eiusdem Congregationis, qui omnium nomine sodalium, a Nobis petiit, ut, pro Nostra auctoritate, ratum faceremus Immaculatae Virginis patrocinium.

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Quae cum ita sint, ad huiusmodi provehendum...

[*Latin ed. p. 557*]

Acta Ioannis PP. XXIII 557: Ut cultum, ad spiritualem Religiosi Instituti profectum fovendum, ex Sacrae Rituum Congregationis consulto, certa scientia ac matura deliberatione Nostra deque Apostolicae potestatis plenitudine, harum Litterarum vi perpetuumque in modum, Beatam Virginem Mariam, ab origine Immaculatam, praecipuam apud Deum totius Congregationis Sanctissimi Redemptoris caelestem Patronam confirmamus seu declaramus et constituimus, omnibus adiectis honoribus et privilegiis liturgicis, quae praecipuis Coetuum Religiosorum Patronis rite competunt. Contrariis quibusvis nihil obstantibus. Haec edimus, statuimus, decernentes has Litteras firmas, validas atque efficaces iugiter exstare ac permanere; suosque plenos atque integros effectus sortiri et obtinere ; illisque, ad quos spectant, seu spectare poterunt, nunc et in posterum, plenissime suffragari; sicque rite iudicandum esse ac definiendum; irritumque ex nunc et inane fieri, si quidquam secus, super his, a quovis, auctoritate qualibet, scienter sive ignoranter attentari contigerit. Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die XXIX mensis Ianuarii anno MCMLXII, Pontificatus Nostri quarto. HAMLETUS I. Card. CICOGNANI a publicis Ecclesiae negotiis II.

Beata Maria Virgo « a Perpetuo Succursu » omnium Hispaniae medicorum Patrona eligitur.

IOANNES PP. XXIII: Ad perpetuam rei memoriam.

— Tantos hisce temporibus ars medendi, quasi nos laetissimus, effecit processum, ut quae antea individuo doctrinae studio comprehendi concludique posse videretur, varia ac multiplex nunc sit iudicanda. Neque vero est dubium quin prosper huiusmodi eventus hominibus omnium fere gentium debeatur, qui, collatis ingenii viribus, novas efiicacioresque rationes invenerunt ad bonam valetudinem servandam vel restituendam. Medicinam igitur excolere nobilissimum est officium ac maxime egregium, religiosum quiddam complectens : qui enim corporibus medentur, totius hominis saluti ac vitae necessario consulunt, dumque morbis depellendis dant operam, animi dolores aegritudinesque leniunt. Quocirca eo aptius medici suo mini-

[*Latin ed. p. 558*]

558 The Acts of the Apostolic See can serve as a means by which these men can demonstrate that they are adorned with clearer virtues and talents; for, besides medical knowledge, they require those qualities which are called gentleness of character and suavity of manners, and a devotion to themselves, or, to use the proper language of our Christian religion, charity. ”Above all these things,” we may admonish them, following the Apostle, ”have charity, which is the bond of perfection” (Col. 3:14). Given

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these circumstances, it is clear that this group of men, who have rendered such great service to human society, require heavenly assistance in order to fulfill their most important duties. It is necessary that their minds and hands be guided by a higher power, and when human science fails to heal the sick, it is also necessary that faith be present, and that prayers be offered. For these reasons, we believe that the Spanish doctors have undertaken a salutary initiative in spontaneously and piously choosing their Patroness, the Blessed Virgin Mary, Mother of Perpetual Help. Because the Medical Colleges of all of Spain, through their esteemed son, Antonio De Soroa Pineda, a learned doctor of medicine, have requested us to approve such a choice, we have, with the recommendation of our beloved son, Henry, Cardinal Pia y Deniel, Archbishop of Toledo, gladly accepted these prayers. Therefore, after consultation with the Congregation for Sacred Rites, and after careful consideration of all matters, with certain knowledge and mature deliberation, and by the fullness of the Apostolic power, by these letters, valid and forever, we confirm the Blessed Virgin Mary, Mother of Perpetual Help, as the principal heavenly Patroness of all doctors in Spain, or, rather, we declare, establish, and ordain anew, with all the honors and liturgical privileges that properly belong to the principal patrons of such groups. Notwithstanding any contrary provisions. We decree, establish, and ordain that these letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they apply, or who may apply to them, shall fully benefit from them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from now on, if anything contrary to these provisions, knowingly or unknowingly, should be attempted by anyone, by any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the fourteenth day of the month of February, in the year 1962, in the fourth year of Our Pontificate.

HAMLETUS I.

Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 559*]

Acts of Pope John XXIII, 559. LETTERS I. To the individual Bishops of the Catholic Church, as the Second Vatican Ecumenical Council approaches. Venerable Brother, most beloved to us. It is clearly seen that, the more the Second Vatican Ecumenical Council draws near, the more fervently the faithful should pray to the Holy Spirit, the Paraclete, that He may assist them with His power and His counsels, and that He may inspire those who are preparing for and arranging this most important event, to which all those who are considered to be Christians throughout the world are looking with eager hearts. For this reason, in a Sacred Exhortation recently

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issued, we urged the entire clergy to recite the Divine Office with such devotion, that they might obtain it from God Himself. And the reports that have been brought to us to this day clearly testify that the hearts of the priests have been stirred by this Our Exhortation to a greater zeal for piety. Moreover, even before this, we have urged all Catholics to offer daily prayer for this very purpose. And we do not miss any opportunity, as you know, to encourage all the children of the Church, but especially the young, the sick, and those afflicted with sorrow, to dedicate their prayers and their sufferings to this same cause with great devotion. Bishops should prepare their minds for the Ecumenical Council. Nevertheless, as is fitting, Our thought and attention are especially directed to this, that the minds of the Bishops should be entirely attuned to this event of the highest importance, since it is their duty, together with the Roman Pontiff, to contribute their efforts to the Council, and to bear the burden of the Council in their own way. This very purpose moves us to offer you a specimen of such benevolence and confidence, that, although it is outside the custom of the Apostolic See, we do not doubt that it will be pleasing to you; for we wish to signify to you the joy with which we are already filled, that in the coming month of October, when we will embrace all the Catholic Bishops paternally, as it were. Furthermore, this Our Letter pertains to each individual Bishop, that...

[*Latin ed. p. 560*]

We declare with gratitude Our sentiments regarding the approaching Council, comparing the works undertaken thus far, of which the numerous volumes bearing the title "Acts and Documents" are a splendid testimony; and We likewise exhort those same Bishops to prepare themselves, above all, through the sanctity of their lives, for the Council: considering that, by this very action, they can contribute to the success of this great event, and in proportion to their efforts, they can offer to the Catholic Church, as a bride adorned, herself holy and immaculate to the communion of men, the Body of Christ. Indeed, in those pontifical acts which have recently been sent to the Bishops, the sacred pastors and the flock entrusted to them are never urged to anything other than the integrity of life; although, certainly, the pastors are considered to have already presented a living image of Christ, the good Shepherd, and to have become, so to speak, the form and example of their sheep. But unlike others, this Our Letter is sent not to all Bishops in general, but to each one individually, so as to show the bond of friendship that exists between them, which is the characteristic of familiar letters. The amiable customs of Christ's Vicars. To accomplish this, Venerable Brother, We acknowledge that you have derived benefit from the experience of our past lives. Indeed, We believe that these two things have been evident to you: that you have fulfilled the mission entrusted to you by the Apostolic See in various parts of the world, without shirking cares or difficulties,

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and that the Cross which any Bishop bears upon his breast is not merely a symbol of honor. Therefore, recalling the long series of years that have passed, from the nineteenth day of the month of March in the year nineteen hundred and twenty-five, when we were raised to the episcopal dignity, to the twelfth day of the month of October in the year nineteen hundred and fifty-eight, when, although unworthy, we were elevated to the Chair of Peter, we attribute this to the grace of the Supreme Pontiffs, who have often, through letters, whether individual or collective, added comfort and encouragement to us in our episcopal office, whether at its beginning or in its continuation. From this, you can easily infer with what feelings we would have received such a serious invitation to sanctity, if it had been given to us by the Successor of the blessed Peter, at this momentous hour preceding a great Ecumenical Council. 1 Cf. Eph. 5:27.

[*Latin ed. p. 561*]

Acta Ioannis PP. XXIII 561. Nunc autem huius generis exhortationem ad singulos Fratres Nostros in ordine Episcoporum dirigimus, sive in orientis, sive in occidentis oris vitam agant. Deus, quaeso, ut haec Epistula ad singulos omnes, ad quos pertinet, pervenire possit! Non est, scilicet, nobis ignotum, quantum curis, quantis sollicitudinibus, quantis incommodis muneris sui causa Episcopus saepe afficitur; vel ab amicis, cum quibus sua incommoda communicat, interdum destitutus. Nec sumus ignari quod Episcopus, inter ipsos qui in opere suo cooperantur, aliquando nullos potest invenire, a quibus animus eius alaceretur, vel incitaretur ad tolerandam dolorem, solum per auxilium et consolationem a Deo petita. Huc adjicitur quod ipsa auxiliaria instrumenta pietatis, quae Episcopus, simul cum suis sacerdotibus, quaerit – quae sunt, exempli gratia, sacrae exercitationes religionis causa susceptae – plerumque non sunt sufficientia ad suas proprias necessitates, cum in eiusmodi rebus is potius ad alios quam ad se ipsum debet se dedicare. Dignitas Episcopalis, a verbis S. Pauli Apostoli illustrata: "Quoniam hoc idem Nobis, vicaria Christi potestate in terris fungentibus, ab ipsis Episcopis quasi filiorum more creditum comprobatumque est," opinamur propterea quod hoc paterno nuntio Nostro non parum ipsos incitet ad illius sanctimoniae studium, quae eos, utpote Apostolorum successores, omnino decet. In quam rem locus ille Pauli Apostoli aptissime cadit, quem primo dominico die Quadragesimae legimus, sacris ad altare operantibus: "Adiuvantes autem, cohortamur, ne in vacuum gratiam Dei recipiatis." 2 Hic, manifestum est, gratia Episcopis impertita significatur, cuius vi ipsi in Ecclesia, et in ministerio, et in magistrio, et in regimine funguntur; sicut in hac interpretatione continetur S. Ignatii Antiocheni: "et presbyterio, datum ut Separatim Ecclesiam Omnes Episcopo apostolis; ab obtempérate, diaconos Episcopo nemo autem ut Iesus revereamini, quidquam faciat Christus Patri; ut man- eorum Dei quae ad spectant." Ex his verbis, magnifice, dignitas Episcoporum elucet, quam ipsi cotidiano incremento

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augere debent. Quodsi, quandoque, ita res adversa eorum animos afficiunt, ut, non aliter quam Apostoli, extremae Christi cruciatibus et morte terrores, eos praesens metus pervadat, ipsi aures merito porrigant Pauli monenti: "Ait enim (2 II Cor. 6, 1-10. 3 Smyrn. 8, 1; F. X. Funk, Patres Apostolici, 1 282, Tubingae 1901. 36 - ACTA, vol. IV, n. 10. — 24-9-1962.

[*Latin ed. p. 562*]

Acta Apostolicae Sedis - Commentarium Officiale 562 (less) : "In tempore accepto te audivi, et in die salutis te adjutavi," dicit (Isa. 49:8); "Ecce nunc tempus acceptabile, ecce nunc dies salutis" (2 Cor. 6:2). Verum, cum Concilium Vaticanum paratur, oportet Episcopis magis in se divinae illius gratiae copiam derivare, Pentecostes die caelo delapsam, cuius pignus certum per impositionem manuum acciperunt (Act. 8:17). Hoc autem Episcopi quibus viis consequantur, perspicue, graviter, accommodate docet gentium Apostolus; qui, postquam monuit ea omnia diligentissime declinanda esse, quae ab Episcoporum dignitate abhorreant, eos hortatur magnopere, ut e contrario eiusmodi virtutum specimina edant, quae et cum suo ipsorum munere congruant, et vel eorum permovere possint animum, qui aversi ab Ecclesia sunt: "sed in omnibus exhibeamus nosmetipsos sicut Dei ministros in multa patientia" (2 Cor. 6:4). Quas hortationes alia sequuntur monita, quae si quis per se ipse mente volvat, magno eidem fructui esse poterunt. Sed multa etiam de difficultatibus et aerumnis Paulus Apostolus praecipit, e quibus non mediocre solacium Episcopos capere in hoc rerum statu posse censemus; siquidem nullus de Episcopis in suo sustinendo munere tribulationes, necessitates, angustias non est expertus (2 Cor. 6:4). Quin etiam fieri potest, ut alicubi Deus arcano suae mentis consilio sinat rerum casus in extremo versari; in quibus tamen, qui de ipsius Dei providenti praesentique ope plane plurimum confisi fuerint, profecto videbuntur quasi tristes, semper autem gaudentes (2 Cor. 6:10).

Undenam pastoralis muneris fructus exspectandi. Qualiscumque vero erit rerum temporumque cursus, Episcoporum munus nequaquam uberes poterit fructus proferre, nisi iisdem — utpote qui sacrorum Antistites proprio nomine vocantur — curae sit, suos labores crebra precatione tamquam suavi rore perfundere. Atque in primis divinae gratiae ubertatem e sacrosancto altaris Sacrificio hauriant, opus est, quo maxime sparsi a Christo Sanguinis pretium ad hominum adhibetur animos. Ad haec, ex eodem Sacrificio, per quod quivis sacerdos in mysticam Christi quasi complexum venit, non potest...

[*Latin ed. p. 563*]

Acts of Pope John XXIII, 5, 6, 3: How can a Bishop find piety, especially if he performs sacred duties with a most devout heart, if he prepares himself for them with holiness, and if he afterwards offers due thanks to the

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immortal and most merciful God? For if the faithful are distinguished by a certain and proper mark of piety towards the most august Sacrament of the Eucharist, how can Bishops, who draw grace, solace, strength, and serenity from this very Sacrament as from a principal source, fail to venerate it with the most fervent piety? How can they fail to yearn to flee to and abide in the sacred sanctuary of the Sacrament, inflamed with zeal, amidst the ever-increasing cares and labors of their office? Furthermore, besides the divine Sacrifice, the Bishop can find incentives to piety through the hourly prayers, of which we wrote in the Adhortation on Sacred Liturgy addressed to all priests, and through the religious duties mentioned in canon 125 of the Code of Canon Law, through which, without doubt, the love of God is nourished and inflamed in the hearts of men. It is not uncommon for these norms, full of wisdom, to be recalled to the memory of your clergy by you, Venerable Brother, so that the maternal solicitude of the Church, which ardently desires that the ministers of the sacred rites be holy and make others holy; and you yourself have often experienced how these exhortations addressed to the clergy have gently encouraged you to a more diligent examination of your own conscience. The priests and faithful entrusted to your pastoral care find great comfort in seeing their Pastor striving with all his might to attain holiness, so that he may lead by example; for it is his duty to stand before the altar of God, representing the flock of his people, and to offer prayers and gifts to God on behalf of his flock, to His glory. A Bishop who is holy will undoubtedly lead those priests entrusted to him to holiness; and, in turn, the holy conduct of these priests will inevitably contribute to the religious progress of the entire diocese. Even if the salutary fruits cannot be perceived immediately, according to the words of our Lord Jesus Christ: "One is the sower, and another is the reaper" (John 4:37), nevertheless, there will be joy in heaven over one sinner who repents.

Concluding wishes and pious exhortations: The feast of the Lord's Supper is approaching, which, since the institution of the Catholic priesthood on that day, is commonly called the priestly day; but...

[*Latin ed. p. 564*]

Acta Apostolicae Sedis - Official Commentary: We believe that this day can truly be called a festive day for the episcopate, since it was on this day that Christ Jesus consecrated His Apostles, who are the legitimate successors of the pastors of the Church. Therefore, we attribute it to the most benevolent providence of God that on this very day, we ourselves may, with the blessing of God, increase the number of members of the Sacred College of Cardinals by twelve, drawn from the Order of Deacons. This episcopal dignity undoubtedly manifests the nobility and grandeur of the offices entrusted to the three Orders of Cardinals, as they strive to serve as the closest vicars of Christ in the governance of the entire Church. And we already anticipate the great joy of that day. Indeed, it was our desire –

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had the length of sacred rites not suggested otherwise – to kneel before the twelve new bishops and, following the example of Christ the Lord, to wash their feet. Then, without fail, Venerable Brother, we will remember you, and we are fully confident that you, with the crown of your priests standing, will on that same day offer prayers to the blessed successor of Peter, and together, you will raise supplications to God for those sacred prelates whose pastoral activity, due to the sad conditions of their nation, is either endangered or hindered. Now, we wish to bring this letter to a close, using these words of the Apostle Paul: "Our mouth is open to you; our heart is enlarged." For our heart is filled with joy as we behold the spectacle of unity, of devotedness, and of pastoral zeal, which the sacred prelates of the entire Catholic world offer, eagerly anticipating the Ecumenical Council. Indeed, there are causes for concern and difficulties, which the Provident God allows His chosen ones to endure for the sake of a greater good; but today, it is clear that the one, holy, catholic, and apostolic Church either flourishes with the greatest authority among all, or excels in the firm unity of its faith, while the children of the Church stand out in obedience and charity in a truly admirable way. We wished to share this with you, Venerable Brother. And we humbly offer prayers to the Virgin Mary, the Mother of God, whom we invoke as the Help of Christians, the Help of Bishops, that all that we have expressed in this letter may be happily accomplished; and we invoke the intercession of Saint Paul before God.

[*Latin ed. p. 565*]

Acta Ioannis PP. XXIII 566. Tunc Ioseph, cuius praesenti tutela universa catholica Ecclesia et exitus proximi Concilii concredita sunt. Cum denique Nobis persuasum habeamus vires officiorum gravitati impares esse, ad Omnipotentem Deum confugimus, auxilium imploraturi, praeclaram usurpantes precationem, quam in libro, cui index De Imitatione Christi, scriptam legimus, atque Episcoporum necessitatibus aptamus: Adiuvet nos gratia tua, omnipotens Deus, ut qui officium episcopale suscepimus, tia bona famulari digne ac devote valeamus. Et si tili in omni puritate non possumus in et conscien- tanta innocentia vitae conversari ut debemus, concede nobis tamen digne fiere mala, gessimus; ferventius et de in spiritu cetero humilitatis, ac bonae voluntatis proposito, quae tibi 12 deservire. Implorati autem caelestis praesidii pignus esto Apostolica Benedictio, quam singulari caritate largimur tibi, Venerabilis Frater, itemque clero et populo tuae vigilantiae creditis, ad quos tuae Nostraeque preces atque sollicitudines feruntur. Datum Romae, apud Sanctum Petrum, die xv mensis Aprilis, die Dominico a Palmis appellato, anno MDCCCCLXII, Pontificatus Nostri quarto. IOANNES PP. XXIII II Ad E.mum P. D. Eugenium S. R. E. Cardinalem Tisserant, Episcopum Ostiensem, Portuensem et Sanctae Rufinae, quinque a suscepta episcopali dignitate lustra implentem. IOANNES PP. XXIII Quamvis religiosam

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mentem decet beneficia numquam silere caelestia, quibus nulla dies, nulla hora nullumque temporis punctum carent, tamen sollemnes anniversariae celebrandae memoriae eam iure merito adigunt, ut in laudem Dei effusiores grates persolvantur. Hoc tibi, Venerabilis Frater Noster, mox feliciter continget, qui quinque a suscepta episcopali dignitate lustra condes. Quod quidem sollemne ut iucundiore luce fulgeat tibi et iis, qui in tuae invitabis communionem laetitiae, benevolentiae Nostrae obsecundantes affectui, per huiusmodi nuntium quasi animo praesentes, tibi cuncta fausta, candida, salutaria optamus et cupimus, haud sine gratulatione et bonae existimationis praeconio. 1 2 Cfr. De Im. Chr., IV, cap. VI, 7.

Now for the translation:

Acts of John XXIII, 566. Then Joseph, to whose present guardianship the entire Catholic Church and the outcome of the upcoming Council have been entrusted. Since we are convinced that our strength is unequal to the gravity of these offices, we turn to Almighty God, imploring His help, and using the following prayer, which we read in the book entitled "The Imitation of Christ," and adapting it to the needs of Bishops: "Help us by Your grace, O Almighty God, that, having undertaken the office of Bishop, we may worthily and devoutly persevere in good service. And if we cannot, in all purity and with such innocence of conscience, live as we ought, grant us, nevertheless, to perform good works; to be more fervent and, with a spirit of humility and good will, to strive to serve You." As a pledge of this heavenly assistance, let this Apostolic Blessing be, which we bestow upon you with singular charity, Venerable Brother, and also upon the clergy and the people entrusted to your care, to whom our prayers and solicitude are offered. Given at Rome, at St. Peter's, on the fifteenth day of the month of April, on the Lord's Day called Palm Sunday, in the year 1962, in the fourth year of Our Pontificate. JOHN PP. XXIII II To the Most Reverend Father, Dom Eugene, Cardinal of the Holy Roman Church, Bishop of Ostia, Porto, and Santa Rufina, completing five years since assuming the episcopal dignity. JOHN PP. XXIII Although a religious mind ought never to be silent concerning the heavenly benefits, which are present on no day, at no hour, and at no point in time, solemn anniversaries rightly and deservedly add to this, so that more abundant thanks may be given to God. This will soon happen to you, Venerable Brother, who will complete five years since assuming the episcopal dignity. May this solemn occasion shine with a more joyful light for you and for those who will join you in this celebration of joy, in accordance with Our benevolent affection, and may, through this message, as if present in spirit, we wish you all that is good, pure, and salutary, without congratulations and praise.

[*Latin ed. p. 566*]

Acts of the Apostolic See - Official Commentary 566. Indeed, as Bishop

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of Ostia, of Porto, and of the Basilica of Saint Rufina, you have diligently fulfilled your pastoral office. Wise in thought, effective in execution, prudent in counsel, magnificent in spirit, having been entrusted with the care of Christian discipline and the flock, you have wisely guided and the works which you have brought to fruition are of great benefit to religion, and will also speak to the love of the faith in the future, which you have aroused and fostered. At this time, we invoke the most abundant heavenly assistance for you, that you may be ever more faithful minister of Christ and steward of the mysteries of God, and that, firm in faith, eager in hope, fervent in charity, you may worthily merit the graces pertaining to the Catholic cause and, especially, to the progress of your flock. Accept these prayers, which we offer with joy, as a pledge of our love, may they sweetly adhere to your heart, and may they kindle and strengthen the burning flame of your pious desires. And so that your twenty-fifth anniversary as Bishop may be all the more blessed, we grant you the faculty, that, on whatever day you choose, in the presence of the Christian faithful, you may, in our name and with our authority, impart the plenary Indulgence. Finally, it remains for us only to impart to you, Venerable Brother, and to your wise Auxiliary Bishop, and to the entire flock, committed as they are to your guidance, the Apostolic Blessing, with a willing and joyful heart. From the Vatican, on the tenth day of the month of July, in the year 1962, the fourth year of Our Pontificate. JOHN PP. XXIII To His Eminence, the Most Reverend Father Ferdinand, titular of Saint Eustachius, Cardinal of Cento, whom We have chosen as Legate to preside over the religious ceremonies in Spain, marking the fourth centenary of the beginning of the renewal of the Order of Carmelites by Saint Teresa of Jesus. JOHN PP. XXIII, Beloved Son, greetings and the Apostolic Blessing. — A most worthy cause, which pertains entirely to matters of piety, moves Us to address these letters to you, Beloved Son, in which We entrust you with an outstanding task and invite you to share in the spiritual joy. For soon four centuries will have passed since Saint Teresa of Jesus, most holy virgin and singular light of the Church, began the renewal of the Order of Carmelites in Spain, undertaking a vast work of piety.

[*Latin ed. p. 567*]

The Acts of Pope John XXIII, page 567, speak of a most fruitful event; namely, on the twenty-fourth day of the month of August, in the year 1562, the first monastery, which Saint Joseph, devoted to the most holy Virgin Mother, wished to establish, was founded outside the walls of that city, where the nuns of the Carmelite Order would lead a more austere life. For this secular reason, as has been brought to Our attention, a solemn celebration will be held, to which sacred prelates, public officials, members of the Carmelite Order, and many others, moved by the triumph of their venerable Mother, will participate. And We ourselves, desiring in some

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way to participate in these solemnities, readily acceded to the request of the General Superior of the Discalced Carmelite Order, that We send a Cardinal, as it were, representing Our person, thither. Therefore, beloved Son, who are a patron of that Order, We choose and declare you, by these letters, as Our legate, to preside over those religious ceremonies with Our authority. This sacred celebration brings to mind a memorable event in Our own life: on the twenty-fifth day of the month of July, in the year 1954, We visited the Abulense Monastery, called "of the Incarnation," where this noble daughter of Christ dedicated herself to the pursuit of virtue, and, standing before her tomb in the city of "Alba de Tormes," We expressed the deepest sentiments of piety to that most heavenly soul. The Teresian project deserves to be celebrated with fitting honors and festive rites. For the restoration of religious life, born from the ancient and renowned root of the Carmelite Order, which that wondrous Virgin perfected, was like a fruitful and fragrant spring in the Church; and this occurred in an age when the Council of Trent added new strength to the Catholic name. This nun, wounded by the divine love, whose praises Our predecessors, especially Gregory XV and Saint Pius X, have spoken with the most eloquent words, set for herself high and lofty goals, which were to be observed and diligently cared for by her Order, and, with the help of God, she began this great work at that time: namely, she strove that, far from the empty clamor of the world and its fleeting pursuits, one might serve God alone in a sacred retreat and in the solitude of the soul, so that the greatest attention might be given to contemplation of divine things, especially to that form of prayer which, through right understanding, leads to the tasting of heavenly things, and that a more austere life, poverty, and other voluntary penances might be embraced. And so she began her journey, a difficult one indeed, and full of labors, but filled with heavenly consolations. Undeterred by any difficulties, Saint Teresa founded seventeen convents, in which

[*Latin ed. p. 568*]

The Acts of the Apostolic See - Official Commentary 568 recounts how the nuns, following the example of the Blessed Virgin Mary, who is praised as the "Beginning and Ornament of Carmel," were imbued with such zeal. This flame also ignited the brothers of their Order, with the help of the excellent St. John of the Cross. Thus, while the intrepid author and teacher lived, fifteen monasteries of men of the same Order were established, pursuing a more austere life. Moreover, the charity with which she burned did not remain confined within the boundaries of the religious family, but spread throughout the Church, for God granted her "a heart so wide as the sand which is on the seashore" (Ecclesiasticus 4, 29). She sought the salvation of souls with all her strength, dispelled the darkness of heretics and pagans, and ceaselessly implored God to bring them to the truth of the Catholic faith. For this purpose, she also offered fasting, penances, and

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other voluntary sufferings as an acceptable sacrifice to God. The shining sanctity of priests, the refined doctrine of theologians, the active works of evangelizers: these were her concerns, these she sought with fervent prayers to obtain from God, and she wished that the nuns would also do the same, leading a life more closely united with God. Therefore, convinced that the practice of prayer and the study of devotion were of the greatest and most essential value for the salvation of souls, and indeed that these themselves were an outstanding form of apostolate, St. Teresa made this her primary principle of life, and she wanted all those who had her as their guiding mother to do the same. Indeed, the vigor of the Carmelite Order over the past four centuries clearly demonstrates the truth and soundness of this principle of spiritual doctrine. We have not infrequently spoken of the fruitfulness of the contemplative religious life, and it pleases us, when considering St. Teresa of Jesus, to affirm that, although the Church greatly values the duties of external apostolate, especially in these times, she also recognizes the immense importance of the life devoted to God and dedicated to the contemplation of heavenly things, especially in this age in which human activity is often too fervent. For the apostolate, which is truly and properly called such, consists in participating in the saving work of Christ, which cannot be accomplished except through prayer and devotion; for it was through prayer, and through offering Himself as a sacrifice, that the Savior redeemed humankind from the bonds and oppression of sin. Therefore, those who strive to follow this intimate aspect of the saving work of Christ, even if they abstain from external action, nevertheless exercise a most excellent form of apostolate.

[*Latin ed. p. 569*]

Acta Ioannis PP. XXIII 569 Therefore, with paternal affection, We turn Our attention to the students of Saint Teresa, wherever they may be on earth, and We address to them the words of Saint Cyprian, defender of sacred virginity, who declared it to be "the most illustrious portion of the flock of Christ": "Through them and in them, the glorious fecundity of the Mother Church rejoices and flourishes abundantly."

2 We hold them in the highest esteem for their hidden and humble life, through which they bring countless benefits to the faithful and to all of human society, and We urge them to maintain with a strong and loving spirit the discipline entrusted to them by so great a teacher. Let them remember and embrace this sentiment of hers: "I am sorely grieved that so many souls are falling into ruin... I earnestly desire, at least, that the number of the reprobate not increase. My sisters in Christ: join your prayers with mine in supplication, that God may mercifully grant this. For this reason, you have been gathered here, this is the task to which you have been divinely called, this is your duty, this is your desire; for this reason, you must weep and offer your prayers... If, because of what I have said above, prayers, vigils,

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desires, and fasts are not made, know that you will not attain the end for which God has brought you here."

3 The daughters of Saint Teresa, we have no doubt, will receive this encouragement with eager zeal, steadfast constancy, and the utmost diligence in preserving and perfecting that which their venerable Mother, endowed with the most outstanding piety and wisdom, established when she restored the institutions of the Carmelite Order to their former glory. Although they also engage in the duties of external apostolate, it is essential that the "precious pearl" which she bequeathed to them as a heritage shine perpetually within them. For, if one considers the matter more deeply, a life dedicated to contemplation does not preclude external action undertaken for the sake of God; indeed, if one is more closely united with God and seeks Him alone in all things, the flame of apostolic charity will necessarily blaze forth. Then, there will be a harmonious concord between external apostolate and the contemplative life, if both are derived from and nourished by charity as a single source. Therefore, let us use the words of Saint Bernard: "Embrace, brothers, the most precious pearl, embrace the sanctity of life, which makes you like the saints and the companions of God."

4 Furthermore, this ardor of charity will lead the entire Teresian family to dedicate themselves to the good and progress of the Church, offering...

[*Latin ed. p. 570*]

Acta Apostolicae Sedis - Official Commentary 570: May divine generosity, which unites itself with willing sufferings, bring forth for you, as it were, a new flower, a harbinger of accumulated spiritual beauty, arising from the imminent Second Vatican Ecumenical Council. These things stir the soul as we contemplate the work happily begun centuries ago by St. Teresa. And while we implore God with fervent prayer that future celebrations may yield an abundant harvest of spiritual fruits, a testament to divine favor and our particular benevolence, we impart to you, our beloved Son, to Bishops, to those who govern public affairs, to the sacred clergy, to the members of the Teresian family, and to all others who participate in these solemnities, our Apostolic Blessing. Given in Rome, at St. Peter's, on the sixteenth day of the month of July, in the year 1962, the fourth of Our Pontificate. IOANNES PP. XXIII To His Eminence, Father Augustine, Cardinal of the Holy Roman Church, who is about to celebrate the fiftieth anniversary of his priesthood. IOANNES PP. XXIII Our beloved Son, greetings and Apostolic Blessing. — Since "every good gift and every perfect gift cometh down from the Father of lights" 1, to whom the age in which we live is protected and governed, thanks are due to God whenever we experience singular heavenly benefits with more vivid recollection. We know that a joyous event is about to occur for you, our beloved Son, who, with the rejoicing of the members of the Society of Jesus, and of the clergy and people of your native town, will celebrate the fiftieth anniversary of the day

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on which, with trembling hope, trusting in the name of the Divine Savior, you were raised to the priesthood. For the chief of all the gifts by which we are divinely gladdened is undoubtedly the order of the priesthood, by which he who "yesterday and before that was one of many and of the multitude" 1.

1 Cf. James 1:17.

[*Latin ed. p. 571*]

Acts of Pope John XXIII, 571: "He is appointed teacher, president, doctor of piety, and prelate of hidden mysteries."

2. Therefore, we add to your joy on the occasion of the upcoming celebration, wishing you all that is fortunate, pure, and blessed. We know how diligently and zealously you have exercised the priestly ministry throughout the long course of your life; we also praise the prudence and dedication with which you undertake the tasks entrusted to you in preparing the Second Vatican Ecumenical Council, as President of the Secretariat for Promoting Christian Unity. May Christ therefore always be with you in your labors, who "is the crown of the whole Church," and we pray that you may receive the greatest possible abundance of consolations, so that, with unwavering faith, youthful hope, and a charity unbroken by difficulties, you may continue to render your priesthood fruitful, and pleasing to God and to His Holy Church.

3. In order that such a beneficial outcome may occur, we grant you the faculty that, whether you preside over gatherings of the sacred clergy, as you have mentioned to Us, or whether you fulfill the office of patron of the two sacred sodalities of virgins, or whether you celebrate the fiftieth anniversary of your priesthood in the town commonly called Riedböhringen, in the presence of priests and the faithful, you may impart a plenary Indulgence, to be acquired under the prescribed conditions, in Our name and with Our authority.

4. Furthermore, beloved Son, nothing remains for Us except to bestow upon you the Apostolic Blessing, a pledge of heavenly grace and a witness of Our most favorable will. From the Vatican, on the twenty-fourth day of the month of July, in the fourth year of Our pontificate.

IOANNES PP. XXIII

[*Latin ed. p. 572*]

Acta Apostolicae Sedis - Commentarium Officiale 572

ALLOCUTIONES

I. In Basilica Vaticana habita, eodem die quo, Beatissimo Patre adstante, Byzantino ritu funus celebratum est E.mi Gabrielis Acacii Coussa, S. R. E. Cardinalis ac Sacrae Congregationis pro Ecclesia Orientali a secretis.

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Dilecti filii.

Iam quasi exstinctae sunt lucernae quae sepulcrum venerabilis et merito clarissimi Cardinis Gabrielis Acacii Coussa circumdabant. Sed non ex animis evanescet dulcis resonantia cantorum orientalium, ritus Byzantini, quae cappellam pontificalem in suffragio animae eius benedictae acompanabant. Quid spectaculi commoventis! Orientem et Occidentem convenisse in templo Christianitatis, apud Successorem Sancti Petri, ad perficiendum ritum, qui, plus quam alii, in fidelibus amorem pro Sancta Ecclesia suscitat – quae tentoria sua per totam terram extendit – amorem pro Ecclesia quae iam in aeternitate triumphat, et pro fratribus qui a misericordia Domini exspectant aperiendum regnum beatitudinis. Illas audivimus hodie mane, Beatitudines, ad finem caeremoniae funebris. Hoc enim est vitae Christianae in hoc mundo: promptitudo ad accipiendum verbum Dei, generositas in eius implentando, fiducia in perficienda promissionibus illis octo beatitudinibus quae a Iesu Christo in monte enuntiatae sunt, et quae a multis et multis discipulis eius, ex omni aetate historica et ex omnibus terris, habitatae sunt.

Cardinalis Coussa natus est in Aleppo, in Syria; ad nobilem ritum Melchitam pertinuit; iuvenis vocationem divinam ad vitam monasticam accepit; ergo vir orationis, contemplationis et studii erat. In maturis annis suis, etiam, secuturus mandatum obedientiae, vir actionis factus est. Ecclesia Catholica tota memoriam eius benedicit et benedicet, praesertim pro beneficiis quae hic in Boma, et ab Roma ad Orientem et Occidentem, tribuit. Sed vultis, dilecti filii, ut dicamus, Nos eum gratias agimus etiam pro...

Die 1 Augusti mensis anno 1962.

[*Latin ed. p. 573*]

Acta Ioannis PP. XXIII 573: The final example he gave to all of how to accept the Lord's invitation: *Bene, bene*. He accepted the final call with generous promptness, without regret, with a great spirit and a serene countenance. Thus, We greeted him five days ago, near his bed of suffering, assuring him that We would bring him with Us to the Council: either in the fullness of his functions as Cardinal of the Holy Roman Church, or in pious remembrance, with the certainty of the eternal joys that the Lord reserved for him.

To the boys and adolescents devoted to the temples and serving at the altar, and to the pious gatherings of various nations present in Rome. The bright ranks of the "altar servers" open the heart to moved approval, and characterize this audience of August 1st. Beloved children: to know that each of you, in the prime of your youth, renders service, in a distinct and accomplished manner, alongside the priest who celebrates the divine Mysteries, brings Us great consolation, and We love to acknowledge this before the multitude of faithful present here, who, certainly, look upon you with admiration.

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Bright ranks in the House of God: This morning, you have come to make Us feel the beating of your faith, of which you have offered eloquent proofs during the liturgical celebrations, held in this Rome of the Popes and the Martyrs. And now, here are some words that you await and will receive with joy and translate into practice with fervor. The inspiration is suggested by a noble figure of the Old Testament, the young Samuel, who, clothed in a white tunic, served the Lord, among the ranks of the Levites. That example, so rich in inner charm and edification for the people of God, has been repeated throughout the centuries and continues to be renewed. Already in the early Church, young people were admitted to the service of the altar: in the liturgical assemblies, they read the writings of the Prophets and the Apostles; and, as soon as the reader had finished, the bishop, with *Die 1 Augusti mensis a. 1962. Cfr. 1 Reg. 2, 18. 1*

[*Latin ed. p. 574*]

The *Acta Apostolicae Sedis* – Official Commentary, volume 574, included a discourse wherein he explained the matter and exhorted the faithful to conform their lives to the teachings contained therein.

Subsequently, when the readings were reserved for the sacred ministers, Our Predecessor, Saint Gregory the Great, provided for the organization of young people into special *scholae cantorum* to fulfill the office of singing entrusted to them. To these two categories, a third was soon added, that of the servers, who, especially in monasteries, received particular care. Often offered to the Lord at a young age, these boys were instructed in the sacred service, as well as in the humanities and divine knowledge. Many reasons for edification and encouragement would be found in examining, over the centuries, the developments of these provident institutions. In modern times, we like to recall the impetus given by Saint Pius X to the active participation of the laity in the sacred Mysteries. From the time when he was Patriarch of Venice, in his pastoral letter of May 1, 1895, he wished to recall the ancient tradition of the "boys who sing" for the performance of chants proper to treble voices, readmitting boys and young people to liturgical singing. Upon becoming Supreme Pontiff, he extended his provident innovation to the entire Church.

Maternal care of the Church. Even Our immediate Predecessor of venerable memory, Pius XII, encouraged on several occasions the liturgical service performed by boys and young people: both in the Encyclical *Mediator Dei*, and in the *Instruction on Sacred Music and the Sacred Liturgy*. In this latter document, he stated that "whether laymen are boys, young people, or adults, when they are deputed by the competent ecclesiastical authority to the service of the altar and to the execution of sacred music, if they perform this service in the manner and form established by the rubrics, they also exercise a direct, albeit delegated, ministry."

See, beloved children, the care that the Church has always shown you.

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Our hearts rejoice to see that not only the little ones form a circle around the altar, but also adolescents and young people, ever more numerous, persevere in this holy service.

References:

1. Cf. St. Justin, *Apology*, I, 67; PG 6, 430.

2. Cf. *Motu proprio* "On Promoting Sacred Music," November 22, 1903, n. 23; Pius X, *P.M. Acta*, vol. I, Rome, 1905, pp. 83, 86, Part IV; *A.A.S.* XXXIX (1947), p. 592.

3. *A.A.S.* LX (1958), p. 656.

[*Latin ed. p. 575*]

Acta Ioannis PP. XXIII 575: Una scuola di educazione religiosa e civile. Quello che proponevamo ai giovani di Azione Cattolica, e ai pueri e chorales della Nostra diletta Venezia, fin dal 1957, oggi lo affidiamo a voi, «iuvenes ministrantes». Non accontentatevi di compiere soltanto un ordinato servizio di cerimonie ed un accurato canto liturgico; siate i preziosi collaboratori del Clero nell'opera di diffusione e di educazione dello spirito liturgico; siate nelle vostre parrocchie la prima scuola di perfetta educazione religiosa e civile, se è vero, come è verissimo – dicevamo allora – che la "schola divini servitii" è innanzitutto un trattato di buona creanza e un avviamento al ben fare, al ben tacere, al ben pregare davanti a Dio e davanti agli uomini. Come quello dei lettori Aurelio e Celerino di Cartagine, il vostro servizio sarà, in tal modo, solenne professione di fede di fronte all'assemblea dei fedeli. 7 L'abito stesso particolare, che rivestite durante le sacre funzioni, sia per voi costante monito a vivere in grazia di Dio, e a servirlo degnamente e con animo generoso; il candore dei camici e delle tuniche rammenti la purezza di cuore, con cui dovete prestare servizio al Signore. A conclusione di queste Nostre parole, viene spontanea la domanda: che cosa attende da voi la Chiesa? Diletti figli: anzitutto essa confida che sappiate rendere il servizio liturgico apostolato di preghiera e di esempio. Infatti, nel partecipare in forma devota e decorosa alle sacre funzioni, nell'alternare il canto con i fedeli, nel regolare le preghiere dell'assemblea, voi compite un vero apostolato, perché prestate concorso all'azione più sublime del sacerdozio. In secondo luogo, la Chiesa incoraggia l'opera della personale santificazione di ciascuno di voi, che è la più nobile e desiderata conseguenza del vostro servizio. Molti di voi si preparano al loro ufficio, partecipando a corsi di liturgia, di cerimonie, di canto e dizione. Intensa del pari è la preparazione spirituale, cui vi applicate affinché diventi sempre più ricco il merito per le vostre anime, e sempre più valido il vostro apostolato. Voi ben sapete che, servendo all'altare, partecipate al Divin Sacrificio in forma diretta più che non gli altri fedeli, derivandone su di voi un frutto specialissimo. Ebbene, nell'intimo contatto con Gesù, Parola vivificante e Cibo sostanziale, la vostra fede si rinsalda, la speranza si

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accende, e la carità si rafforza.

[*Latin ed. p. 576*]

The Acts of the Apostolic See - Official Commentary 576, where hope rises to sweet certainties, and charity becomes more ardent. In this perspective, you contribute to the successful outcome of the Ecumenical Council, which seeks to be a Council of renewal, primarily through a deeper knowledge and love of revealed truth, through the fervor of religious piety, and through the sanctity of life. The Church will present itself to all Christians and to all men, inviting them to ascend the "Holy Mount of the Lord"; and you, among the first, will stand alongside the priests, with example and with prayer. The joy felt at the beginning of this gathering now transforms into gratitude to the Lord, for having granted us the opportunity to witness this spectacle of youth, rich in faith in supernatural values. Prayer, example, and apostolate. And a thank you also to you, dear priests, who with lively zeal, care for the formation of these young people; while we offer a mournful and supportive thought for the memory of your brother, Walter Hermann, of the diocese of Cologne, who tragically perished in recent days, and who was so deserving of the organization and success of this pilgrimage, to which – we all trust – he was able to witness from the splendors of the heavenly homeland. Finally, accepting your wishes and your intentions, we invoke the intercession of the Virgin Immaculate, of your patron saints, St. Tarcisius the martyr, St. Damasus the Pope, and St. Dominic Savio, upon all of you; and, offering them to the Father in Heaven, the giver of all good things, we wish to assure you of our paternal favor, bestowing upon you, upon your families, and upon all the altar servers, Our Apostolic Blessing. Amen. Amen. To the Members of "Apostolatus Maris" and "Apostolatus Caeli," to the emigrants and refugees who have made a pilgrimage to Rome, in the tenth year since the publication of the Apostolic Constitution "Exsul Familia."

Your Eminence, Cardinal, we are grateful to you for having gathered in St. Peter's this assembly of emigrants and refugees, of members of the "Apostolatus Maris" and the "Apostolatus Caeli." The Sacred Congregational Congregation, together with, *On August 5th of the year 1962. ** Your Eminence, Cardinal, from the Secretariate of the Sacred Congregation.

[*Latin ed. p. 577*]

Acts of Pope John XXIII, 577. The Supreme Council for Emigration wishes to commemorate the tenth anniversary of the promulgation of the Apostolic Letter *Exsul Familia*. We are pleased to express, first of all to you, Our satisfaction for the opportunity afforded to Us to pour forth the sentiments of Our benevolence upon the dear workers, children of the European continent, who have nobly integrated themselves into the

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social structures of many other countries of the world. Beloved sons and daughters. This day's meeting is illuminated by a bright splendor, and filled with restrained and trembling emotion. It is a light that emanates from the Holy Family, which, starting from Bethlehem, journeyed to the unknown shores of Egypt; it is an emotion that touches every heart, as we contemplate the gentle patience of Jesus, of Mary, His most pure Mother, and of Saint Joseph, the virginal guardian of both, in the humiliations of the sudden flight, the countless hardships, and the solitude in a foreign land. From that episode of the Holy Family in exile, arises the affection and solicitude that the singular, and we hope temporary, condition of emigrants inspires in the Church and in all Christians. What tenderness pervades the spirit of the Pope, who speaks to you, whose life – allow us to say – has also unfolded along the vast roads of East and West, in service to the Holy Church, in different countries, often in contact with the sufferings of exiles and refugees.

I. A LOOK AT THE PAST.

The Apostolic Letter *Exsul Familia*, dedicated to "the spiritual care of emigrants," has summarized, as in a small, precious codex, the numerous, age-old experiences and provisions of the Apostolic See and of many chosen souls. The document remains a testament to the vigilant concern with which the Church, following the modern transformations of society, seeks to help resolve the problems that they have presented with such urgency. Faced with the increasing nomadism of peoples, and the new spiritual needs caused by it, Our Predecessor of blessed memory, Pope Pius XII, wished to give stable and complete organization to the assistance of emigrants, both along the land and sea routes, and in the places of destination. With great wisdom, this work, which radiates from Rome, was placed under the amiable direction of the Bishops. Numerous institutions have branched out throughout the world: the priest has come to be alongside the emigrants, on ships and in airports, as well as in various places of work.

[*Latin ed. p. 578*]

Acts of the Apostolic See - Official Commentary 578

With constant solicitude, as the Successor of Peter, We, from Our first Encyclical *Ad Petri Cathedram*, have turned Our attention to the conditions of emigrants, and to the dangers to which religious practice and moral life are sometimes exposed, exhorting civil authorities to make every effort to address many serious situations, and to reunite families scattered and torn apart. On October 20th of last year, when speaking to the Supreme Council for Emigration, and on the 25th to the General International Secretariat of the *Apostolatus Maris*, We emphasized the necessity of the provident and loving vigilance of the Church, which, through priests – in ever-increasing

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numbers, but still inadequate for such vast work – rushes to the aid of these children, to support and guide them in the uncertainties of their initial steps.

Throughout the stages traversed in the exercise of Our ministry, as We have recalled, first in Bulgaria, in difficult historical circumstances, and then in France, in contacts with ethnic groups of various origins, We have observed the decisive importance – not only from a religious point of view – of the work carried out in this delicate sector by so many good ecclesiastics and lay people. What a sum of sorrows, united with hopes and expectations, finds support and understanding! Indeed, the emigrant, especially in the initial transition, can be said to be deprived: of family affections, of his native parish, of his homeland, and of his language. He faces difficulties in finding work and lodging, in adapting to unfamiliar living conditions, which often negatively affect his education. He needs to confide in friendly people; to pray, at least initially, and to receive catechetical instruction in a church or chapel that corresponds to his particular state of mind; he needs, finally, a peaceful gathering place and – if possible – a home of his own. And here, the priest, a living image of God's paternity, comes alongside him, offering reasons for comfort and suggesting intentions of trust.

Looking back, it is evident that much has been accomplished in this exquisitely pastoral field: since 1952, the number of so-called missions, national parishes, and centers that provide various forms of assistance, has increased, gradually integrating emigrants into local communities. In the Encyclical *Mater et Magistra*, the teaching of the Church is...

[*Latin ed. p. 579*]

Acta Ioannis PP. XXIII 579 clearly outlines the various aspects of the ancient and complex phenomenon of the three migrations. And We are greatly encouraged to observe that even in this vital area, the respectful attention of civil authorities, as well as competent and specific trade union and welfare organizations, has been directed.

II. A LOOK TOWARD THE FUTURE

Beloved children: Today's pilgrimage honors the experiences that have been made, and encourages us to turn with joyful confidence towards the future. Our words aim, above all, to encourage the increasingly effective coordination of individual activities. We are faced with a phenomenon that is constantly evolving. It presents, indeed, painful psychological aspects that require much understanding; however, it is of little benefit to emphasize the inevitable negative effects, while many advantages can come from a clear vision and wise resolutions.

Regarding the living forces of labor:

Emigration is primarily a human phenomenon of vast proportions, in

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which men and women, that is, concrete individuals, with their own wills and problems, are the protagonists; individuals capable of great sacrifices to provide for a more decent economic situation, ready for all environmental adaptations and cultural assimilations, according to the plan of Providence. Emigration must be considered as an influx of living energies, which must arrive fresh and prepared to hospitable shores. And since they bring a valuable contribution to the economies of various countries, it is natural that they should integrate into them through a harmonious and continuous process, which does not present painful ruptures.

Almost everywhere, we have now entered, or are about to enter, the blessed application of Christian principles of mutual cooperation and fraternity. No one is sufficient for himself, neither on the individual level, nor on the level of peoples. The great respect that is due to and given to the living forces of intelligence and labor has accelerated the overcoming of old patterns, and is about to erase the painful nomenclature of foreigner, stateless person, and tolerated individual. Emigrants find a second homeland in the country that welcomes them, and become an integral part of it, on a gradual basis of equality and respect, just like all the citizens of that place.

Cf. Litt. Enc. «Mater et Magistra» - A. A. 8. y. (1961), pp. 401 ss.

[*Latin ed. p. 580*]

680 Acta Apostolicae Sedis - Commentarium Officiale.

Ita, multae initiativae multiplicandae sunt, ut emigrantibus praehabeatur idonea instructio in ordine religioso, culturale et technologico. Hoc est quod requiritur: conatus constantes et coordinati, ad praebendam illam praeparationem desideratam, quae integrationem vitalem in nova sede sinat. Praeterea, praeter animadversionem comprehensivam auctoritatum et organizationum syndicalium, quae immigratos cum speciali cura sequuntur – et gaudemus notare multitudinem providenciarum, in omni regione factarum – efficax erit constitutio centrorum semper numerosi, apostolicos, sociales, paedagogicos et recreationis, inter se stricte collaborantes. Sic, cum processus integrationis maturatur, hae formae evolventur ipsae in eas quae communes sunt omnibus fidelibus parochiae et dioecesis residendae. Confidimus etiam quod numerus sacerdotum, quibus sacrum appellativum missionariorum tribuitur, ad requirere possit has necessitates huius delicati sectoris apostolici, et hortamur Episcopos ut, in hoc, proposita meditata Sacrae Congregationis Conciliariae accipiant. Et missionarii se semper considerent in servitio dioecesis in qua se inveniunt, ut communis labor, secundum directiones coordinatas ductus, fructum suum parat, sine disperdere in conatibus volentibus, sed paucis efficacibus.

Providentiae pro migrationibus internis.

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Venerabiles Fratres et dilecti Filii.

Alia verba. Haec ad delicatum problema migrationum internarum tangenda sunt, quae semper maiores proportiones adipiscuntur. Diversitas rerum et condicionum oeconomicarum inter zonas et zonas ipsius patriae, inter urbes et urbes, fluxum constantem causavit, qui praebet innegabiles commoditates et difficultates. Ubique necessariae relationes inter parochias originis et illas ad quas pervenitur, constituendae sunt; providere oportet actionibus aptis in locis partientibus, quae praesint praeparationem religiosam et moralem, informationem accuratam de variis problematibus, etiam de natura organisationis, cum indicationibus acceptis ex locis nova residendae; et in his, favorem creare oportet climatis apertae receptionis, hospitalitatis fraternae, comprehensione et auxilio. Ad dispositionem et solutionem harum quaestionum, collaboratio laici catholici est utilissima et pretiosa. Sic, fieri poterit ut capillaris organizatio augeatur, apta ad accelerandam integrationem novorum advenientium in vitam religiosam localem, in ambitu eiusdem.

[*Latin ed. p. 581*]

Acts of Pope John XXIII, 581: A new parish, which seeks to open itself like a family to receive new members. The Ecumenical Council, around which universal attention is focused, will also offer fertile material for reflection in this area. And this gives reason for sweet hope. In the light of the Holy Family, beloved children, at the conclusion of this meeting, the thought returns to the Holy Family, a pilgrim in a distant land, and inspires a heartfelt and moving wish for heavenly help and comfort upon every emigrant; a beneficial and restorative wish upon families journeying to new lands, along the routes of earth, sea, and sky; upon the priests dedicated to a service of a missionary nature; upon all those who offer enlightened expertise in solving ever-new problems! Oh! Our good Heavenly Father! "He is a powerful protector, a strong defense, a refuge against the heat, a shelter against the midday sun; He is help against stumbling, assistance in falls; He raises the spirit, and illuminates the eyes, gives health and life and blessing." 4 Our Apostolic Blessing, a reflection of that divine blessing, is bestowed upon you who are present here, upon your families, upon the beloved priests, upon the Supreme Council and the Episcopal Commission for Emigration, and upon the diligent Sacred Congregational Office, which coordinates the vast work for the continuous spiritual benefit of the emigrants. May it be a pledge of continued graces and of supreme favor. Amen. Amen. IY To the sacred students in various seminaries, and to the novices of certain religious orders and congregations, at the fortress of Gandulfi, after the Eucharistic sacrifice, when the Most Blessed Father celebrated the anniversary of the beginning of his priesthood. Beloved children. The last study meeting of the Central Preparatory Commission for the Council, held on June 20th, sought, and indeed achieved, a more widespread word

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from the Pope, as a sign of gratitude to God. * Cf. Ecclesiasticus 34, 19-20. * August 10th, 1962.

[*Latin ed. p. 582*]

The Acta Apostolicae Sedis – Official Commentary, volume 582, commends the intelligence and sustained the many good intentions; and in recognition of the Prelates of the universal Church, who examined and coordinated the immense work accomplished in three years. Your presence this morning, dear young seminarians and beloved priests, recalls to us the expressions pronounced at the conclusion, and almost as a crowning glory, of that noble assembly. We said to those venerable Brothers and sons: "...please convey to the souls you will approach – during these three months – not only the excellent impressions of what your eyes have seen, and of the contribution that each one could make to the preparation of the Council here in Rome, but also the clear light, not as a quiet evening, but as a joyful morning, which the coming month of October announces under the auspices of the Mother of Jesus and our own. 1 Read and meditate. Imagine. The Pope, the humble Shepherd of the flock of Christ, in addressing the most representative figures of the Church, reserved a special place in his spirit for you, young hopes destined to grasp the first applications and the precious fruits of this great event, the Council. In the imminence of its celebration, please penetrate with lively consent, and make your own, the indication that we gave to those eminent Prelates on June 20th, and which was received with visible emotion. We love to repeat that indication also to you: it is marked on some pages of the Gospel of Saint John. Read and meditate on the pages that we loved to indicate for the common edification. In the first chapter: heavens opened and contemplation of the mystery of the Word of God: "In principio erat Verbum." The earth traversed by the steps of the Precursor, John the Baptist, whose testimony of personal austerity and of blood accompanies and enlivens the entire evangelical narrative. Then, again, the tenth chapter with the parable of the Good Shepherd, from which we already drew the hopes of our pontificate in the discourse of November 4, 1958, the day of our solemn coronation in the Vatican Basilica. Finally, read, read again the last discourses of the Lord, contained in chapters xiv, xv, xvi: especially the supreme prayer of Jesus, with the divine yearning: "ut unum sint." 1 2 Cf. A. A. S. vol. LIV (1962), p. 464. Cf. Ibid., p. 465.

[*Latin ed. p. 583*]

Acts of Pope John XXIII, 583: Vibrant Youthfulness.

It is pleasing to us to have you all gathered today in this hall, which is now familiar to Catholics throughout the world. At the gates of Rome, amidst the beauty of nature, the faithful come here to greet the Pope; and We love to welcome them and converse with them in all simplicity: eye to

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eye, hearts beating. The majority of the pilgrims are young people. A thrill passes through the spirit of the old father and is communicated to the children, all equally beloved, coming not only from dioceses and neighboring countries, but from all continents: people of every age and profession, of diverse cultural backgrounds, and even belonging to religious confessions different from the Catholic faith.

The New Nations in the Heart of the Pope.

When We hear the voices of the children of Europe and the Near East, of the Americas, of Australia, and of the islands that dot the oceans, what tenderness it inspires in Us! And when We see how easily We can distinguish the distinct representatives of Africa and Asia, whose accession to the community of nations brings vitality and true youthfulness to the entire human family, We do not cease to bless and to thank the Lord. Is not this Audience, are you not all together, an image of the flock gathered around the evangelical Shepherd on the hills of Galilee? Beloved young people, you represent this image in a living way. And today, so great is the inner emotion for what mysterious things Providence is preparing, that We would like to compare each of you to the disciples of Emmaus, who experienced the charm of the Divine Shepherd, risen, who accompanied them on the way: "Were not our hearts burning within us, as He spoke to us on the way, and opened to us the Scriptures?" (Luke 24:32).

The Path of the Council.

The Pope and the Bishops, and with them the clergy and the people, are on this path: a path that is always a going and returning on this path of the Council, which seeks to be a penetration and a diffusion in every sense of truth, of grace, of holy fervor, with the certainty of a sowing that will blossom in its own time, according to the providential laws that respect and encourage the free cooperation of man in the great designs of God.

[*Latin ed. p. 584*]

We take advantage of this present meeting, so happily and joyfully arranged for us and for you, dear children, to encourage you to a most joyful participation in the sacred celebration of the conciliar assembly, which will truly be a splendor from heaven, a guide for life, and above all, a sure and effective direction for a conquering apostolate. Allow us to express, dear young people, our trembling and happy wishes.

Splendor from Heaven: Is not the Ecumenical Council, to which We have been preparing with unceasing prayer, entirely heavenly light that spreads throughout the majesty and beauty of Jesus, the Good Shepherd? For what is the Church of Jesus, according to the indications of Holy Scripture, if not the expression of His amiable dominion over the entire flock, composed of countless sheep scattered throughout the world? The gaze of Jesus is full of tenderness and authority; His word is truth; His hand gently rises to in-

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dicate to all the right path, the good discipline that coordinates everything and leads it to the common good.

Turning to you, young students of this sanctuary, belonging to the secular and regular clergy, to you, verdant branches in the sacred garden of the Church, softened by the touch of prayer and the Eucharistic mystery, We immediately offer a profound lesson to mark the direction of your future.

Direction of Life: Ah, children! May your future be primarily a reality of sacred ministry. Whether you are destined to exercise it directly in parishes, or in the many services that, in their ultimate purpose, equally tend to support and sustain the pastoral ministry, there is where your service is centered and flourishes: for individual souls, for families, for populations. It is there, and nowhere else: it is there in its perfection, even in the ultimate sacrifice. *Pastor bonus animam suam dat pro ovibus suis.* An ecclesiastic can also feel the attraction of ephemeral glory and worldly success. But all fades before the pure purposes of the priesthood, which the evangelical words express, which the lips...

[*Latin ed. p. 585*]

Acts of John XXIII, 585: Jesus repeats with persuasive emphasis, as if to say: "Conform yourselves to the good Shepherd, in every circumstance of life, in the most difficult hours of trials and difficulties, of misunderstandings and abandonments: *bonus pastor, bonus pastor!*" We repeat it. There is the priesthood. And it is in the sacred and most elevated exercise of this eminent pastoral function that the priest expresses his true greatness. Jesus, blessed be He, continues His ministry through His priests: always in the act of guiding the sheep, of seeking them out, of bringing them back to the fold on His shoulders. It is to this goal that the Council wishes to call all, the highest and most honorable goal for all, both of the Bishop of Rome and of the humble and simple, but oh! how dear, country priest. Consider, beloved children. The first step in the plan of the Ecumenical Council was determined by the intention of a more vivid penetration of the grace of the Lord into the very heart of the Catholic Church, as well as into the broad horizons of universality that Providence has marked and revealed to her. Conquering Apostolate. But to the priestly souls who turned to the realization of this plan, it immediately became apparent, and without departing from the image of the Good Shepherd, indeed interpreting its very essence, the development of such doctrine throughout the world. For in the Good Shepherd is the Church: the Church that goes forth to seek the sheep; that knows the words to say, the direction to give; the nourishment of spiritual life, the pure water drawn from the sources of the Savior. Alas – and We acknowledge it, and it is a cause of sorrow to Us – throughout the centuries, the flock of Christ has, in part, been dispersed, dispersed somewhat throughout the world. These separations, individual and collective, are a contradiction to the last prayer of Christ to the Father,

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ut unum sint. Beloved children, in the paternal familiarity that descends from your participation in the sacred mysteries celebrated on the altar with you and for you, We love to tell you that at the very time that We were concerned with the projects of restoring the pastoral order, immediately reached Our ears the voices of those who, in fact, though not yet belonging to this one fold, first with a tenderness almost hidden but confident, and then expressing themselves in a sincere and generous desire to hear, to see, to be understood within the embrace of charity, made Us feel how much their spirit could be drawn back to the motherhood of the universal Church.

[*Latin ed. p. 586*]

Acta Apostolicae Sedis - Official Commentary 586 "For the Life of the World" Charity, beloved children, is the mysterious force that prepares the *diem Domini*, the day of the Lord. The International Eucharistic Congress celebrated in Munich two years ago drew from the sixth verse of John the bright point of its program and made it resound throughout the earth: "for the life of the world" (v. 51). Christ became man, founded His Church, died on the cross and rose again, and left in the Eucharist the memorial of His Passion, so that all men, made adoptive sons of God, may partake of the divine nature, and thus reflect in every relationship and human activity the splendors of their highest vocation. "For the life of the world," yes, for the sanctification of Catholic faithful, for the progress of true civilization, and for the concord of nations, behold, the Council intends to take the broad path, the path of peoples and nations, the paths traversed by the Prophets and indicated by Christ: "going into the whole world." There is no ambiguity of any kind in this priestly and apostolic mission. The doctrine does not adapt itself to human weaknesses, but the revealed truth shines brightly from above in all its splendor, while the action of the Good Shepherd, always present in His Church, continues to indicate the royal way of salvation and to spread in souls and in peoples the light and virtue of His Gospel, the grace that corresponds to His saving and redeeming will for the human race, of which Christ is rightly hailed and adored as the glorious and immortal King.

"A Great Work" Beloved children, on September 12, 1960, two years ago, having already initiated the preparatory works of the Vatican Council II, our good Guardian Angel, whom we love so much to remember whenever we recite the Angelus, privately or before the crowds, who gather in St. Peter's Square in the Vatican at midday on holidays, suggested that we personally go to Sabina, where the students of our beloved Roman Major Seminary spend the summer months, as in the distant days of our youth. We did so to deposit in the hearts of the young a special invitation to prayer for the preparation of the Catholic world for this great event. It was fitting

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that the supplication be vibrant and fervent.

[*Latin ed. p. 587*]

Acts of Pope John XXIII, 587: The nation is stirred by the valiant hearts of future priests of Christ, called to prepare and reap the fruits of the Council. To these voices, as evidenced by numerous reports received from all over the world, a multitude of students, from seminaries and colleges, responded with prompt and moving enthusiasm, constituting the visible youth of the Holy Church, spread throughout the earth. Two years have now passed since that exploration of sentiments and prayers, and we are now approaching the threshold of the Council. The Vatican Basilica is preparing the hall for the worldwide assembly. The preparation of the work in every aspect is well advanced. The awareness of the great work that awaits the Pope and the Bishops is a constant vibration of holy thoughts, firm intentions, and fervent prayer. The attractive radiance of the Martyr Saint Lawrence expands hearts with confidence in heavenly assistance, which the Lord will certainly fill our souls and energies with, which we will always keep open with humility of spirit, in cooperation with the highest success that we expect from His merciful goodness, for the glory of His Name and His Kingdom, for the fulfillment of His Will, for the salvation, life, and prosperity of the entire world. The celebration of Saint Lawrence today is particularly solemn in the liturgy of the Roman Church; and it is well known throughout the universal Church. Everything lends vivacity and dignity to the pages of the missal and the breviary of this day: the name of the martyr, his young age, his origin and culture, the sacred order of deacon, the service rendered to the Pope and the poor. The light of martyrdom envelops his figure and consecrates for centuries the generous character of Lawrence, the innocence of his customs, the cheerful readiness to do and dare everything for the rights of God and for the honor of the Church, mother of the nations, a mother particularly attentive to the humble, the abandoned, the defenseless. On this very day, in the year of grace 1904, We received the priestly ordination in Rome, at Santa Maria in Monte Santo. Beloved sons, you can well understand how this liturgical celebration is linked to the memories of Our youth, and how it brings Us closer to you who are about to taste the sweetness of the holy priesthood!

[*Latin ed. p. 588*]

Acta Apostolicae Sedis - Commentarium Officiale 588, 10 Augusti 1904.

Nos meminimus omnium circumstantiarum ordinis qui nobis confertur a Vicario Generale Romae, Domine Ceppetelli, Patriarcha titulo Constantinopolitanensi: revigilem nos sociorum nostrorum in illo ritu, singulos nomine vocatos et paratos ad illud adsum, quod ex profundis animi ascendebat. Ahimé! Etiam velum tristitiae super his tenerrimis animis iaci-

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tur. Sed in nobis manet impressio dulcis et suavissima momenti conclusivi sacrae caeremoniae. Per totum ritum, nos oculos numquam a missale et a celebrante avertimus. Sed postea, ad finem, oculos elevamus, et tunc tantum inter lucem et flores imaginem piissimam Nostrae carissimae Matris caelestis conspicimus. O Maria, quam magnum consolamentum nobis in illo momento dedistis, anima iuvenis omni benignitate vestra recepta. Et sensimus voluptatem, circumdati vestro aspectu, qui nos hortabatur, ut animo firmiter perseveremus in via, et ut non timeamus clamorem qui in illis annis, etiam Romae, a hostibus Sanctae Ecclesiae fiebat. Filii carissimi: transacti sunt 58 anni, sed cor non senescit, et teneritas illius diei, illarum impressionum, memoria clara propositorum, et, propter benignitatem Domini, servatorum, adhuc sunt gaudium ineffabile et inenarrabile. Illa die, Sanctum Laurentium in basilica Romana sua insignissima et vetustissima venerabimur. Die sequenti, Missam primam in crypta Sancti Petri in Vaticano celebramus, supplicantes Deum ut Sanctae Ecclesiae et filiis suis, per orbem dispersis, unitatem, unitatem et pacem concedat. Deinde ad villam nostram nativam iuvavimus ut Missam cantarem, in festo Assumptionis.

Hic, filii dilectissimi, verba Nostra desinent et tacent. Sed vos scitis certe imaginari teneritatem quae animam Nostram capiat, cum imagines multarum et multarum cararum animarum in oculis transitabunt, ad quas numquam cessamus sentire nos debere gratiam, orationem et affectum, animas quae paulatim nos in grande iter finale praecesserunt, postquam testimonium Christo dederunt, et quae nunc ex caelis aeternis festant cum vobis et nobiscum.

[*Latin ed. p. 589*]

Acta Ioannis PP. XXIII 589 O Maria!, and yet again we approach the great feast that celebrates your Assumption into Heaven. Our manner of approaching you, of honoring you, has not changed at all. The same confidence and simplicity as in the distant days of childhood and of the seminary. But the responsibilities have increased with the passing of the years. We feel all of our share of responsibility, especially for the formation of future priests. Here are the chosen students of the Propaganda. The variety of their origins, through them, highlights the catholicity of the Church. Their presence is a testament to the missionary zeal and fervor of their families and dioceses. O Queen of the Missions, turn your maternal gaze towards the Urban College, towards all the institutions that are the honor and the wealth of the Catholic Church in Rome and throughout the world. May piety, illuminated; may innocence of conduct, profound doctrine, and ardent charity be granted to them by your divine Son, so that in each of these young men, He may reappear to the world, transfigured, ever active, and ever blessing. Amen. Amen.

V. To those faithful who were standing near the Apostolic Palace, near the Gandulf Tower: The Supreme Pontiff expressed his sorrow for the Ital-

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ian people, struck by the calamity of earthquakes, praising the initiatives undertaken to provide assistance.

"Your presence, beloved sons coming from all over the world, offers us the opportunity for a word that is a flower of sadness. Indeed, we feel it is our duty to offer a thought to the afflicted populations of Irpinia and Sannio, who were severely tested in recent days by seismic upheavals. We carry in our hearts the distant impressions of the disasters that struck Messina and Reggio Calabria in 1908; and we still have before our eyes the terrifying vision of the regions of beloved Bulgaria, devastated in 1928 – when we were there as Apostolic Visitor – by dreadful cataclysms. Remote and recent memories are enough to make us understand and suffer the full gravity of the consequences that these disasters cause. Even with the prompt intervention of wise providence, the earthquake of *August 26, 1962*.

[*Latin ed. p. 590*]

590 Acta Apostolicae Sedis - The official commentary of recent days indicates that the number of human victims has not been extensive. However, there have been victims; and We, with deep sorrow, salute and bless their pious memory. Nevertheless, the distress of the populations is concerning and mobilizes the united energies of an entire nation. What is consoling is the promptness of the aid, which continues to arrive from every part of the world, but especially, as is natural, from Italy. Once again, this human and Christian sensitivity demonstrates a widespread and edifying spirit of solidarity and fraternity. We encourage and bless initiatives and undertakings that bear this mark of civil and Christian greatness. This is an honor to the peoples, who, in suffering, express the best of themselves, and draw new impetus for diligent works of spiritual and economic progress, for the relief, above all, of the most needy, and ultimately, for the common good and the general benefit.

RADIO BROADCASTS

The "Navis" v. "spatial" vessel, traversing the high spaces of the heavens and encircling the earth many times, the Most Blessed Father hopes that the marvelous inventions of this age may give praise to God, the Creator.

The Angelus Domini consecrates for all ages the union of heaven with earth, of the divine with the human. In this hour, We wish to associate with the intentions of Our prayer the young pilot of the space vessel.

Beloved sons and daughters, belonging to all nations, you are gathered here as good brothers and sisters, while the pilot is, in a manner almost decisive and certainly determining, testing the intellectual, moral, and physical capabilities of man, and continuing that exploration of creation which the Holy Scripture encourages in its opening pages: "Ingredimini super terram et replete eam" (Genesis 1:28).

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The peoples, and in particular the younger generations, follow with enthusiasm the developments of these marvelous ascents and space voyages. Oh!

* August 12, 1962. Cf. Genesis 9:1-7.

[*Latin ed. p. 591*]

Acts of Pope John XXIII, 591: "As we would desire that these endeavors take on the meaning of a tribute rendered to God, the Creator and supreme Legislator. May these historical events, as they will be recorded in the annals of scientific knowledge of the cosmos, also become an expression of true and peaceful progress, founded on a solid basis of human fraternity. The Apostle Peter encouraged the Romans to study, to love, and to imitate Christ, whose word 'is as a lamp that shines in a dark place, until the day dawns and the morning star arises in your hearts.' " 2 Peter 1:19.

To the Faithful of Germany, regarding the 79th "Katholikentag" in the city of Hanover.

Beloved Sons and Daughters,

With deep joy, We, in spirit, participate in these days in the 79th German Catholic Day. To celebrate this year's Catholic Day, you have gathered in Hanover, the capital of Lower Saxony, a significant center of cultural life, commerce, and industry, and also the most populous city of the Diocese of Hildesheim, united with your Bishops. The Diocese of Hildesheim holds a special place in Our hearts because of its great work for the benefit of those displaced from their homeland, who, in number, make up exactly two-thirds of its own faithful. With heartfelt affection, We therefore greet, above all, those who have had to create a new life in your area and who, with generosity and unlimited trust in divine Providence, have embraced their new lives.

Reverend Brothers, beloved sons from the clergy and the laity, to all of you who are participating in this year's Catholic Day, and whom We would, with Our own eyes, witness in your impressive gatherings, We extend Our heartfelt, paternal greeting!

The theme of your gathering is: "Believe, give thanks, serve." In choosing this guiding principle, you were inspired by the Eucharistic World Congress of Munich: "For the life of the world."

(Reference: 2 Peter 1:19)

(August 26, 1962. [German text].)

[*Latin ed. p. 592*]

Acta Apostolica Sedis - Official Commentary 592 World » —, whose declarations of strong faith and whose spirit of universal brotherhood you wish to renew today. x 1. Above all: "Stand fast in the faith!" the holy Paul exhorts. Faith is the highest of all goods, even higher than life itself, because

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through it we are united with Him who is the Creator and Giver of all life. This faith is so sure that even heaven and earth 2 will pass away, before the word of God passes away, and it is within the power of every person to either embrace the faith in all its fullness, or to seek an escape in doubt and lukewarmness. The recognition of God, His worship, and the reverence of His precepts demand serious spiritual effort and free consent of the will. Therefore, stand fast in the faith and confess it freely, without shame, and not weakened by reservations, which often appear advantageous in both private and public life. Reservations of this kind spring from a materialistic mindset or opportunism, which ultimately conceal only a weak character or a selfishness that endangers the faith. Beloved sons and daughters, there is only one faith and one Lord Jesus Christ, who continues His work of redemption in the Church and through its teaching and pastoral ministry until the end of the ages. 2. For this faith, and for the special grace that we are allowed to confess it freely, we wish to give thanks to God always and everywhere, as is expressed in the inspired words of the Magnificat: "My soul doth magnify the Lord!" In this, they imitate the Apostles, standing together in brotherly communion, "in the breaking of bread and in prayer." 3 Thus, the first Christians called the offerings transformed into the Body and Blood of Christ "Eucharistia," that is, "thanksgiving." The Holy Mass is the great sacrifice of thanksgiving, in which the worship of God in its fullness and with all its duties is presented. Your gratitude to God and your neighbor also gives Us occasion for a word of thanks for the many good things that the German Catholics contribute to alleviate suffering in the world through the two great works "Misereor" and "Adveniat." Both works exemplify the Scriptural word: "Bear ye one another's burdens." 4 1 Cor. 16, 13. Cf. Luke 21, 33. * Acts 2, 42. * Gal. 6, 2. 2

[*Latin ed. p. 593*]

"Acta Ioannis PP. XXIII 593 3. Ex fide et ex dispositione gratitudinis, in homine responsabilitate consciens, praesertim in Christiano, oritur desiderium et inclinatio ad ministerium auxilii. De Christo expressum est: 'Non est venit ut minister fiat, sed ut ministret' (Matthaeum 20, 28). Sic historia Ecclesiae est unum solum, a numerosis hominibus impletum, laudem divini exempli. In hac occasione, unum ex vobis ingeniis musicis, Beethoven, venit in mentem, de quo dicitur totam vitam et operum suarum sub praeceptum 'ministerii' posuisse. Iam in tempore quo egoismus minatur se regulam vitae universalem fieri, Christanos nostros officium est, exemplum generosum et lucens inter homines, in amore ministerio abnegato, praebere. Et vere, etiam hodie, quam ob magnitudinem usus providendae statalis et publicae, singulis multa loca manent, ut in personalis responsabilitate testimonium verae caritatis reddant. 'Nam pauperes semper apud vos sunt' (Ioannem 12, 8), aegrotos, infirmos et solitarios, qui auxilio fraterno nostro continuo indigent – illi

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non frustra exspectent. Numquam obliviscimini, quod Christus dixit: 'Quod fecistis uno ex parvis meis fratribus, me fecistis' (Matthaeum 25, 40). Denique, verba gratae gratitudinis ad eos dirigimus, qui in his annis ingens numerum operariorum peregrinorum accipiunt et continuo accipiunt. Vobis autem, carissimi filii et filiae, praesertim ex Italia, Hispania et Graecia, qui in animo fraterno ad Conventum Catholicum Hanovrae vocati estis, salutationem specialem dirigimus. Cognoscere quod vos in terris Germaniae bene accipimini et officia vestra cum honore perficitis, causa est gaudii, dum Deum oramus, ut in singulo vobis fidem et officia religiosa conservet. Carissimi filii et filiae Germaniae! Oculi nostri vos non spectare possunt, sed corde prope estis. Gaudeatis et in gratia Dei haec sollemnia dies perficiatis, quae sub triplici praecepto posuistis: 'credere, gratias agere, ministere'. Hoc proposito, vos vos paratis ad celebrationem Concilii Vaticani Secundi, ad renovationem omnium fidelium in Christo. ”

[*Latin ed. p. 594*]

Acta Apostolicae Sedis – Official Commentary 594, contributing to the Church shining forth with new holiness. To the extent that you follow Christ and are united among yourselves, the paths of divine providence will be opened, and the breath of the Holy Spirit will prepare ”a new heaven and 8 a new earth” throughout the world. With such spiritual insight and with this heartfelt desire, We, from the fullness of Our heart, grant to the Bishops present there, Our beloved brothers, to the representatives of the high secular authorities, to the priests, and to all those who assist them in the service of the salvation of souls, and to you all, beloved sons and daughters, who participate in the great gathering in Hanover, to all German families, wherever they may live, a special Apostolic Blessing, rich in heavenly graces.

TELEGRAPHIC MESSAGE

To the Most Excellent Man, Mohammad Reza Pahlavi, Emperor of the Iranian people, as that region was devastated by a great earthquake, and cities were destroyed.

Deeply moved by the catastrophe that has so painfully shaken your country, We wish to assure Your Imperial Majesty of the great part We take in this national mourning. Elevating to God Our ardent prayers for the repose of the deceased, We also wish, as a sign of Our deep sympathy for the Iranian people so cruelly afflicted, to participate in the emergency aid with a personal contribution of $10,000 for the victims. And We renew to Your Imperial Majesty Our most heartfelt condolences.

IOANNES PP. XXIII

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2 Peter 3:13
September 3, 1962.

[*Latin ed. p. 595*]

Sacra Congregatio Consistorialis 595 ACTA SS. CONGREGATIONUM

SACRA CONGREGATIO CONSISTORIALIS

I. PROVISIONES ECCLESIASTICAE

Sanctissimus Dominus Noster Ioannes, Divina Providentia PP. XXIII, per successivos decreta Sacrae Congregationis Consistorialis, singulas quae sequuntur Ecclesias de novo Pastore dignatus est providere, nempe:

Die 12 Aprilis 1962. — Titulari episcopali Ecclesiae Aegaeae praefecit R. P. Cornelium Chizzini, sodalem Congregationis Parvi Operis Divinae Providentiae, quem constituit Praelatum praelaturae nullius Tocantinopolitanae.

18 Maii. — Cathedrali Ecclesiae Xapecôensi Exc. P. D. Vilsònem Laus Schmidt, hactenus Episcopum titularem Rhaedestenum.

21 Maii. — Titulari episcopali Ecclesiae Macrensi in Mauretania R. D. Michaelem D'Aversa, e Societate S. Francisci Salesii, quem constituit Praelatum praelaturae nullius Humajtanensis.

— Titulari episcopali Ecclesiae Coelenae R. P. D. Ioannem Marchesi, e Societate S. Francisci Salesii, Vicarium Generalem praelaturae nullius Fluminis Nigri, quem constituit Coadiutorem cum iure successionis Excmi P. D. Petri Massa, Praelatum nullius eiusdem praelaturae Fluminis Nigri.

Die 1 Iunii. — Titulari episcopali Ecclesiae Alexandrinae Minori Exc. P. D. Danielem Tavares Baêta Neves, hactenus Episcopum Januariensem.

— Cathedrali Ecclesiae Januariensi R. P. Ioannem Baptistam Przyklenk, sodalem Congregationis Missionariorum a S. Familia.

Die 9 Iunii. — Titulari episcopali Ecclesiae Termessensi R. P. D. Iosephum Michaelem Medina, Vicarium Generalem et canonicum Capituli metropolitani archidioecesis Bonaërensis, quem deputavit Auxiliarem Excmi P. D. Alfonsi Mariae Buteler, Archiepiscopi Mendozensis.

— Titulari episcopali Ecclesiae Rhaedestenae R. D. Carolum Ponce de León, curionem paroeciae Sanctae Rosae a S. Maria, Virginis Limanae, in urbe Bonaerensi, quem deputavit Auxiliarem Excmi P. D. Roberti Tavella, Archiepiscopi Saltensis.

[*Latin ed. p. 596*]

Acta Apostolicae Sedis - Commentarium Officiale, June 10th. – To the Cathedral Church of the Holy Rosary in Copan, R.D. Joseph Carranza Chévez, Chamberlain of His Holiness, Canon of the Metropolitan Chapter,

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and official of the Archbishopric Curia of Tegucigalpa. June 11th. – To the Cathedral Church of Paracatu, newly erected, R.P. Raymond Lui, of the Order of the Brothers of Mary of Mount Carmel. June 18th. – To the Cathedral Church of Tehuacan, newly erected, R.D. Raphael Ayala, pastor of the parish of the town commonly called San Martin Texmelucan, in the Archdiocese of Angels. June 19th. – To the titular episcopal Church of Arcena, R.D. Hugo Aufderbeck, of the clergy of the Archdiocese of Paderborn, whom he appointed as Auxiliary to the Most Reverend Prince Bishop Adolf Boite, Bishop of Fulda. June 22nd. – To the titular episcopal Church of Tigisi, R.D. Gerald Vincent McDevitt, of the Archdiocese of Philadelphia, whom he appointed as Auxiliary to the Most Reverend Archbishop John Joseph Krol, Archbishop of Philadelphia. June 22nd. – To the titular episcopal Church of Trisip, R.D. Michael Joseph Green, of the Diocese of Lansing, whom he appointed as Auxiliary to the Most Reverend Bishop H. Joseph Albers, Bishop of Lansing. June 25th. – To the titular episcopal Church of Tremithus, R.P. Candid Padin, a member of the Brazilian Congregation of O.S.B., whom he appointed as Auxiliary to the Most Reverend Cardinal James S. R. E. de Barros Câmara, Archbishop of São Sebastião do Rio de Janeiro. June 25th. – To the titular episcopal Church of Rhodopolis, R.P. Joseph Gonçalves da Costa, of the Congregation of the Most Holy Redeemer, whom he appointed as Auxiliary to the Most Reverend Cardinal James S. R. E. de Barros Câmara, Archbishop of São Sebastião do Rio de Janeiro. II. PORTUENSIS ET S. RUFINAE AC NEPESINAE ET SÜTRINAE. DECREE Concerning the alteration of the boundaries of dioceses. His Eminence, Cardinal Tisserant, Bishop of Suburbicarian Porto and Santa Rufina, and His Excellency, Bishop Gori, Bishop of Nepes and Sutri, having requested of the Apostolic See, for the better care of the souls entrusted to them, that the boundaries of the dioceses be somewhat altered.

[*Latin ed. p. 597*]

The Sacred Consistorial Congregation, having considered this change, which it deems truly conducive to the spiritual good of souls, and by virtue of the special faculties granted to it by the Most Holy Pope John, by the Divine Providence, Pope XXIII, and after offering prayers, has decided to approve it. Therefore, supplementing what is necessary, and with the understanding that the consent of those who are, or are presumed to be, concerned is present, the present Consistorial Decree, which shall be valid as if issued under the Apostolic seal, establishes that the territory commonly known as "Terra di Lite," located within the parish of Saint Mary Assumed into Heaven in the municipality of Anguillaria Sabatia and belonging to the Diocese of Sutri, shall be separated from the aforementioned Diocese of Sutri and attached to the Diocese of Porto and Santa Rufina. Therefore, the boundaries of both dioceses in the future, as described below in the

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Italian language, shall be: "all'altezza del Fosso di Montelungo il nuovo confine risale il fosso medesimo fino all'incrocio con il confine del Comune di Bracciano; prosegue lungo il predetto confine del Comune di Bracciano fino all'incrocio con il confine del Comune di Cerveteri, continuando poi l'antico confine." To carry out these matters, the Sacred Consistorial Congregation appoints His Eminence, the Most Reverend Cardinal Tisserant, Bishop of Porto and Santa Rufina, granting him the necessary and appropriate faculties, including the power to delegate, to any man holding an ecclesiastical office, to carry out the aforementioned purpose, with the obligation of promptly submitting to the same Consistorial Congregation a certified copy of the completed act. All contrary opinions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 9th of April, 1962. CAROLUS Card. CONFALONIERI, Secretary. L. S. Franciscus Carpino, Archbishop of Serdica, Assistant.

[*Latin ed. p. 598*]

Acta Apostolicae Sedis - Official Commentary 598

ACTS OF THE SACRED ROMAN ROTA

Summonses

I. BELLE VILLEN. Nullity of marriage (Somraty - Battles)

Since the actual place of residence of Mr. Stephen Battles is unknown, in this cause, we summon him to appear, either in person or through a legitimately appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria 1, Rome), on November 5, 1962, at noon, to resolve the doubt, or to sign the following question:

Does a nullity of marriage exist in this case?

Ordinary pastors and others who have knowledge of the aforementioned Mr. Stephen Battles' place of residence are to ensure that he is duly informed of this summons.

* Petrus Mattioli, in place of the Pontiff

From the Chancery of the Tribunal of the S. Rota, August 1, 1962.

Marius F. Pompedda, Notary

*The place of current residence of Mr. Etienne Battles, defendant in this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on November 5, 1962, at 12 o'clock, to agree upon or sign the following question:

Does a nullity of marriage exist in this case?

The Ordinary pastors of the place, the priests, the faithful who have knowledge of the place of residence of said Mr. Etienne Battles, must, inso-

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far as possible, inform him of this summons.

[*Latin ed. p. 599*]

Sacra Romana Rota 599 II BASILEEN. Concerning the Nullity of Marriage (Von Merey - Von Huszar). Incident: Proposal of a New Cause. Since the actual place of residence of Lady Anna Von Huszar, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria 1, Rome), on December 10, 1962, at noon, to resolve the following question, or to subscribe to the following doubt: Whether a new proposal of the cause should be admitted in this case. The Ordinary of the place, the parish priests, and all others who have knowledge of the actual residence of the aforementioned Lady Anna Von Huszar, are to ensure that she is duly informed of this edictal summons.

* Emmanuel Bonet, Clerk from the Chancery of the Sacred Roman Rota, August 8, 1962. Marius F. Pompedda, Notary.

* The place of current residence of Madame Anne Von Huszar, defendant in this cause, being unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on December 10, 1962, at 12 o'clock, to agree upon or subscribe to the following question. Should a new proposal of the cause be admitted in this case? The Ordinaries of the place, the curés, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Anne Von Huszar, should, insofar as possible, inform her of this summons.

[*Latin ed. p. 600*]

600 Acta Apostolicae Sedis - Commentarium Officiale DIARIUM ROMANAE CURIAE. Venerdì, 10 Augusti, anno Domini 1962, Sanctissimus Pater Ioannes XXIII sollemni Audiencia accipit, ad praebendam Litteras Credentiales, Suae Excellentiae Dominum ANOUCHIRAVAN SEPAHBODI, Legatum Extraordinarium et Plenipotenentium Persiae. Lunae, 3 Septembris, anno Domini 1962, Sanctissimus Pater Ioannes XXIII sollemni Audiencia accipit, ad praebendam Litteras Credentiales, Suae Excellentiae Dominum LUIS ROQUE GONDRA, Legatum Extraordinarium et Plenipotenentium Argentinae.

SACRA CONGREGATIO RITUM. Martis, 10 Iulii, anno Domini 1962, in Palatio Apostolico Vaticano, augusta praesentia Sanctissimi Patris, convenit Sacra Congregatio Rituum generalis, in qua Reverendissimi Domini Cardinales, Reverendissimi Praelati Officiales et Reverendissimi Consultores theologales suffragium dederunt:

1. De miraculis quae tribuentur intercessioni Beatissimi Petri Giuliani Eymard, Confessoris, fundatori Congregationis Sacerdotum Adoratorum Sanctissimi Sacramenti;

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2. De heroicita virtutum Servi Dei Ludovici Palazzólo, fundatori Instituti Sororum Pauperum.

Martis, 21 Iulii, anno Domini 1962, in Palatio Apostolico Vaticano, convenit Sacra Congregatio Rituum praeparatoria, in qua Reverendissimi Domini Cardinales, Reverendissimi Praelati Officiales et Reverendissimi Consultores theologales disputaverunt de duobus miraculis quae asseruntur operata ad intercessionem Venerabilis Servi Dei Ioannis Nepomuceni Neumann, Congregationis SSmi Redemptoris, Episcopi Philadelphiae, in Civitatibus Foederatis Americae.

[*Latin ed. p. 601*]

Diarium Romanae Curiae 601

SECRETARIA DI STATO

Per Breve Apostolico, il Santissimo Padre Giovanni XXIII, felicemente regnante, si è degnato di nominare:

9 novembre 1961.

S. E. Reverendissimo Monsignore Carroll Francesco, Vescovo tit. di Sozopoli di Emimonto, Internunzio Apostolico in Liberia.

28 dicembre.

S. E. Reverendissimo Monsignore Maury Giovanni Battista, Arcivescovo tit. di Laodicea di Frigia, Internunzio Apostolico nel Senegal.

11 gennaio 1962.

L'Illustrissimo e Reverendissimo Signor Cardinale Gilroy Norman Tommaso, Protettore delle "Sorelle della Carità d'Australia" (Potts' Point, Sydney).

22 maggio.

L'Illustrissimo e Reverendissimo Signor Cardinale Larraona Arcadio M., Protettore delle "Hermanas de la Doctrina Cristiana" (Mislata, Valencia, Spagna).

L'Illustrissimo e Reverendissimo Signor Cardinale Larraona Arcadio M., Protettore delle "Religieuses Franciscaines" (Montpellier).

29.

S. E. Reverendissimo Monsignore Zanini Lino, Arcivescovo tit. di Adrianopoli di Emimonto, Delegato Apostolico di Gerusalemme e Palestina (Israele, Giordania, Cipro).

11 giugno.

L'Illustrissimo e Reverendissimo Signor Cardinale Suenens Leone Giuseppe, Protettore delle "Soeurs de la Sainte Famille d'Helmet" (Bruxelles).

L'Illustrissimo e Reverendissimo Signor Cardinale Browne Michele,

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Protettore delle "Missionary Sisters of St. Columbean" (Magheramore, Dublino).

13.

S. E. Reverendissimo Monsignore Brini Mario, Arcivescovo tit. di Algiza, Internunzio Apostolico nella Repubblica Araba Unita.

25.

L'Illustrissimo e Reverendissimo Signor Cardinale Larraona Arcadio M., Protettore delle "Hermanas de la Caridad de Nuestra Señora de la Consolación" (Tortosa).

27.

L'Illustrissimo e Reverendissimo Signor Cardinale Larraona Arcadio M., Protettore delle "Religiosas Terciarias Capuchinas de la Sagrada Familia" (Madrid).

L'Illustrissimo e Reverendissimo Signor Cardinale Larraona Arcadio M., Protettore delle "Hermanas Terciarias Franciscanas de los Sagrados Corazones de Jesús y María" (Antequera, Malaga).

28.

L'Illustrissimo e Reverendissimo Signor Cardinale Larraona Arcadio M., Protettore delle "Religiosas Amantes de Jesús, bajo el Patrocinio de la Bienaventurada Virgen María Inmaculada" (Plasencia).

[*Latin ed. p. 602*]

Acta Apostolicae Sedis – Official Commentary 602 28 5 10 June 2, 1962. The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Religiosos Terciarios Capuchinos de Nuestra Señora de los Dolores" (Madrid). July. His Excellency, the Most Reverend Monsignor Centoz Luigi, Titular Archbishop of Edessa of Osroene, Vice-Chamberlain of the Holy Roman Church. August. The Most Reverend and Illustrious Cardinal Bea Agostino, Protector of the "Povere Suore Scolastiche di Nostra Signora" (Rome-Capannelle). The Most Reverend and Illustrious Cardinal Testa Gustavo, Secretary of the Sacred Congregation for the Eastern Churches. By Apostolic Briefs, the Holy Father John XXIII, reigning happily, deigned to appoint: Assistants to the Papal Throne: June 2, 1962. His Excellency, the Most Reverend Monsignor Delgado Gómez Enrico, Archbishop of Pamplona. His Excellency, the Most Reverend Monsignor Sembel Guglielmo, Bishop of Dijon. Apostolic Protonotaries *ad instar participantium*: November 18, 1961. Monsignor Matzinger Stefano (Sankt Pölten). Monsignor Lafrenière Alfonso (Amos). December 1. Monsignor Zielonka Ignazio (Winnipeg). January 15, 1962. Monsignor Hobold Federico (Florianópolis). Monsignor Blaimont Pietro (Namur). April 7. Monsignor Majella do Amarai Teixeira Gerardo (Marilia). Monsignor Veloso de Siqueira Alcindo Carlo (São Carlos). May 7. Monsignor MacGillivray Rinaldo C. (Antigonish). Monsignor Schaller Enrico (Basel

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and Lugano). Monsignor McQuillen Alfredo Edoardo (Saint Catharines). June 21. Monsignor Balzarmi Francesco (Bobbio). June 16. Monsignor Staniszewski Ladislao (Poznan). June 18. Monsignor Muccio Antimo (Aversa). June 25. By Letters from the Secretariat of State, the Holy Father John XXIII, reigning happily, deigned to appoint: July 14, 1962. The Reverend Father Wambacq Beniamino, of the Premonstratensian Order, Secretary of the Pontifical Commission for Biblical Studies. The Reverend Father Schnackenburg Rodolfo; the Reverend Fathers Spicq Ceslao, of the Order of Preachers, Rigaux Beda, of the Franciscan Order, Leon-Dufour Saverio, of the Society of Jesus; and the Reverend Father Castellino Giorgio, of the Salesians, as Consultors of the Pontifical Commission for Biblical Studies.

[*Latin ed. p. 603*]

Diarium Romanae Curiae, July 28th to August 31st, 1962.

His Excellency, Reverend Monsignor Biagio Budelacci, titular Bishop of Mssa, Consultor of the Sacred Congregation of Sacraments.

The Reverend Father Thomas Raphael Gallagher, of the Order of Preachers, Consultor of the Sacred Congregation of Religious.

His Excellency, Reverend Monsignor Gino Paro, titular Bishop of Diocesarea of Isauria, Pro-President of the Pontifical Ecclesiastical Academy.

By letters from the Secretariat of State, the Most Holy Father John XXIII, reigning happily, deigned to appoint:

Protonotaries Apostolic, as if participating: January 15th, 1960.

Monsignor Bernard Eustace Morrogh (Westminster).

Domestic Prelates of His Holiness: January 20th, 1962.

Monsignor Massimiliano Jail (Grenoble).

Monsignor Giovanni-Maria Tanchot (Grenoble).

February 24th, Monsignor Andrea Giovanni Moleón (Asunción).

March 17th, Monsignor Giovanni Innerhofer (Salzburg).

Monsignor Bernardo Ortega Lafaurie (Bogotá).

April 6th, Monsignor Giovanni Brun (Versailles).

Monsignor Giovanni Letourneur (Versailles).

Monsignor Roberto Petit (Versailles).

May 5th, Monsignor Giovanni Cogoni (Cagliari).

Monsignor Giuseppe Lepori (Cagliari).

Monsignor Pasquale Soliai (Cagliari).

Monsignor Pietro Balestra (Treia).

Monsignor Eligio Lelli (Viterbo et Tuscania).

April 11th, Monsignor Pasquale Riggio (Gallipoli).

Monsignor Giuseppe De Gennaro (Mileto).

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Monsignor Guido Tammi (Piacenza).
Monsignor Giuseppe Bersani (Rome).
Monsignor Lino Lanciotti (Rome).
April 19th, Monsignor Giuseppe Gutauskas (Glasgow).
Monsignor Rocco Dellatolla (Naxos).
Monsignor Emanuele Nsubuga (Rubaga).
Monsignor Giuseppe D'Abbruzzo (Sant'Agata de' Goti).
Secret Chamberlains Extraordinary of His Holiness: January 20th, 1962.
Monsignor Paolo Martel (Grenoble).
Monsignor Giuseppe Luigi Martin (Grenoble).
March 17th, Monsignor Guglielmo Fillinger (Popayán).
Monsignor Gustavo Vivas (Popayán).
April 31st, Monsignor Kresimir Zorié (Sibenik).
April 6th, Monsignor Dino Grillo (Fabriano et Matelica).
Monsignor Dario Mei (Fabriano et Matelica).

[*Latin ed. p. 604*]

Acta Apostolicae Sedis ~ Official Commentary 604, April 4, 1962.
Most Reverend Giovanni Barra (Pinerolo). May 5.
Most Reverend Antonio Dissegna (Padova).
Most Reverend Antonio Ferrétti (Sovana-Pitigliano).
Most Reverend Giuseppe Paglia (Veroli-Frosinone).
Most Reverend Antonio Panicela (Veroli-Frosinone).
Most Reverend Pietro Innocenti (Viterbo et Tuscania).
Most Reverend Luigi Demagistris (Cagliari).
Most Reverend Alessandro Bongera (Ivrea).
Most Reverend Cesare Meaglia (Ivrea).
Most Reverend Paolo Groppi (Piacenza).
Most Reverend Evaristo Rossi (Piacenza).
Most Reverend Felice Masperi (Vigevano).
Most Reverend Giovanni Monari (Nonantola).
Chamberlains of honor in the azure livery of His Holiness: March 17, 1962.
Most Reverend Luigi Maier (Gurk).
Most Reverend Giacomo Obersteiner (Gurk).
Most Reverend Giuseppe Knopp (Linz).
Most Reverend Carlo Wild (Linz).
May 11.
Most Reverend Antonio Casazza (Bobbio).

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Most Reverend Giuseppe Mutny (Trnava).

Most Reverend Telésforo Pedroni (Nonantola).

Chamberlain of honor, supernumerary, with sword and mantle of His Holiness: April 28, 1962.

Mr. Pasquale Tempesta (Rome).

HONORS

To the "Heads of Extraordinary Missions," sent on the occasion of the eightieth birthday of the Holy Father John XXIII and the third anniversary of his coronation, with Apostolic Briefs dated December 13, 1961, His Holiness deigned to confer the following honors:

The Grand Cross of the Order of Pius:

To His Excellency, Mr. Alfonso Gorbach, Federal Chancellor (Austria).

To His Excellency, Mr. Paolo Struye, President of the Senate (Belgium).

To His Excellency, Mr. Emanuele Frontaura Argandoña, Ambassador to the Holy See (Bolivia).

To His Excellency, Mr. Trancredi Ivens, Prime Minister (Brazil).

To His Excellency, Mr. Shen Chang Huan, Minister of Foreign Affairs (China).

To His Excellency, Mr. Franklin Aguilar Alvarado, Ambassador to the Holy See (Costa Rica).

To His Excellency, Don Antonio Alvarez Vidaurre, Ambassador to the Holy See (El Salvador).

To His Excellency, Don Gustavo Vásconez Hurtado, Ambassador to the Holy See (Ecuador).

To His Excellency, Mr. Seán Lemass, Prime Minister (Ireland).

[*Latin ed. p. 605*]

From the Diary of the Roman Curia:

To His Excellency, Mr. Alfredo Naceache, former President of the Republic (Lebanon).

To His Excellency, Mr. Emilio Pelletier, Minister of State (Monaco).

To His Excellency, Reverend Father Max Arosemena, Ambassador to the Holy See (Panama).

To His Excellency, Reverend Father Guglielmo Enciso Velloso, Ambassador to the Holy See (Paraguay).

To His Excellency, Mr. Porfirio Herrera Báez, Ambassador to the Holy See (Dominican Republic).

To His Excellency, Mr. M. Ihsan Kiziloglu, Ambassador to the Holy See (Turkey).

The Grand Cross of the Order of Saint Gregory the Great:

To His Excellency, Mr. Giacomo Kuoh. Moujuori, Ambassador (Cameroon).

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To His Excellency, Mr. Filippo Bikoumou, Ambassador (Congo - Brazzaville).

To His Excellency, Mr. Evaristo Loliki, Ambassador (Congo - Leopoldville).

To His Excellency, General Chong Chan Lee, Ambassador (Korea).

To His Excellency, Mr. Aoussou Kòffi, Ambassador (Ivory Coast).

To His Excellency, Mr. Zinsou, Ambassador (Dahomey).

To His Excellency, Dejazmatch Keflé Eguetou, Ambassador (Ethiopia).

To His Excellency, Mr. Heikki Hosia, Minister of Public Education (Finland).

To His Excellency, Mr. Edmondo Michelet, former Minister of Justice (France).

To His Excellency, Mr. Aristide Issembe, Ambassador (Gabon).

To His Excellency, Mr. Francesco Giuseppe Wuermling, Minister for Family and Youth Affairs (Germany).

To His Excellency, Mr. Alvaro Ydigoras Fuentes, Ambassador (Guatemala).

To His Excellency, General Antonio Th. Kebreau, Ambassador (Haiti).

To His Excellency, Mr. Sibiri Salembere, Minister of Information (Upper Volta).

To His Excellency, Mr. Mohamad Nazir, Ambassador (Indonesia).

To His Excellency, Mr. Baha Awnj, Ambassador (Iraq).

To His Excellency, Mr. Maurizio Fischer, Ambassador (Israel).

To His Excellency, Mr. Edmondo Boen, Ambassador (Jordan).

To His Excellency, Mr. Khalifa Khalid Alghunaim, Ambassador (Kuwait).

To His Excellency, Mr. Reid Wiles, Ambassador (Liberia).

To His Excellency, Mr. Razan Andriamihaingo, Ambassador (Madagascar).

To His Excellency, Mr. Guglielmo Sevilla Sacasa, Ambassador (Nicaragua).

To His Excellency, Reverend Father Bali Fra Raimondo Del Balzo di Presenzano, Member of the Sovereign Council (Sovereign Military Order of Malta).

To His Excellency, General Nawabzada Agha Mohammed Raza, Minister to the Holy See with the rank of Ambassador (Pakistan).

To His Excellency, Mr. Giovanni de Matos Antunes Várela, Minister of Justice (Portugal).

To His Excellency, Mr. Giuseppe Mamadou, Ambassador (Central African Republic).

To His Excellency, Mr. Edoardo Camillo Basse, Ambassador (Senegal).

To His Excellency, Honorable A. M. Margai, Minister of Natural

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Resources (Sierra Leone).

[*Latin ed. p. 606*]

Acts of the Apostolic See - Official Commentary 606. His Excellency, Mr. Giulio B. Pons, Ambassador (Uruguay). His Excellency, Mr. Ngo Dinh Luyen, Ambassador (Viet-Nam). The Grand Cross of the Order of Saint Sylvester: To His Excellency, Mr. Delanne, Secretary of the Assembly (Republic of Niger). Furthermore, by Apostolic Briefs, the Holy Father John XXIII, reigning happily, deigned to bestow: The Grand Cross of the Order of Pius: April 27, July 5, 1962. To Dr. Franco Nogueira Alberto, Minister of Foreign Affairs of Portugal. To Mr. Ottolenghi Astolfo (Acqui). The Grand Cross of the Order of Saint Sylvester: April 15, 27, 1961. To Mr. Giuseppe McGrath (Dublin). 1962. To Dr. Giuseppe Luigi Archer, Secretary General of the Ministry of Foreign Affairs of Portugal. By letters from the Secretariat of State, the Holy Father John XXIII, reigning happily, deigned to bestow: The Insignia of the Order of Saint Gregory the Great, military class: May 11, 1962. To Mr. Spartaco Angelini (Rome). The Commander's Cross of the Order of Saint Gregory the Great, civil class: March 2, 24, 31, April 6, May 5, 11, 19, 1962. To Mr. Mario Luigi De Finis (Asunción). To Mr. Giovanni d'Azemar de Fabregues (Paris). To Mr. Giuseppe Lentsch (Eisenstadt). To Mr. Antonio Cornet (Innsbruck-Feldkirch). To Mr. Umberto Palmesano (Calvi e Teano). To Mr. Francesco Tamborino-Frisari (Otranto). To Mr. Aldo Fraschetti (Rome). To Mr. Alberto Ghergo (Rome). To Mr. Antonio Marziale (Rome). To Mr. Vittorio Pezzani (Crema). The Knighthood of the Order of Saint Gregory the Great, civil class: January 20, 1962. To Mr. Giovanni Giroud (Grenoble). March 2. To Mr. Giovanni Adolfo Cattoni (Asunción). 17. To Mr. Francesco Jansen (Roermond). To Mr. Antonio Cirillo Rottier (Roermond). To Mr. Giovanni Battista Deelen ('s-Hertogenbosch). To Mr. Giovanni Maria Maassen (Utrecht). 31. To Mr. Carlo Mouvet (Paris).

[*Latin ed. p. 607*]

Diarium Romanae Curiae, 6 Aprilis » » » 28, 607, 1962.
Ad Dominum Augier Max (Parisiis).
Ad Dominum Pouillard Leopoldo (Saint-Claude).
Ad Dominum Gélamur Giovanni (Versailles).
Militaris classis Ordinis Sancti Gregorii Magni:
6 Aprilis, 11 Maii 1962.
Ad Dominum Oianfarani Armando (Grosseto).
Ad Dominum Di Grazia Francesco (Boma).
Commendatio et Placa Ordinis Sancti Sylvestri Papae:
31 Martii, 11 Maii 1962.
Ad Dominum Bartorelli Gastone (San José de Costa Bica).

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Ad Dominum Auriti Giacinto (Roma).
Placa Ordinis Sancti Sylvestri Papae:
17 Martii 1962.
Ad Dominum Bruneder Luigi (Linz).
Commendatio Ordinis Sancti Sylvestri Papae:
8 Septembris 1961.
Ad Dominum Torres Echeverría Adriano (Bogotá).
Ad Dominum De La Foix de Freminville Edme (Parisiis).
23 Decembris, Februarii 1962.
Ad Dominum Cupelloni Gino (Roma).
Ad Dominum Nenzi Novilio (Siena).
17
Ad Dominum Marcus Gastone (Vienna).
Ad Dominum Zemanek Carlo (Vienna).
Ad Dominum Cibaldi Carlo (Brescia).
24
Ad Dominum Banchini Gino (Fiesole).
Martii, 10
Ad Dominum Era Renato (Roma).
Ad Dominum Hohenbühel Federico (Austria).
17
Ad Dominum Degli Uberti Giovanni (Castellammare di Stabia).
Ad Dominum Cerutti Giuseppe (Mediolanum).
Ad Dominum Dell'Acqua Vittorio (Mediolanum).
Ad Dominum Nova Roberto (Mediolanum).
Ad Dominum Scandolara Romeo (Mediolanum).
Ad Dominum Vittori Domenico (Mediolanum).
Ad Dominum Forino Pietro (Nola).
Ad Dominum Monsurró Alfonso (Nola).
24
Ad Dominum Giuliano Alfredo (Roma).
Ad Dominum Rasoio Gaetano (Roma).
31
Ad Dominum Camera Arnaldo (Alessandria).
Ad Dominum Cidonio Elia (Ispahan dei Latini).
Ad Dominum Rocca Michele Ubaldo (Montevideo).
Ad Dominum Sacco Lorenzo (Perugia).
Ad Dominum La Farina Giuseppe (Ragusa).

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Ad Dominum Frattini Carlo Eugenio (Torino).
Ad Dominum Santin Paolo (Triste et Capodistria).
14 Aprilis
Ad Dominum Mori Narciso (Grosseto).
Ad Dominum Bianchi Giacomo (Luni).
Ad Dominum Palenzona Bruno (Luni).

[*Latin ed. p. 608*]

Acta Apostolicae Sedis - Commentarium Officiale, Aprilis, 1962.
Ad Dominum Luigi Potenza (Luni).
Ad Dominum Gino Sbrana (Luni).
Ad Dominum Nicola Bonesi (Roma).
Ad Dominum Alessandro Damiani (Roma).
Ad Dominum Angelo Matarrelli (Roma).
Ad Dominum Ugo D'Alberto (Sovana-Pitigliano).
De Cavaliere Ordinis Sancti Silvestri Papae:
Die 17 Martii 1962:
Ad Dominum Domenico Antonio Russo (Alife).
Ad Dominum Gabriele Sinigaglia (Casale Monferrato).
Ad Dominum Mario Dell'Otto (Roma).
Ad Dominum Guido Ricciotti (Roma).
Ad Dominum Vincenzo Musolino (Taranto).
Ad Dominum Gregorio Pasanisi (Taranto).
Ad Dominum Claudio Menegaldo (Udine).
Ad Dominum Pietro Venturini (Udine).
Ad Dominum Costantino Baulino (Casale Monferrato).
Ad Dominum Roberto G. Callander Rospide (Montevideo).
Die 4 Aprilis:
Ad Dominum Angelo Repetto (Acqui).
Ad Dominum Lamberto Coccia (Fabriano et Matelica).
Ad Dominum Costantino Papi (Fabriano et Matelica).
Ad Dominum Ettore Rossi (Fabriano et Matelica).
Ad Dominum Leone Pittini (Udine).
Ad Dominum Teófilo Di Rosa (Luni).
Ad Dominum Pericle Estremi (Sovana-Pitigliano).
Ad Dominum Nino Vivarelli (Sovana-Pitigliano).
NECROLOGIUM:
Die 1 Augusti 1962:
Dominus Guglielmo Bosetti, Episcopus Fidentiae.

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Dominus Giovanni Battista Pinardi, Episcopus titularis Eudossiade.

Die 12:

Dominus Ferrando Antonio Oapdevilla, Episcopus titularis Zóara, Vicarius Apostolicus Sancti Petri Sulae.

Die 13:

Dominus Jean Cuvelier, Episcopus titularis Circesii.

Die 17:

Dominus Frédéric Marie Blessing, Episcopus titularis Tois.

Die 20:

Dominus Teofilius Matulionis, Archiepiscopus et Episcopus Kaišiadorys.

Die 29:

Dominus Ioào de Oliveira Matos Ferreira, Episcopus titularis Aureliopolitanae Lydiae.

Die 10 Septembris:

Dominus Thomas F. Maloney, Episcopus titularis Andropolis.

[*Latin ed. p. 609*]

8 October 1962, No. and Vol. LIV (Series II, Vol. IV) - No. 11

ACTA APOSTOLICAE SEDIS

OFFICIAL COMMENTARY

Direction: Apostolic Palace - Vatican City
Administration: Libreria Editrice Vaticana
ACTA

OF THE PAPAL YEAR XXIII

APOSTOLIC LETTERS

ISSUED BY MOTU PROPRIO

Concerning the Norms to be Observed in the Celebration of the Second Vatican Ecumenical Council.

IOANNES PP. XXIII

As the Second Vatican Ecumenical Council approaches, We are filled with great joy, and We already contemplate with admiration this forthcom-

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ing and truly remarkable event, namely, the large number of Holy Bishops who will come from all nations to this beloved City, to discuss with Us the most important matters of the Church, near the tomb of the Prince of the Apostles. And We give thanks to God, not only because He has graciously granted Us the opportunity to undertake this great work, but also because His help has always been present in the preparatory efforts for the Council. This greatly strengthens Our confidence that, in the future, a generous abundance of heavenly assistance will not fail in the completion of this work, which has already been abundantly bestowed upon us at its beginning.

The Catholic Church expects abundant fruits from this vast assembly, for, being the most holy bride of Jesus Christ and the mother and teacher of all nations, it earnestly desires to bring the light of truth to all its children, those who are within its fold and those who are "outside its boundaries."

[*Latin ed. p. 610*]

610 Acta Apostolicae Sedis – The official commentary should inflame the ardor of charity ever more; for indeed, the supreme goods of truth and charity are most efficacious for attaining and preserving unity and peace. That which the aforementioned Ecumenical Council proposes to celebrate pertains to fulfilling that mandate entrusted by the Lord Christ to the Apostles, which resounds widely throughout the universe until the very end of time: "Going therefore, teach all nations, baptizing them... teaching them to observe all things whatsoever I have commanded you." Truly, three duties pertain to Bishops, the successors of the Apostles, namely, teaching, sanctifying, and governing; and to properly fulfill these, Christ Jesus benignly promised to be with them until the consummation of the ages. They are, in truth, to instruct men concerning those things that pertain to right faith and to chaste morals; and it is necessary to remember ever more clearly what is the intimate nature of the Church, what are its duties and ends. For the more the countenance of the Mother Church shines forth, the more intensely men love her, and the more zealously they employ the instruments of her salvation and observe her discipline. Furthermore, the increase of new doctrines and arts has greatly extended the dominion of the human race over the natural world. But when some light of divine Wisdom shines forth in these things, which is the splendor of eternal light and the unblemished mirror of God's majesty, and the image of that goodness, it is certainly to be hoped that men will draw encouragement from it to cultivate morals with greater zeal and to attain that intimate perfection of life to which the soul is naturally drawn. It is indeed evident that the Ecumenical Council to be celebrated, both in number and in the variety of those who will participate in its assemblies, will undoubtedly surpass all others in the things that are held within the Church. And although this is certainly a cause for comfort, nevertheless it also introduces a certain amount of

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concern and solicitude into the mind, for it truly seems very difficult to wisely utilize such a vast mass of counsel, to follow the voices of so many orators, to maturely consider all wishes and hopes, and to bring to fruition those things that have been decided. However, it is added: Matth. 28, 19. Sap. 7, 26.

[*Latin ed. p. 611*]

The acts of Pope John XXIII, page 611, state: "The Fathers of the Council, although diverse in nation, lineage, and language, are nevertheless all our brothers in Christ, and are all moved by the same Spirit, so that, according to the words of Jesus Christ, 'the light of the world' truly shines forth, and may bear fruit in all goodness and justice and truth.' To ensure that such fruits are abundant, Almighty God, invoked by all our prayers through Jesus Christ, the one Mediator between God and men, and through the most blessed Virgin Mary and her holy spouse Joseph, whose patronage we have especially entrusted to the Council, will certainly provide; furthermore, diligent and concerted efforts of all those who participate in the Council will contribute, provided that they proceed in harmony and with proper order. In this regard, we have deemed it appropriate to establish regulations that, taking into account the particular nature and circumstances of this Council, will ensure that the tasks to be undertaken in this great assembly are properly directed and expedited, and that everything is done honestly and in due order. Therefore, after mature deliberation, by our own authority and by our Apostolic mandate, we decree and promulgate the following regulations, and we command that they be observed by all without exception in the Second Vatican Ecumenical Council. Furthermore, all that is established by us in these letters, by our own initiative, we declare to be firm and valid, notwithstanding any contrary provisions, even those of special note. Given at Rome, at St. Peter's, on the sixth day of the month of August, in the feast of the Transfiguration of the Lord, in the year of Our Lord 1962, in the fourth year of Our pontificate. JOHN PP. XXIII."

References:

* Cfr. 1 Corinthians 12:11.

* Ephesians 5:8-9.

* 1 Corinthians 14:40.

[*Latin ed. p. 612*]

Acta Apostolicae Sedis - Official Commentary 642

ORDER FOR THE CELEBRATION OF THE SECOND VATICAN ECUMENICAL COUNCIL

PART I

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Persons Participating in the Council

Article 1, (§ 1)

The Ecumenical Council is constituted with the Supreme Pontiff, Bishops, and others called to the Council by the Supreme Pontiff; all of whom are called Fathers of the Council.

§ 2.

If anyone called to the Council, according to Canon 223 § 1 of the Code of Canon Law, and Canon 168 § 1 of the Code of Institutions, is unable to attend the Council due to a just impediment, he shall send a procurator, who shall act in his place, according to Canon 224 §§ 1-2 of the Code of Canon Law, and Canons 169 §§ 1-2 of the Code of Institutions.

§ 3.

The Fathers are assisted by theologians, canonists, and other experts; and to the Fathers are assigned a general secretary, under-secretaries, masters of ceremonies, assigners of places, notaries, promoters, scrutineers, scribes, readers, interpreters, translators, stenographers, and technicians.

CHAPTER I

OF PUBLIC SESSIONS

Article 2 (Function of Public Sessions)

In the public sessions, before the Supreme Pontiff, the Fathers present their votes on the formulations of Decrees or Canons, which have been discussed in the general congregations, so that the Supreme Pontiff, if he deems it appropriate, may express his opinion and order that it be promulgated.

CHAPTER II

OF GENERAL CONGREGATIONS

Article 3 (Function of General Congregations)

In the general congregations, which precede the public sessions, the Fathers, after discussion, establish the formulations of Decrees or Canons.

[*Latin ed. p. 613*]

613 Acta Ioannis PP. XXIII Art. 4 (Praesidentia Congregationum Generalium) § 1. Cunctis Congregationibus Generalibus praeest unus ex decem Cardinalibus Sanctae Romanae Ecclesiae, a Summo Pontifice electis, in nomine et auctoritate ipsius Summi Pontificis. § 2. Decem Cardinales, a Summo Pontifice electi, constituunt Consilium Praesidentiae, cuius est,

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ex auctoritate Summi Pontificis, disputationes Patrum et universam disciplinam Concilii moderari.

CAPUT III DE COMMISSIONIBUS CONCILIARIBUS Art. 5 (Munus Commissionum) Commissiones conciliariae operam dant schematibus Decretorum vel Canonum expandendis et emendandis, iuxta suffragia a Patribus in Congregationibus generalibus expressa.

Art. 6 (Constitutio Commissionum) § 1. Unicuique Commissioni praeest unus ex Cardinalibus Sanctae Romanae Ecclesiae a Summo Pontifice nominatus. § 2. Quaelibet Commissio, praeter Praesidem, viginti quattuor Membra comprehendit, quorum duae partes a Patribus, tertia vero a Summo Pontifice, ex Concilii Patribus eliguntur. § 3. Singuli Patres non nisi uni Commissioni, ut Membra, adscribi possunt; cuiusvis vero Commissionis Praeses, si opportunum censuerit, quoslibet Patres consulere potest. § 4. Unusquisque Commissionis Praeses unum aut duos de Patribus suae Commissionis seligit, eosque Vicepraesides constituit, qui ipsum adiuvant et absentem vel impeditum suppleant. § 5. Commissionis Praeses unum ex conciliaribus theologis seu canonistis seu expertis eligit, qui secretarii munere fungatur.

Art. 7 (Elenchus Commissionum) § 1. Commissiones conciliariae decem constituuntur, nempe: a) de doctrina fidei et morum; b) de Episcopis et Dioecesium regimine;

[*Latin ed. p. 614*]

Acts of the Apostolic See – Official Commentary 614 c) concerning Eastern Churches; d) concerning the discipline of the Sacraments; e) concerning the discipline of the clergy and of the Christian people; f) concerning Religious Orders; g) concerning Missions; h) concerning the Sacred Liturgy; i) concerning Seminaries, studies, and Catholic education; j) concerning the apostolate of the faithful; concerning writings for publication and concerning the regulation of spectacles. § 2. Furthermore, there are: I) A Secretariat for matters pertaining to the Council outside of the ordinary course: whose duty it is to subject questions presented by the Fathers to examination, and, if necessary, to bring them before the Supreme Pontiff. This Secretariat consists of a certain number of Cardinal Fathers, presided over by a Cardinal from public ecclesiastical affairs; the Secretary general of the Council performs the duties of Secretary. II) A Secretariat for fostering the unity of Christians; III) A Technical-Organizational Commission; IV) A Secretariat for economic affairs. The Institutes mentioned in nos. II), III), and IV) have the same functions and are composed of the same persons as during the preparatory period of the Council.

CHAPTER IV: CONCERNING THE ADMINISTRATIVE TRIBUNAL

Article 8 (Constitution of the Administrative Tribunal)

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§ 1. A special tribunal is established by the Supreme Pontiff, which will settle questions concerning the discipline of the Council, concerning excuses, and concerning complaints.

§ 2. Presiding over the Administrative Tribunal is one of the Cardinals of the Holy Roman Church, elected by the Supreme Pontiff; and, besides him, the members of the Tribunal are ten Fathers, also elected by the Supreme Pontiff.

§ 3. The Administrative Tribunal settles questions through panels of three members; and, in the case of an appeal, with all members present.

§ 4. The Administrative Tribunal, setting aside the formalities of law, judges only on the truth of the facts.

§ 5. One of the conciliar notaries assists the Administrative Tribunal, and, if the case requires, one of the conciliar Promoters.

[*Latin ed. p. 615*]

Acta Ioannis PP. XXIII, 615

CAPUT V

DE THEOLOGIS, CANONISTIS, ALIISQUE EXPERTIS

Art. 9 (De Peritis Conciliariis)

Theologi, canonistae, et alii periti, qui sub nomine *Peritorum conciliarium* aduntur, auctoritate Summi Pontificis designantur.

Art. 10 (De Officio Peritorum Conciliariorum)

§ 1. Periti conciliarii Congregationibus generalibus intersunt; sed, nisi interrogati, loquuntur.

§ 2. Iuxta designationem et rationem Commissionum Praesidorum, periti conciliarii operam navant cuilibet Commissioni, adlaborando cum eius Membris in schematibus expendendis et emendandis, atque in conficiendis relationibus.

Art. 11 (De Peritis Privatis)

§ 1. Singuli Patres consilio et opere uti possunt non solum Peritorum conciliarium, sed etiam alicuius vel theologi vel canonistae vel experti privati.

§ 2. Periti vero privati Congregationibus generalibus et Commissionum coetibus non intersunt, sed obligatione, iureiurando firmata, tenentur servandi secretum de actis et disputatis in Concilio.

CAPUT VI

DE SECRETARIA GENERALI

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Art. 12 (De Constitutione Secretariae Generalis)

Concilii Secretaria generalis, quam Secretarius generalis moderatur, in quattuor partitur officia, nempe:

a) de sacris ritibus;

b) de negotiis peragendis;

c) de actibus scribendis ac servandis;

d) de rebus technicis.

[*Latin ed. p. 634*]

Acta Apostolicae Sedis – Official Commentary 634. The Cardinal Dean, before all the Cardinals, will order that the Prefect of the Apostolic Chamber read aloud, in a clear voice: "We, Bishops, Priests, and Deacons of the Most Holy Roman Church, Cardinals, vow and swear that we will observe inviolably and in every detail all that is contained in the Constitution of the Supreme Pontiff Pius XII, which begins with the words 'Vacantis Apostolicae Sedis,' dated December 8th of the year one thousand nine hundred and fifty-eighth, and in the Motu Proprio of the Supreme Pontiff, beginning with the words 'Summi Pontificis Electio.' Furthermore, we promise, vow, and swear that whoever among us is elected as Roman Pontiff, he will uphold and defend with all his strength the spiritual and temporal liberties and the rights of the Roman Pontiff and the Supreme Pontiff, and that he will not fail in this duty. Above all, we swear, before God, that if it should be our lot to become Pope, we will defend with the utmost zeal all that pertains to the Holy See, and all that has been done or decreed in the Congregations of Cardinals, before the Conclave or during it, concerning this matter; and we will not directly or indirectly violate any of these things, nor will we, under any pretext or in any form, grant any special privileges or exemptions; nor will we, even in the name of a simple expression of opinion, propose any veto to the College of Cardinals assembled, nor will we act in any way that might prejudice the election of the Pope, whether it be a future Pope or one already elected. Furthermore, we will receive in secret, without any discussion, any information that may be given to us, and we will keep it secret from all, including our fellow Cardinals, whether in writing, orally, directly, or indirectly, or through others, or before or after the Conclave, and we will not allow anyone to interfere with the election of the Pope, nor will we offer any assistance or favor to anyone. Then, each Cardinal will say: 'And I, N., Cardinal N., pledge, vow, and swear.'"

[*Latin ed. p. 635*]

635 The Acts of Pope John XXIII: And those present shall place both hands upon the Gospel, adding: "May God assist me, and may these Holy Gospels of God." 4 VII. In derogation of the prescription of 41 of the aforementioned Constitution, we decree that the following shall be understood henceforth: All Cardinals, and each one individually, who are not impeded

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by infirmity, must convene for the scrutiny when the bell of the Conclave has sounded for the third time in the customary manner. 5 VIII. With some modification of the prescription of 43, we believe it should be understood as follows: Each Cardinal in the Conclave may freely bring with him one, or, if he requests it from the Cardinal Prefect of the Sacred College, two servants into the Conclave; however, those who are infirm or seriously ill may, together with the Cardinals of the Major Orders, be granted a third servant by the Cardinal Prefect of the Sacred College. 6 IX. The prescription of 44 must be amended as follows: Regarding the qualifications of those who participate in the Conclave, who must be conspicuous for their integrity of morals, singular prudence, and sincere devotion to the Holy See, Cardinals delegated for this purpose must diligently inquire into these qualities before entering the Conclave and approve them, and after entering, they must oversee them. 7 X. We decree that the prescription of 45 shall be changed as follows: The participants in the Conclave shall solemnly swear an oath, according to the established formula. Therefore, the Cardinal Prefect of the Sacred College shall take care to ensure that the aforementioned oath, which has been mentioned above, is taken at least one or two days before entering the Conclave, after each of them has thoroughly understood the meaning and wording of the oath. Therefore, one or two days before entering the Conclave, before the Secretary of the Holy College, with the officials of the Apostolic Ceremonies present. 4 5 6 7 Ibid., page 77. Ibid., page 78. Ibid. Ibid.

[*Latin ed. p. 636*]

Acts of the Apostolic See - Official Commentary 636. The Prefect, those delegated to the matter, the Masters of Ceremonies, and all ecclesiastical Conclavists, according to this formula, shall take an oath: "Before you, I, constituted [in this role], promise and, having touched [the Holy Gospels], I swear that I shall inviolably observe all that is done or decided concerning new congregations, all decrees, and all scrutinies, and that I shall not, in any way, either by word or deed, violate them; also, that I shall use the ballot only for the purpose of electing, or receiving, or, if necessary and religiously, for rejecting, but only in matters directly concerning the election, and that I promise and swear, directly and indirectly, in writing and otherwise, that I shall not, by any means whatsoever, reveal to anyone, or disclose, even after the Pope has been proposed or excluded, whether by himself or by the entire assembly, or by the Cardinals, directly or indirectly, the vote given by me in the Conclave, or to anyone else; that I shall not receive, in any way, from the Apostolic See, from civil authority, or from anyone else, any suggestion, advice, or knowledge concerning the course of the Conclave, the new election, or the transmission of the vote; that I shall not, in any way, express my opinion, whether in the Conclave or elsewhere, directly or indirectly, concerning the election, and that I shall not, in any

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way, reveal the names of those who have voted, or the results of the election, or any other matter that may be known to me, whether concerning the Holy Father or otherwise; that I shall not, in any way, directly or indirectly, through any means, whether by word, writing, or otherwise, interfere with the election of the Pope, or assist anyone, or hinder anyone, before or during the election, or in any other way; may God assist me, and may these Holy Gospels, which I touch with my own hand, be my witness." Other Conclavists and those serving from the lay order shall swear according to this formula, adapting each word: "By these Holy Gospels, which I touch with my own hand, I promise and swear that I shall strictly observe..."

[*Latin ed. p. 637*]

Acts of Pope John XXIII, 637: I shall keep inviolable the secret concerning all and each of those things, which in any way I may come to know, and which are defined in the place of scrutiny, in the mind, in the deliberations of the Congregation of Cardinals, as well as concerning the election itself, and I shall not violate this secret, either directly or indirectly, in any way, either with new words, or with writings, or with signs, or in any other manner whatsoever; moreover, I promise and swear not to use a microphone or any other transmitting device, nor Apostolic machines, nor photographic machines, nor radio, nor telephone, nor any other receiver, and I shall reserve this declaration solely to the Holy See, and in the event of a violation, I shall incur the gravest penalties which shall be inflicted upon me. I promise and swear to keep this secret conscientiously, and I shall not reveal it under any circumstances, not even after the election of the new Pope, unless it is granted to me by the same Pope, and a special and explicit permission is given.

Likewise, I promise and swear that, by no pretense, and under no circumstances, I shall receive the power to propose the Veto or Exclusion, even in the form of a simple desire, and that I shall not manifest this Veto, in any way that I may know it, before the entire Holy College of Cardinals, assembled, nor to individual Cardinals, either in person, or in writing, directly or indirectly, or by means of others, or proximately, nor before entering the Conclave, nor during it, and that I shall never offer help or favor to any intervention, or intercession of any Roman order or other authority whatsoever, with which the civil authorities might seek to involve themselves in the election of the Pope. May God help me in this, and may these Holy Gospels, which I touch with my hands, be my witness.

8 XI. In place of the other part of section 53, we order that the following be inserted: "Meanwhile, the officials of the Conclave and others serving in the Conclave, unless they have already taken the oath prescribed above, shall, as soon as possible, take the oath before the Secretary of the Holy College, in the presence of the Prefect of the Apostolic Ceremonies, and before the Cardinal Secretary of the Holy Roman Church, before whom

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the oath must also be given by them.

8 Ibid., page 82.

[*Latin ed. p. 638*]

Acta Apostolicae Sedis - Official Commentary 638, December 9th. Regarding the preceding section 60, the following must be added: We also decree that no letters, nor any kind of written communication, even those printed, may be sent to those present in the Conclave, with the exception of the Cardinals of the Holy Roman Church, nor, especially, from the Conclave to those outside, unless all and each of them have first been subjected to examination and inspection by the Secretary of the Holy College, and simultaneously by the Prelates who have been delegated to safeguard the Conclave. 10, XIII. With regard to section 6, paragraph 1, we renew the following: Furthermore, we strictly command and enjoin all those present in the Conclave to observe the strictest secrecy concerning all matters pertaining to the election of the Roman Pontiff, and concerning those things which are done within the Conclave, or in the place of election. Therefore, they are absolutely bound to avoid and shun anything whatsoever that could, directly or indirectly, violate secrecy in any way, whether it be words, writings, signs, or anything else; and those who violate this law shall incur excommunication, reserved to the Apostolic See. 11, XIV. We also modify the provision of section 6, paragraph 2, and decree that its meaning shall be as follows: In particular, we forbid the Cardinals to reveal to their relatives, or to other members of the Conclave, or to anyone else, anything that directly or indirectly concerns the scrutiny, or anything that has been discussed or decided in the meetings of the Cardinals, either before the Conclave, or during the Conclave itself, concerning the election of the Pontiff. 12, XV. We decree that section 68 shall henceforth have the following form: The third and ordinary method, or form, of electing the Roman Pontiff is that called by the scrutiny. In this matter, we fully confirm the law already promulgated, and...

[*Latin ed. p. 639*]

Acta Ioannis PP. XXIII, 639: Deinde, per saecula, haec consuetudo semper religiosissime observata est, per quam statuitur quod, ad validam electionem Romani Pontificis, necessaria sunt alicuius ex tribus partibus suffragia. Si numerus Cardinalium praesentium in tres partes aequales non potest dividi, ad validitatem electionis Summi Pontificis, alterum suffragium requiritur. Sicut patet, si electus Pontifex in Conclavi est, ipse etiam debeat in numero Cardinalium computari.

13 XVI. In praescripto 87, ut hoc reparetur, decernimus: Omnibus et singulis Cardinalibus, pro sancta oboedientia, praecipimus ut, ad secretum tutissime servandum, omne genus scripturae, quae de exitu uniuscuiusque scrutinii apud se habeant, vel Cardinali Camerario vel uni ex tribus Car-

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dinalibus Ordinum Capitibus tradant; qui scripturas easdem in involucra inserant, sigillis obsignanda sive Cardinalis Camerarii sive trium Cardinalium Capitum Ordinum. Iidem autem involucra in tabularium referant, in eoque diligentissime servari curabunt; omnia permittentes potestati electi Summi Pontificis, cuius iniussu neque resignari neque legi poterunt.

XVII. Decernimus ut, expleto Conclavi, Cardinalis S. R. E. Camerarius relationem exaret, a Cardinalibus trium Ordinum Capitibus approbandam, quae suffragiorum exitum declaret in singulis sessionibus habitorum. Quae relatio, in tabulario asservanda, involucro claudetur consignato, quod a nullo resignari poterit, nisi Summus Pontifex id definite permiserit.

XVIII. Quod ad praescriptum 93 " attinet, eius posthac esse formulam volumus: Item, prohibemus, ne quis, etsi Cardinalatus honore fulgeat, vivente Romano Pontifice et eo inconsulto, deliberare de ipsius Successoris electione, aut aliquid " Ibid., pag. 93. Ibid., pag. 94. 14

[*Latin ed. p. 640*]

"40 Acta Apostolicae Sedis - The Official Commentary does not authorize anyone to promise suffrage, nor to decide anything regarding this matter in private meetings.

XIX. We decree that, after a new Supreme Pontiff has been elected, and his election has been confirmed by his assent, the Conclave, insofar as it pertains to canonical procedures (cf. paragraph 58), shall come to an end. Therefore, we decree that nothing should prevent the Prelates appointed to the Council for the administration of public Church affairs, the Prefect of the Papal Household, the Prelate responsible for the Pontifical Letters to Princes, and all those who must deal with the elected Supreme Pontiff regarding matters that require his attention, from approaching him.

XX. If the deceased Supreme Pontiff has made a will regarding his affairs, and concerning his private letters and documents, and has designated a curator for his will, it is his duty, according to the powers granted to him by the testator, to determine and execute those matters pertaining to the private property and writings of the deceased Pontiff. This curator shall render an account of the business he has conducted only to the elected Supreme Pontiff.

Furthermore, all that has been established by these Motu Proprio Letters is to be considered firm and valid, notwithstanding any contrary provisions, even those deserving of special mention.

Given at Rome, at St. Peter's, on the fifth day of September, in the year 1962, in the fourth year of Our Pontificate.

IOANNES PP. XXIII."

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[*Latin ed. p. 641*]

ACTA Ioannis PP. XXIII 641. CONVENTION BETWEEN THE APOSTOLIC SEE AND THE AUSTRIAN REPUBLIC. CONVENTION BETWEEN THE HOLY SEE AND THE REPUBLIC OF AUSTRIA, FOR THE REGULATION OF QUESTIONS RELATING TO EDUCATION.

The Holy See, represented by its Plenipotentiary, His Excellency, Reverend Monsignor Opilio Rossi, titular Archbishop of Ancira and Apostolic Nuncio in Austria, and the Austrian Republic, represented by its Plenipotentiaries, Mr. Dr. Bruno Kreisky, Federal Minister for Foreign Affairs, and Mr. Dr. Heinrich Drimmel, Federal Minister for Education, animated by the desire to regulate, by mutual agreement, the questions arising, with reference to the provisions of Article VI of the Concordat of June 5, 1933, and the related Additional Protocol,

41 - ACTA, vol. IV, n. 11. — 8-10-1962.

[*Latin ed. p. 642*]

642 Acta Apostolicae Sedis - Commentarium Officiale: Concerning a new school regulation in Austria, the following Agreement has been concluded: arising from the aforementioned supplementary protocol, in order to establish a regulation by mutual agreement, the following contract has been concluded: Article I Article I § 1. (1) The Church has the right to provide religious instruction to Catholic students in all public schools and in all schools possessing public law status. § 1. (1) The Church has the right to provide religious instruction to Catholic students in all public schools and in all schools possessing public law status. (2) In public pedagogical academies and those possessing public law status, – in consideration of the particular character of the instruction imparted therein, religious pedagogy shall be taught. The provisions of this article concerning religious instruction apply analogously also to religious pedagogy. (2) In public and in those pedagogical academies possessing public law status, with regard to the particular character of the instruction provided in these academies, religious pedagogy shall be taught. The provisions of this article concerning religious instruction apply mutatis mutandis also to religious pedagogy. (3) The number of hours of religious instruction currently in use shall not be reduced. New determinations regarding the quantity of hours of instruction shall be made in agreement between the Church and the State. Catholic schools (Article II) shall be free to establish, after notification to the competent state school authority, a greater extent of religious instruction. (3) The current extent of hours of religious instruction shall not be reduced. A new determination of the extent of hours shall be made mutually between the Church and the State. Catholic schools (Article II) shall be free, after notification to the competent state school authority, to establish a higher extent for religious instruction. § 2. (1) Religious instruction shall be, except as provided in

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paragraph 2, a compulsory subject for all Catholic students in all public schools and in all those possessing public law status. § 2. (1) Religious instruction shall be, subject to the provisions of paragraph 2, a compulsory subject for all Catholic students in all public schools and in all those possessing public law status.

[*Latin ed. p. 643*]

Acta Ioannis P.P. XXIII 643 (2) Considering the particular organization of vocational schools with an industrial and commercial character for apprentices, the Holy See does not object to the religious instruction in these schools being a subject that is not compulsory. The better state of affairs, existing in some Federal States (Bundesländer), remains unchanged.

§ 3. (1) Teachers of religion in public schools are either appointed by the State (Bund or Bundesländer) according to the regulations in force for state teachers of equal preparation and employment, or they are designated by the Church.

§ 3. (1) The teachers of religion in the public schools are either employed by the State (Bund or Bundesländer) according to the regulations applicable to state teachers of similar training and employment, or they are appointed by the Church.

(2) Only those persons who have been declared suitable and proposed by the ecclesiastical authority can be appointed as teachers of religion. The faculty to impart religious instruction is linked to the possession of the "missio canonica." The granting and withdrawal of the "missio canonica" belong, as an internal affair of the Church, to the ecclesiastical authority.

(2) Only such persons may be employed as teachers of religion who have been declared by the Church authority to be qualified for this purpose and proposed. The provision of religious instruction is linked to the possession of the "missio canonica." The granting and revocation of the "missio canonica" belongs to the Church authority as an internal ecclesiastical matter.

(3) The Church will appoint as teachers of religion only persons who also possess Austrian citizenship and demonstrate that they have the general preparation required for teachers of religion employed by the State. The requirement of Austrian citizenship is...

[*Latin ed. p. 644*]

644 Acta Apostolicae Sedis - Commentarium Officiale: Dispensations will be granted in cases worthy of consideration. (4) State-employed religion teachers to whom the "canonical mission" has been withdrawn will no longer be assigned to religious instruction; according to state regulations, they will either be assigned to another type of service, or retired, or dismissed from state service.

(4) Staatlich angestellte Religionslehrer, denen die « missio canonica » entzogen wird, werden für die Erteilung des Religionsunterrichtes

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nicht mehr verwendet werden; sie werden nach Maßgabe der staatlichen Vorschriften entweder in eine anderweitige Dienstverwendung genommen oder in den Ruhestand versetzt oder aus dem staatlichen Dienstverhältnis ausgeschieden.

(5) All religion teachers are subject, with regard to the exposition of Catholic doctrine, exclusively to ecclesiastical norms and prescriptions; in other respects, in the exercise of their teaching, they are also subject to the general state school regulations.

(5) Alle Religionslehrer unterstehen hinsichtlich der Vermittlung des katholischen Lehrgutes ausschließlich den kirchlichen Vorschriften und Anordnungen; im übrigen unterstehen sie in der Ausübung ihrer Lehrtätigkeit auch den allgemeinen staatlichen Schulvorschriften.

(6) The State assumes the entire cost of salaries for all religion teachers in public schools, in the same amount of remuneration applicable to state teachers of equal training and employment. The remuneration of religion teachers appointed by the Church will be determined according to the salary tables applicable to non-permanent teachers.

§ 4. (1) The Church provides for religious instruction, directs it, and supervises it according to the norms of this Article. However, state school inspection authorities can also supervise the in-

§ 4. (1) Die Besorgung, Leitung und Beaufsichtigung des Religionsunterrichtes wird von der Kirche nach Maßgabe der ihr nach diesem Artikel zukommenden Aufgaben ausgeübt. Die Staat-

[*Latin ed. p. 645*]

Acts of Pope John XXIII, 645, concerning religious instruction from the perspective of organization and school discipline. The school supervisory bodies, however, are also authorized to oversee religious instruction in terms of organization and school discipline. (2) For the immediate supervision of religious instruction, the Church may appoint inspectors, whose names are notified to the state school authorities. However, the right of other bodies of the Church, to whom, according to canon law, the task of supervising religious instruction belongs, remains intact, in particular the right of the diocesan Ordinary to oversee the manner in which the instruction itself is imparted and attended. (2) For the immediate supervision of religious instruction, it is permissible for the Church to appoint religious instruction inspectors, whose names are communicated to the state school authorities. The right of other bodies of the Church, called upon according to the provisions of canon law to visit religious instruction, especially that of the diocesan Ordinary, to oversee the provision of religious instruction and the attendance of students at it, is not thereby affected. (3) The State assumes the responsibility for the remuneration of a number of religious instruction inspectors corresponding to the number of

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state inspectors for individual subjects, according to the tables in force for inspectors of that category. (3) The State undertakes to bear the personnel costs for a number of religious instruction inspectors corresponding to the number of state school inspectors for individual subjects, in accordance with the state salary regulations for school inspectors for individual subjects. § 5. (1) The curricula for religious instruction, as regards content, are established by the ecclesiastical authority and notified to the highest state school authority. § 5. (1) The curricula for religious instruction, with regard to the subject matter, are issued by the Church authority and communicated to the highest state school authority. (2) For religious instruction, the Church will only adopt textbooks and teaching materials that promote civic education in accordance with the teachings of the Christian faith. (2) For religious instruction, the Church will only use textbooks and teaching materials that are conducive to civic education according to Christian doctrine.

[*Latin ed. p. 646*]

Acta Apostolicae Sedis - Official Commentary 646 § 6. To teachers and students, at least to the extent currently in use, the opportunity will be provided, during school hours, to participate in religious services held by the Church for Catholic teachers and students of public schools and those with public legal status, on particular occasions of school, ecclesiastical, or state life, especially at the beginning and end of the school year, as well as to participate in other religious practices or functions. § 6. The participation of teachers and students in religious services for Catholic teachers and students of public and schools with public legal status, held by the Church on special occasions of school, ecclesiastical, or state life, especially at the beginning and end of the school year, as well as participation in other religious exercises or events, will be permitted to them, at least to the extent currently in use, during school hours. Article II Article II § 1. (1) The Church and its institutions existing according to canon law have the right to found and operate schools of every kind, observing the general rules of state school law. § 1. (1) The Church and its institutions, existing according to canon law, have the right to establish and operate schools of all kinds, observing the general provisions of state school law. (2) For the duration of the fulfillment of the expressly stated conditions in the state school laws, the schools mentioned in paragraph 1 shall be granted public legal status. (2) To all schools mentioned in the preceding paragraph I, provided that the conditions expressly imposed for this purpose in the state school laws are met, public legal status shall be granted. (3) The Church and its institutions, existing according to canon law, also have the right to found and operate, observing the general state regulations, kindergartens, after-school programs, semi-boarding schools, boarding schools, and similar institutions. § 2. (1) The State will regularly grant subsidies to the Catholic

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Church.

[*Latin ed. p. 647*]

The Acts of Pope John XXIII concerning provisions for the salaries of personnel in Catholic schools. The Holy See declares itself in agreement, subject to the provisions of Article V, with the following regulation.

(2) The State will make available to Catholic schools 60% of the teaching positions required in these schools for the execution of the 1961/62 school program; this calculation must be made separately for teachers in compulsory schools on the one hand, and, on the other hand, for teachers in secondary, higher, and other types of schools.

(3) The number of teaching positions resulting according to paragraph 2, made available by the State to the Catholic schools, will be increased in the same proportion in which the number of teachers employed in public compulsory schools increases; this increase in the number of teachers employed in public compulsory schools will have as a consequence an increase in the aforementioned sense, only if it amounts to at least 2% of the number of teachers employed in public compulsory schools at the time of the entry into force of this Agreement, or, respectively, of the last increase that occurred according to this provision.

(4) Furthermore, the State will, from time to time, make available 60% of the greater need for teaching positions that will result as a consequence of the foreseen...

[*Latin ed. p. 648*]

648 Acta Apostolicae Sedis - An Official Commentary concerning matters of scholastic discipline (such as, especially, the introduction of a ninth school year and the creation of pedagogical academies). (5) As a rule, these subsidies will be provided in the form of the assignment of teachers employed by the State. The distribution of teaching positions available to individual Catholic schools will be carried out by the highest state educational authority, upon the proposal of the Diocesan Ordinary. Only those teachers will be assigned who, concerning their assignment to the school in question, do not raise objections from the Diocesan Ordinary. The assignment will be revoked if the Diocesan Ordinary declares the further assignment of the teacher to the school to be unacceptable, and therefore requests the competent state authority to revoke the assignment.

§ 3. By "Catholic schools" in the sense of this Article, are understood schools supported by the Church or by entities established according to Canon Law, as well as schools run by associations, institutions, or foundations, if and as long as they are recognized as Catholic schools by the competent Diocesan Ordinary.

§ 3. By "Catholic schools" in the sense of this Article, are understood those schools which are maintained by the Church or by institutions exist-

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ing according to Church law, as well as schools run by associations, foundations, and funds, if and as long as they are recognized as Catholic schools by the competent Diocesan Ordinary.

Article III

Article III

The Austrian Republic, in order to make possible the establishment of the Catholic school in...

[*Latin ed. p. 649*]

Acta Ioannis P.P. XXIII 649 Burgenland, shall contribute to the diocese of Eisenstadt, as a single and definitive contribution, the sum of 45 million schillings. The payment shall be made in five annual installments of 9 million schillings each, and precisely, the first installment within one month from the entry into force of this Agreement, the second installment at the latest by July 1st of the year following the entry into force of this Agreement, the third, fourth, and fifth installments at the latest by July 1st respectively of the subsequent years. Concerning the school system in Burgenland, a one-time and definitive contribution of 45 million schillings shall be provided. The payment will be made in five equal annual installments of 9 million schillings each, namely, the first partial amount within one month after the entry into force of this Agreement, the second partial amount by no later than July 1st of the year following the entry into force of this Agreement, the third, fourth, and fifth partial amounts by no later than July 1st respectively of the following year.

Article IV: If and to the extent that the state school authorities are organized in a collegial form, representatives of the Church shall have the right to be members of these collegia.

Article V: Both contracting parties reserve the right to request negotiations for a modification of this Agreement, in the event of a substantial change in the current structure of the public school system or a substantial change in the state's financial situation.

Article V I: This Agreement, whose Italian and German texts are authentic, shall be ratified, and the...

[*Latin ed. p. 650*]

Acts of the Apostolic See - Official Commentary

650 instruments of ratification must be exchanged as soon as possible, in the City of the Vatican. It shall enter into force one month after the exchange of the instruments of ratification. In witness whereof, the Plenipotentiaries have signed this Convention in duplicate.

The instruments of ratification shall be exchanged as soon as possible in the Vatican City. It shall enter into force one month after the exchange of the instruments of ratification. To attest to this, the authorized representatives

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have signed this agreement in duplicate.

Done in Vienna, July 9, 1962.

For the Holy See:

For the Republic of Austria:

For the Holy See:

For the Republic of Austria:

[Signatures]

Archbishop titular of Ancyra, Apostolic Nuncio

PROTOCOL OF CLOSURE

In concluding this Convention, the High Contracting Parties agree on the following points:

1. This Convention shall apply to all schools, with the exception of universities (Hochschulen) and artistic academies.

2. Regarding Article I, § 2, paragraph 1:

a) The students, who have...

[*Latin ed. p. 651*]

1. Concerning the exemption from religious instruction, according to state regulations, the school administration shall immediately notify the respective religion teacher. Students who have been excused from religious instruction, according to the school regulations, shall be immediately reported by the school administration to the responsible religion teacher.

b) The Holy See takes note that, according to Austrian legal provisions, a crucifix shall be displayed in all classrooms of primary schools, secondary schools, vocational schools, and teacher training institutions, when the majority of the students belong to the Christian religion. This situation shall not be altered without prior agreement with the Holy See.

b) The Holy See takes note that, according to Austrian legal provisions, in all classrooms of primary schools, secondary schools, vocational schools, and teacher training institutions, a crucifix shall be displayed when the majority of the students belong to the Christian faith. Any change to this situation will not occur without prior agreement with the Holy See.

3. Regarding Article I, § 6: The determination of the time required for this purpose shall be made in agreement between the diocesan Ordinary and the competent state school authority. The times necessary for this purpose will be provided in agreement between the diocesan Ordinary and the competent state school authority.

4. Regarding Article I I, § 2, paragraph 5: In the assignment of teachers who will be employed by the state according to Article I I, § 2, paragraph 5, the practice currently in use shall be followed, according to which persons

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(priests, religious, and laypersons) proposed by the diocesan Ordinary for assignment to Catholic schools, and who possess the required...

[*Latin ed. p. 652*]

Acts of the Apostolic See - Official Commentary 652: Those who fulfill similar requirements for employment or assignment shall be given preference in hiring or assignment. Vienna, July 9, 1962. For the Holy See: For the Republic of Austria: For the Holy See: For the Republic of Austria: + OPILIO ROSSI Dr. BRUNO KREISKY Dr. HEINRICH DRIMMEL Archbishop titular of Ancyra Apostolic Nuncio. Agreement concluded, between the Apostolic See on the twenty-seventh day of the month of August, documents received in the month, according to the provisions of the Holy See and article VI of the same Republic and the year 1962. The Austrian Agreement was ratified. Therefore, the agreement concluded between them began to be valid after its completion. Apo-

[*Latin ed. p. 653*]

Acts of Pope John XXIII, 653. LETTER To His Eminence, Most Reverend Father Joseph Urtasun, Archbishop of Avignon, on the sixth centenary of the death of the pious Pope Innocent VI and the election of Blessed Urban V to the Roman See.

JOHN PP. XXIII. Venerable Brother, greetings and the Apostolic Blessing.

Together with the flock entrusted to your care, as has been brought to Our attention, you have undertaken to celebrate the anniversary of two events: the death of Innocent VI and the election of Blessed Urban V to the Roman See, of Supreme Pontiffs who, in difficult and troubled times, governed the Church, when the Vicar of Christ, due to particular circumstances, did not reside in the seven-hilled city of Rome, but in Avignon, on the banks of the Rhone River. The memory of these Supreme Pastors moves Our heart, for when We were once in France, We visited Avignon, and with great joy and pious reverence, We followed the traces of that ancient age and examined the monuments. These men, as history teaches, were distinguished for their religion and doctrine, and were devoted to the progress of the Church; and although they presided over the Christian name far from the proper See of the Popes, and as it were, their native land, their sojourn in that place was not without benefit, since it allowed them to more easily promote and strengthen good relations among the leaders of public affairs. The former, previously called Stephen Aubert, a distinguished expert in law, after being elevated to the Supreme Pontificate, labored – which is worthy of great praise – to restore ecclesiastical discipline and to conform religious life to salutary precepts. Nor forgetting the City, to which he intended to return, he sent Cardinal Aegidius Albornoz, a man of great intellect and renown, to Italy, to prepare the way for his return by restoring order to the City of the Roman Pontiff. However, it

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happened, through the fault of the times, that the excellent plans of the Supreme Pontiff were not brought to fruition. After nearly ten years in which he had presided over the Church, on the tenth day of the month of September in the year 1312, and thus, before five centuries, he died and was buried, as he had wished, in the tomb in the temple of the monastery of the Carthusian Order which he had founded in the town of Villanova. At that time, the Gallic...

[*Latin ed. p. 654*]

The Acts of the Apostolic See - Official Commentary 654. Due to those disturbances and the subsequent upheaval of the body of the Supreme Pontiff, his remains, not so long ago, namely in the year 1960, with the approval of the Apostolic See, were solemnly brought into that sacred edifice, which had been restored with commendable care by the authorities of the Republic of France. To another Vicar of Jesus Christ, whose memory is recalled in this celebration, the name was previously William of Grimoard; who, as a member of the Order of St. Benedict, was formerly the celebrated abbot of the renowned monastery of St. Victor in the city of Marseille, a most learned man in the arts and sciences, on the twenty-eighth day of the month of September in the year 1266, while traveling in Italy to attend to the affairs of the Roman Church, was elected Supreme Pontiff, the immediate successor of Innocent VI in the Apostolic office, although he was not adorned with the dignity of the Sacred Purple; for he was commended by the utmost integrity and austerity of life, outstanding piety, and the most brilliant gifts of intellect. To this election, that humble man, as we see written in the ancient annals, 1 "gave his assent with trembling and fear." Even he diligently and generously aided and enriched men of study and letters. Intending the benefit of the Church, he visited the City, "where he was met by the clergy and people of Rome, and received with great joy, and they praised God for his welcome arrival." 2 Furthermore, with great care, he attended to the sacred places of Christ and the spiritual welfare of the Eastern Christians, being deeply concerned with their return to Catholic unity, fully aware of the gravity of his office and the pastoral duties incumbent upon him. This praise is not diminished by the fact that he was unable to achieve those most holy goals due to the circumstances of the times; and he was even compelled to leave the City and return to Avignon. He, who had shone in life with the fame of holiness, after his death, which occurred on the nineteenth day of the month of December in the year 1870 in that same city, was honored with the cult of the Blessed; whom Pius IX recognized and confirmed in the year 1870. From these two celebrations, which are held in honor of these Pontiffs, the faithful, as we firmly believe, will receive the cause and the invitation to rightly esteem the Supreme Pontiff and to adhere to him with all their hearts; in which matter, the dignity itself and the office itself must be considered above all, by which

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those who exercise them are made, as St. Bonaventure says, "the first and supreme spiritual father of all fathers, indeed of all the faithful, and the most important hierarchy... the undivided head, the Supreme Pontiff, the Vicar of Christ." 1 2 3 St. Baluzius, *Vitae Poporum Avenionensium*, ed. G. Mollat, I, Paris 1916, p. 850. Ibid., p. 365. *Colloquium*, p. vi, c. 12.

[*Latin ed. p. 655*]

Acta Ioannis PP. XXIII 655. Quodsi interdum, instar frementium gurgitum, perturbationes circumsonant, ut Sedi Apostolicae temporum decursu saepius contigit, cum Summi Pontifices non Romae fuerunt in melita Urbe, sed peregrino uti debuerunt domicilio, id non sine salubri divinae Providentiae consilio accidisse videtur. Consona enim cum S. Augustino voce licet Nobis asseverare: "Non... deseruit ille Ecclesiam suam; et si ad tempus turbavit eam, ob hoc turbavit, ut semper supplicaret ei, a quo in solida petra confirmaretur." 4 Ad Romanam hanc arcem nostris quoque temporibus multi homines, ex iis etiam, qui catholico non censentur nomine, oculos tollunt; perspectum enim habent vana esse et cassa saeculi huius praesidia, fallacia evadere tot opinionum commenta, ad irritum cadere conatus humanae consortionis ordinem divina lege neglecta stabiliendi: autem unitatis doctrinam positam esse veritatis." 5 "In cathedra hinc lucem emitti, quae dispellat caliginem, viresque suppeditari, quibus animae vegetentur. Peculiari vero studio iidem ad Romanam hanc Sedem in praesenti convertuntur, quod hic ad beati Petri sepulcrum singularis mox conventus agetur, Concilium scilicet Oecumenicum Vaticanum Secundum. Quod ut magnas edat utilitates vigorisque spiritualis copiam afferat Ecclesiae, quin immo universae hominum communitati, Deum supplicibus precibus et conspiratis votis in ista Avenionensi celebratione rogate, quaesumus; pro quo magni pendendo pietatis officio in antecessum gratias ex animo agimus. Quod quidem sollemne iterum praeclaram Nobis praebet occasionem filiis, qui in ista incolunt regione, paternae voluntatis affectum significandi; cuius pignus ac testis sit Apostolica Benedictio, quam Tibi, Venerabilis Prater, et omnibus, qui eidem celebritati intererunt, peramanter in Domino impertimus. Datum Romae, apud Sanctum Petrum, die xi mensis Iulii, anno MCMLXii, Pontificatus Nostri quarto. IOANNES PP. XXIII.

* Sermo 341, 4; P. L. 39, 1496.

* Cfr. S. August., Ep. 105, 5; P. L. 33, 403.

[*Latin ed. p. 656*]

Acta Apostolicae Sedis - Commentarium Officiale 656

ALLOCUTIONES

I. Ad Clerum et christifideles e dioecesi suburbicaria Albanensi ad Arcem Gandulfi habita.

"Carissimi filii. In festo Assumptionis, tam gaudeo quod potui praesidere

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in templo parochiali Castelli Gandulfi, ad gloriam annualem Matris Iesu et Matris nostrae benedictae et suavissimae. In hoc dominica undecima post Pentecosten, mihi est etiam grata haec conventus vobiscum. Nam Albanum est inter antiquas ecclesias quae coronant magnam Matrem omnium, in Roma, quae a Petro fundata est, ex qua dispergitur et descendit organizatio maioris partis diocesium mundi. Sicut in congressu diei 15 Augusti volui testari reverentiam erga institutionem parochiae, ita nunc, per vos de Albano, testor eam erga omnes dioceses. Parochia et diocesis sunt institutiones ordinis ecclesiastici quae designant lineam principalem in administratione gregis Christi, sicut patet ex historia saeculorum remotiorum, et sicut supersunt et se renovant, vigorosae quam umquam, inter omnes populos.

Obbedientia fervens Episcopo: honor Christo.

Concilium Oecumenicum Vaticanum I, quod iam appropinquat, per studia, evaluationes et ordinationes magnae momenti, praeparat materiam pretiosam et modernam applicationem pro vita individuali et communitaria Christiani, intendens honorem Christo Iesu, fundatori Ecclesiae, per obsequium Episcopo suo. Hoc explicat iam ex hoc gaudium et anxietatem, quae diffunduntur inter sacerdotes et laicos. Sumus testes felices huius animationis popularis pro Concilio. Haec animatio exprimit se in prece privata et publica, in peregrinationibus, in cursis studiorum. In multis diocesibus iam praeparantur salutations ad Episcopos, qui erunt comitati ad locum partendi ad Romam, cum sollemnitate festiva et filialis.

Imminens et extraordinarius novendialis ad Spiritum Sanctum, celebrabitur...”

* Die 26 Augusti mensis anno 1962.

[*Latin ed. p. 657*]

• *Acta Ioannis PP. XXIII* 657: Quasi simultáneamente en muchísimas catedrales, sin duda encenderá un nuevo ardor. Sed benditos y contentos, queridos hijos nuestros de Albano. El pensamiento que los impulsó a reafirmar, con su presencia, el religioso sentimiento de buenos cristianos, devotísimos a la herencia de sus padres, nos conmueve especialmente en este día 26 de agosto, en el que el Papa que les habla recuerda, también él, la catedral de su ciudad natal, hoy en gran júbilo por la fiesta de su titular, San Alejandro mártir, a quien desde tiempos antiquísimos se asocia su patrón, San Pancracio. Entrelazado celestial de flores y de coronas, al cual añade ternura Santa María Goretti, virgen y mártir, contemporánea nuestra, muy digna de haber sido proclamada copatrona principal de sus tierras. Recordemos siempre los nombres de los titulares de las iglesias que nos fueron familiares a lo largo de nuestra vida, especialmente en los años de nuestro servicio a la Santa Sede. Los Santos Cirilo y Metodio en Bulgaria, San Juan Crisóstomo en Estambul, Notre Dame en París (¡oh! Nuestra Señora, en Francia, en todas partes), San Marcos en Venecia. Y

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sin emoción, recordamos también haber visitado las ruinas de algunas antiquísimas iglesias: Iconio, Éfeso, Colosas, Filipos, Salónica, por las cuales San Pablo escribió inspiradas cartas y tanto trabajó y sufrió. Majestuosa tradición de unidad y de gracia. Los titulares, en efecto, siempre han sido ocasión de reunión del clero y del pueblo alrededor de aquello que recuerda vívidamente los orígenes de la diócesis o el baluarte de sus glorias, aunque, lamentablemente, el carácter sagrado de las celebraciones a veces ha sufrido languidez o profanación. En otras palabras, el Santo titular de una iglesia es como la expresión significativa, el símbolo y el empeño de la unidad y plenitud de vida, que se revela en la enseñanza, en el culto, en la disciplina, en la caridad. Hemos querido acercar el concepto de titular de la iglesia al de la diócesis, de su unidad y vitalidad, porque es lo que su presencia sugiere de manera totalmente particular. Sí, queridos hijos. Deseamos recomendar una conciencia siempre más viva y operante de la función insustituible que la diócesis tiene en la vida de la Iglesia, y del deber que incumbe a cada diocesano de amarla como verdadero hijo. Ella, en efecto, hace ver en camino a la Santa Madre Iglesia universal, que de todas las iglesias particulares — cuya estructura es monumento de gracia celestial y de doctrina jurídica — forma aquel maravilloso conjunto.

[*Latin ed. p. 658*]

Acta Apostolicae Sedis - Commentarium, Officiale 658: L'ovile di Cristo. Et sicut in parochia unitas bene exprimitur a pastore, qui in humilibus proportionibus Iesum repraesentat, ita plus in dioecesi Episcopus, successor Apostolorum, cujus persona est fundamentum unitatis dioecesis et memoria illius unius quod clerus et fideles debent vivere in expressione fidei, apostolatus, caritatis. Splendor investiture divinae, plenitudo sacerdotii, diffusio verbi, apostolatus, gubernatio cleri et populi: haec sunt praecipua privilegia quae auctoritatem episcopalem distinguunt, ad cuius lucem fideles pastorem suum considerant, eum audiunt, amant, sequuntur. Quod si historia potuit aliquando lamentare inconvenientes, Concilium Tridentinum ea eliminavit. Primum, vindicavit libertatem Ecclesiae in nominatione Episcoporum; deinde, confirmavit pro illis officium residendae, eos adhortans ad primum et maximum munus continuae catechesis et visitationis pastoralis. Breviter, Episcopus et dioecesis sunt unum. Praelatus, imitando Pastorem divinum, de eius filiis dicere debeat: "Cognosco oves meas; cognosco nominatim": "Conosco oves meas, singulas."

I. Tres puncta lucida dioecesis perfectae. Carissimi filii: Notum est nobis consilium sententiarum et actionum quae clerum et fideles Albani ad venerabilem Pastorem suum iungunt, et est causa singularis satisfactionis et gratitudinis Domino. Nihil enim est praetiosius et desiderabilius quam haec unio, quae est cautela fructiferi apostolatus. Dominus noster Iesus Christus eam Patris postulavit pro suis, reliquis humaniter defensis ab dif-

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ficultatibus peregrinationis terrestriae. Tres puncta lucida characterizant dioecesim perfectam, quae, ut iterum dicamus, semper amamus reiterare.

Primum: Episcopus, clerus, seminarium, in triplici functione ad futurum. I. Episcopus qui sanctificat, qui vigilat, qui se sacrificat; clerus qui praecipue ad suas functiones spirituales intenditur, et in illis sanctificatur; seminarium, in quo innocentia custoditur et floreat, sanctificans familias, diffundens in illis illud fragrantiam caelestis sapientiae et gratiae, quae est pignus omnis benedictionis terrae et caeli.

II. Secundum lumen quod characterizat vitam dioecesis: studium et exercitium virtutum theologiae: fidei, spei, caritatis; quae aluntur ab eruditione religiosa sapienti, ab oratione... (Text incomplete)

[*Latin ed. p. 659*]

Acts of Pope John XXIII, 659: Careful and sincere concern for heavenly things, above the fleeting promises of the world. Charity, oh! the charity of Christ diffused in our hearts, preached by Saint Paul in resounding and solemn passages: charity is patient and kind, it hopes all things and believes all things; it shall never fail in its sacred obligations.

III. And the third point, lofty and beneficial, towards which social life in every diocese strives, is the constant study, both individually and through continued instruction, of the four cardinal virtues: prudence, justice, fortitude, and temperance, upon which the honor of a diocese is based and established, like an unshakeable monument (we say?). The honor of a strong and worthy people, to whose efforts the Lord assures a crown of merits and heavenly assistance, which serve for the present life and are a pledge of future happiness.

Paternal recommendations: To sanctify the Lord's day – to offer to God every moment of life.

Beloved children: For your edification, we continue with some paternal admonitions, as a reminder of your visit to the Bishop of the entire Church of God, a visit which gives Us so much consolation and adds encouragement to Our spirit. Please receive these on two points that are particularly dear to Us, and We would like them to occupy the anxious solicitude of the clergy and the fervent laity around the Bishop.

First of all, a greater commitment from each person to restore the Lord's day to its sacred character, that is, to observe "Remember the Sabbath day, to keep it holy." The neglect of this duty, as it negatively affects public morality, can also hinder the progress of grace and lead society towards religious indifference, a sad and harmful state. It is necessary that on the Lord's day, the faithful cease to be men of the machine and of earthly activity; they must truly abstain from work, not only from what is called servile labor, but also from that which distracts from the rest of the mind, which is equally necessary to elevate oneself to heavenly things through prayer,

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active participation in the liturgical life, and meditation on the word of God.

(Reference: Cf. Exodus 20, 8).

[*Latin ed. p. 660*]

66Q Acta Apostolicae Sedis - Commentarium Officiale (Auspicious for all souls: strength and fortitude from God. The other point to which we draw your attention is the proper use of leisure time, which modern social conditions extend to an ever-increasing degree. We must thank Divine Providence if modern techniques grant this greater availability. In the Christian vision of life, all time – not only that of *negotium* [business, work], but also that of *otium* [leisure] – is a value entrusted by God to man, and it must be used for His glory, in the integral perfection of the person. If the use of leisure time allows for honest relaxation, it must nevertheless lead to a true restoration of physical and mental energies. Rather than harming religious, familial, and social duties, it must lead to a better fulfillment of these obligations and recall to mind the gifts bestowed by God Himself, such as nature, the purest expressions of art, and traditions that encapsulate epics of faith, courage, and virtue. Only in this way will the use of leisure time be fruitful and sanctifying. Otherwise, we should speak of time lost! Beloved children, to remain with you in simple and affectionate conversation brings the consolation of exercising a paternal role, which is encouraging to our spirit, and we believe it is also to yours. Please accept the wish with which this happy meeting concludes, in anticipation of the graces that the good Providence of the Lord is preparing in the Ecumenical Council, which is announced to be at the gates of Rome. In just one month and two weeks, it will begin. This wish is suggested by the words of a psalm – the 67th – with which today began the celebration of the Mass, the Holy Mass that your most worthy and beloved father and brother, the Most Reverend Cardinal Giuseppe Pizzardo, your Bishop, celebrated with priestly and episcopal piety at this gathering of your souls, moved by pious devotion. The words of the Psalm therefore express our common heartfelt wish: "The Lord makes us dwell together in unity, in His house; may He always grant an abundance of strength and spiritual fortitude to His people." – *Deus inhabitare facit unanimes in fortitudinem plebi domo: ipse dabit virtutem et suae.* – Blessed be the Lord. He carries upon Himself the burdens of our...

[*Latin ed. p. 661*]

Acts of Pope John XXIII, day 661. May He be blessed by us each day: He who is the Savior and our peace. – *Deus, per singulos dies, sit benedictus: portat onera nostra? Nostra.* These are the sentiments of Our heart; these are the wishes which we entrust to the merciful goodness of the Lord for you. May God always assist and protect you. Under the auspices of di-

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vine favors, We impart the Apostolic Blessing upon the venerable Cardinal Bishop, his suffragan, the clergy, the seminary; upon all of you; extending it to your families, to the initiatives of religious piety, of apostolate, of charity: and to the entire beloved city and diocese of Albano. To the religious members and the family of the Cistercian Reform Order (cf. "Trappists"), who were present in Rome at the General Council of the Order.

Dear sons, It was in Rome that you wished, this year, through a rather exceptional derogation from the venerable customs of the Order of the Cistercians Reformed, to hold your General Chapter. This was because the happy circumstance of the imminent opening of the ecumenical Council, on the one hand, and, on the other hand, an anniversary particularly worthy of commemoration, invited you to do so. The Council – it is scarcely necessary to remind you – relies on the very precious contribution of contemplative souls. As We said recently, in the letter for the fourth centenary of the Reform of Carmel by Saint Teresa: it was in order to better assist the Church and the preachers of the Gospel that the great mystic undertook to lead her companions along the paths of a more rigorous observance: "Fulgens sanctimonia, sacerdotum, actuosa opera Evangelii praeconum: doctrina theologorum, haec eius cura fuerunt, haec impensis precibus a Deo studuit impetrare."

But another circumstance, rightly dear to your hearts, – and on September 1st of the year 1962, it was held in the church of the monastery of that Order, on the Appian Way. A. A. B. vol. LIV (1962), p. 568.

[*Latin ed. p. 662*]

Acta Apostolicae Sedis - Commentarium Officiale 662: Nous avons été informed with joyful eagerness – you were brought to Rome on these days: the blessed celebration of the seventieth anniversary of the presence of all the Superiors of the Trappist monasteries for an extraordinary chapter at the center of Christendom. It was the reunion within a single Order of the different branches between which historical circumstances had divided the sons of Saint Bernard. Following this "chapter of union," Our predecessor, Leo XIII, received your Fathers with particular benevolence, praising in particular their concern for unanimity and the selflessness with which they had shown in renouncing personal preferences, even legitimate ones, for the sake of unity. He saw in this the promise of the happiest developments for your religious family. The prediction of the Supreme Pontiff has become a beautiful and consoling reality: your four thousand monks, distributed in nearly eighty monasteries, are here today to bear witness to it. Therefore, following the example and the footsteps of Leo XIII, We wished to celebrate with you the glorious anniversary that motivated, this year, the holding of your general chapter in Rome. And We gladly seize this happy occasion to tell you how much We rejoice in the growth that your religious family has experienced in recent decades. To it, as to other communities of men and

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women who have a form of life analogous to yours, We have not spared, as you know, marks of esteem and benevolence, from the day that Providence called Us to this pontifical office. For contemplative souls represent in the Church – We like to repeat this in your presence – the living realization of a very high ideal, worthy of esteem by all, for the place it holds in the harmonious diversity of services. This ideal is expressed in two words: prayer and penance. Both, supporting each other: the two foundations of a serious and fruitful spiritual life, the two wings that lift the soul and carry it towards God. To not separate them has always been the concern of the founders and reformers. And this instruction applies to all contemplative communities. But since it is with you that the opportunity is given to Us today to speak on this subject, allow Us to say to you in particular, with all the affection We feel for your monastic family: preserve at all costs this double fidelity. Fidelity to prayer: choral or...

[*Latin ed. p. 663*]

Acts of Pope John XXIII, 663, private, whether vocal or mental, that it always have the first place. But also fidelity to your traditional austerities, which no interpretation foreign to the spirit of your Order, no accommodation claiming pretext of a misunderstood modernity, should induce you to minimize. This could indeed only be done to the greatest detriment of the mission that is yours, and for which the Church relies on you. We have considered it our duty, as we approach the second ecumenical Council of the Vatican, to exhort priests and the faithful, through the encyclical *Paenitentiam agere*, to an additional effort in the practice of a Christian virtue too often forgotten by many. The assurance that it is, at least, always held in honor among the contemplatives is a comfort to Us, and a reason for serene optimism, when We consider the course of the Church through history, its present, and its future. Allow Us to say to you with frank confidence: on the eve of the solemn sessions that will be held before Our eyes in the Vatican Basilica, Our joy is great to think that the prayers and sacrifices of contemplative souls will, in a certain way, support the deliberations of this imposing assembly and ensure its supernatural success. Therefore, you will not be surprised if We entrust them, in a special way, to the pious intercessions of the Trappist monasteries throughout the world. You have one near the tomb of Saint Paul. It is from there that Eugene III emerged. It is there that the star of Saint Bernard shone. And nearby, you have erected the international college which is destined to make your monastic centers of influence more resplendent with doctrine and mystical fervor. Near Saint Paul! It is he who remains, beyond the centuries, the great doctor of theological sciences and spiritual elevations, whose hymn to divine wisdom still resounds in our hearts: "O abyss of the riches, of the wisdom, and of the science of God! ... Yes, all things are of Him, by Him, for Him. To Him be the glory in all ages! Amen." Therefore, I exhort you,

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brothers, by the mercy of God, to offer your bodies as a living sacrifice, holy, acceptable to God."

Dear sons, one more word, before concluding. If the honor of an Order resides primarily in its fidelity to its original ideal, in your case, you, the Cistercians of the Strict Observance, a characteristic note of your ideal has always been the prominent place reserved for...

[*Latin ed. p. 664*]

Acta Apostolicae Sedis - Commentarium Officiale 664, concerning the cult and the love of the Virgin Mary, of whom Saint Bernard was one of the most incomparable champions. During the centuries, it has appeared – and it is natural that this should occur, if there is a lack of perfect knowledge of the entirety of Catholic doctrine – orientations that tended to minimize devotion to the Most Holy Virgin. Certainly, this occurs primarily within religious families; but certain infiltrations of these tendencies are always possible, and it is not excluded that some more sensitive or delicate soul might be troubled by them. Here again, your adherence to your traditions will defend you and free you from any concern on this matter. And tomorrow, as yesterday, a filial devotion to the One whom you invoke as the "Queen of Citeaux" will temper and make the austerity of your observances more pleasing to your religious souls. It is on this hope that We wish to conclude, invoking upon the works of your chapter the maternal assistance of the One whose glorious Nativity We celebrate this month. May her protection keep you in the path of your vocation within the Church, and of which We have recently reaffirmed the prominent place. For "the Church, while strongly emphasizing the external apostolate, which is so necessary in these days, nevertheless attributes the greatest importance to contemplation, and this particularly in our time, when there is too much emphasis on external action. Indeed, the authentic apostolate consists precisely in participating in the work of salvation of Christ. Now, this participation is impossible without an intense spirit of prayer and sacrifice. Christ redeemed the world, enslaved by sin, primarily through his prayer and by sacrificing himself: therefore, souls who strive to relive this intimate aspect of the mission of Christ, even if they do not dedicate themselves to any external activity, practice the apostolate in an eminent manner." 3 May this renewed affirmation of the esteem of the Church for your form of life be an encouragement to you, dear sons, as well as the Apostolic Blessing which We grant you wholeheartedly, as a pledge of constant fidelity to your great and beautiful ideal. 3 Cf. A. A. S. v. LIV (1962), p. 568.

[*Latin ed. p. 665*]

The Pontificate of John XXIII, 665, III. Concerning distinguished men and others who attended the Sixth Congress, held in Rome, from all nations, dedicated to the advancement of prehistory and protohistory.

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Gentlemen, We have gladly acceded to the desire expressed in your name by your President, Professor Massimo Pallottino – a distinguished member of Our Pontifical Academy of Archaeology, whom We are pleased to see among you – and it is with great pleasure that We receive you on the occasion of your sixth international congress of prehistorical and protohistorical sciences. It is very pleasing to us to welcome you all to Our residence and to congratulate you on the scope of your Congress: having been kindly presented with the list of participants, We have observed that you represent the entire world: Africa, Asia, America, and Europe, as well as all branches of prehistory and protohistory. We have also, with interest – within the limited time at Our disposal – reviewed the volume of general reports that was presented to Us, which contains important scientific contributions, the subject of the fruitful exchanges of views of this congress: methodological contributions and new insights into the origins of the oldest civilizations.

How moving, gentlemen, is this effort – which you are successfully accomplishing, and which is your honor – to decipher the smallest traces left by our most distant ancestors of their passage on our planet, and to extract the intelligible content from them, despite the very fragmentary nature of the archaeological sources available to you, and the great difficulties in their accurate interpretation! And We say this to you in a confidential manner: We were struck, in Our reading, by the prudence that guided your analyses, and even more so, by the synthetic formulations to which they led you, and which you often propose only as a working hypothesis, to be verified or refuted by further research. And this is the very progress in the exploration of regions hitherto little known, * on September 1st, in the year 1962.

[*Latin ed. p. 666*]

"66 Acta Apostolicae Sedis - Commentarium Officiale. The vestiges, both prehistoric and protohistoric, which, by revealing to you in neighboring lands the coexistence of more developed forms of civilization alongside others more primitive, provoke doubts and 'engender discussions among specialists, leading you to modify previously established classifications and to introduce nuances into a development that a less informed science presented in a manner too linear. Allow us to congratulate you, gentlemen, on the loyalty you demonstrate in your research, on the humility that inspires your conclusions, on the cooperation that peacefully unites your labors, and on the dynamism that fuels your patient efforts to make intelligible the smallest, fragmentary pieces of information of an archaeological, linguistic, ethnographic, and anthropological nature, which you gather with love. How can one not be moved by the comforting spectacle you offer of a common effort, transcending the diverse cultures and traditions that are yours, to seek out the very roots of civilization, a

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brilliant testimony to fraternal sentiments and a worthy manifestation of the solidarity that unites all members of the great family of men. In this way, you pay homage to the Creator who made man 'in His own image and likeness,' endowing him with this creative intelligence, of which you strive to rediscover the manifestations and development in all sectors of human activity: political, economic, cultural, and religious, from the family to the city. A brilliant triumph of the spirit over matter, certainly, but how precarious, if one considers these civilizations that have been swallowed up and these vanished metropolises, in the wake of what catastrophes! It is your noble ideal, gentlemen, you eminent specialists in prehistory and protohistory, to revive these worlds of the past, marked by the imprint of the first men. As for us, dear and distinguished gentlemen, happy to spend a few moments with you and, as it were, holding in our hands, just as you do, the torch of your research and your scientific observations across millennia and millennia, we are very pleased to share your passion for the mystery of the depths of time and for the discoveries of prehistory and protohistory. You understand us well. The man of faith perceives in this a certain and assured progression, 1 Gen. 1, 26."

[*Latin ed. p. 667*]

Acts of Pope John XXIII, 667, from the beginning and before the ages, until this luminous arrival: Christ, the Word of God made Man, who says and repeats to the ages that preceded Him and to those that will follow: "I am the light of the world. He who follows me shall not walk in darkness, but shall have the light of life." Ego sum lumen mundi. Qui sequitur me non ambulabit in tenebris, sed habebit lumen vitae. Noble and dear friends of truth and scientific research, allow us to thank you once again for kindly coming to visit us in this residence of Castel Gandolfo, on the occasion of your sixth international congress. The Church, a friend of the sciences, rejoices in all the new acquisitions that are the fruit of your learned and selfless research. And it is very pleasing to us to invoke upon you all, upon your families, and upon your work, as a pledge of our paternal benevolence, the abundance of divine graces, by granting you our Apostolic Blessing.

To those who came from European nations, gathered in Rome by the "Council of Cultural Cooperation of the Council of Europe."

Gentlemen, your group is the first that we have received in Rome since we left yesterday evening the summer residence of Castelgandolfo. It is very pleasing to us that it is composed of young students. Thanks to a fortunate initiative, you have come from many countries of Europe to complete, in this city so rich in memories, your training as architects and urban planners. It is a joy to welcome, in your persons, the student youth of all the peoples of the earth. It is the Catholic Church that greets you in the person of the humble successor of Saint Peter. As you know, she is the guardian of the perpetual youth of the Gospel, and she is preparing to convene, not

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far from here, a Council in the Vatican Basilica. The very imminence of this event has led the Pope to return to Rome earlier than in previous years. The Bishops of the whole world, by their number and the diversity of their... Io. 8, 12. * September 2, 1962. 2

[*Latin ed. p. 668*]

The Acts of the Apostolic See – Official Commentary 668, through the singular force of their testimony, will raise a springtime song of youth to the heavens. The nature of a Council is certainly not hidden from you. Perhaps even your profession allows you to understand it better than others, you who have the task of building cities and modern residences, whose boldness of design would not want to envy the constructions of the golden ages of architecture. The Council intends to build a new edifice upon the foundations laid down throughout history, with the divine and human means that the Church holds at its disposal. It is too obvious that this is not about new doctrines or sensational formulas! But the Council, adopting the words of John the Baptist, which were also taken up by Jesus: "Repent, for the kingdom of heaven is at hand" (Matth. 3:2 et 4:17), will extend the dimensions of charity to the diverse needs of the peoples and will present to them a clearer message of Christ. This implies for man a conversion of the heart, a new vigor of the spirit, a clear and active faith. These conditions of renewal first of all arouse the fervor of Christendom, but they cannot leave wise and good men of the whole world indifferent. Architects profess that their art aims to establish lines and volumes, to create places that are pleasing to man, where his body finds health and comfort, where his spirit flourishes in joy and light. Indeed, light, space, and nature are terms that are found as often in architectural presentations as in those of the functional. Their creations are intended to serve man, to correspond to his needs and to those of the various communities among which he finds his fulfillment. Well, this is exactly what the Church seeks to do, with the means that are proper to it and in the sphere that is its own. Moreover, it is by reflecting on its past existence that it intends to renew itself. Does your presence in this city not have an analogous significance, dear young people? Does not the contemplation of the monuments left behind by the succession of centuries and the lessons that are drawn from them with force, bring useful teachings to the architect who desires to give man a more suitable framework for his personal, family, and social life, and who encourages him more towards moral rectitude, professional work, and fraternal friendship with his fellow men?

[*Latin ed. p. 669*]

Acta Ioannis Pp. jCXIII 669: In terminando has confidências, suggestas por vossa presença, podemos formular perante vós um desejo que Nos é muito caro? Talvez, durante vossa carreira, tenhais de construir um lugar

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de oração, uma morada de Deus. Compreendei, portanto, toda a responsabilidade que vos incumbirá: antes de estabelecerdes vosso projeto, medid a Sagrada Escritura, penetrai no espírito da Liturgia; e, em seguida, animai o trabalho de vosso espírito e de vossa mão com o sopro de uma oração pessoal. Estas são as condições para a boa realização de uma tão grande obra. Com a certeza de que este desejo será ouvido por todos vós, invocamos de coração sobre vós mesmos, caríssimos senhores, sobre vossas famílias e sobre vossos trabalhos, uma ampla efusão das divinas bênçãos. y lis qui interfuerunt Conventui sexto ab addictis templis sacrisque e variis nationibus Romae habito. * Caríssimos filhos: É justo desejar-vos uma especial acolhida, a vós que estais reunidos em tão grande número de diversas nações, para participar no sexto Congresso internacional dos empregados de igreja. Temos prazer em felicitá-los nesta ocasião, – e através de vossas pessoas, pensamos em todos aqueles que prestam seu concurso ao culto, – pelo zelo que manifestais para com a casa de Deus, e pela ajuda valiosa que assim prestais às comunidades paroquiais e à sua vida litúrgica. Em Roma, quisestes realizar esta imponente assembleia, sob a sábia presidência de Nosso venerável irmão, o Cardeal Jacques Lercaro, Arcebispo de Bolonha, para vos associar, assim, ao grande evento conciliar que começará no próximo mês. E vossa presença mesma deseja expressar a fidelidade ao lema do vosso Congresso: *Sentire cum Ecclesia*. *Sentire cum Ecclesia*. Que possais, durante vossa peregrinação romana, obter um ardor renovado na busca deste belo ideal, ao longo dos dias de vossa vida. Quer sirvais uma majestosa catedral, ou sejais empregados numa modesta capela aldeã, é sempre a mesma Igreja de Cristo que servis. * Die 5 Septembris mensis a. 1962.

[*Latin ed. p. 670*]

Acta Apostolicae Sedis - Commentarium Officiale. 670: Serve diligently in the sacred buildings, and contribute through your daily labor to making the house of God welcoming to all. Oh! What joy is it for the faithful to witness the very example of your persons, when you yourselves pray and follow the sacred rites with an inner devotion that edifies and encourages! As a pledge of your devotion to the humble successor of Peter, you have wished to unite your offerings to present him with a chalice upon which are engraved these words: "Serviamus cum laetitia." Consider how dear this offering is to Us. It will remind Us of your universal association, which is truly worthy of respect and gratitude: holding this chalice in Our hands, it will seem to Us that we feel near to Us all the beloved pastors of the world, who, each in their modest place, as We recently said at Castelgandolfo on the feast of the Assumption, are the image and reminder of the Good Shepherd surrounded by His sheep. "Serviamus cum laetitia." This must be, dear sons, the motto of every good Catholic, priest and layperson. Continue to give this inspiring example to those around you. For, although

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there are many functions in the house of God, you occupy a prominent place, you who are the assistants of the sacred ministry. The entire mystical body of Christ must vibrate with spiritual vitality on the eve of a Council that inspires intense hope in all Catholics, and throughout the world. Know therefore, you also, through your diligence in your work, and through the spirit in which you perform it, to associate yourselves with this great movement that shakes the Church, under the inspiration of the Holy Spirit. As for the humble successor of Peter, happy to have conversed informally with you for a few moments, he calls down upon you with all his heart the abundance of divine graces, so that you may always continue to "serve" Christ and the Church "with joy." VI. To the sons who came to Rome from all nations to participate in the International Meeting of Catholics on rural life. * Dear sons, you have come to Rome to participate in the International Meeting of Catholics on rural life, and you are gathered here in the common house of all to express the vibrant expression of your faith. We are * On the 8th of September, in the year 1962.

[*Latin ed. p. 671*]

I am pleased to express Our benevolence towards you by welcoming you today. It is the first time that experts on rural problems from around the world have gathered in Rome since the publication of the Encyclical *Mater et Magistra*, with the aim of analyzing agricultural and rural situations and problems, and of seeking solutions to them in the light of this Encyclical.

Dear sons, We do not believe it necessary to add anything to the teachings contained in this pontifical document. The doctrine is there, clearly expressed, available to all who study it, to all men of good will in the world. What is now needed is to prepare minds and hearts to be permeated by it. Your presence here proves that there are many good forces ready to work in this direction. Therefore, your International Meeting – besides its practical usefulness for each of you and for the nations you represent – must serve as an example to be followed, and as a reminder to the authorities and responsible organizations: an example of diligent execution, a reminder of prompt and generous interventions, to put the agricultural world on the path of necessary transformations and to introduce the improvements desired.

The particular character of this meeting, which takes place in Rome, under the sign of universality, offers the opportunity to share with you some words of encouragement in your work. Our time is witnessing the establishment of the most extensive cooperation, aimed at the rational exploitation of the earth's resources and their equitable distribution according to the laws of Divine Providence. The Encyclical *Mater et Magistra* has taken note of this praiseworthy effort. "We know very well," We wrote on this subject, "that in recent years, there has been a more profound and universal

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awareness of the duty to work to promote economic development and social progress in countries that are struggling amidst greater difficulties." In this work of immense proportions, and whose coming years will manifest all its fruitfulness, Catholics have a role to play. As in all areas of religious and moral life, *Encycl. Mater et Magistra, Typogr. Poligl. Vat. 1962, n. 175; A. A., v., MIL (1961), p. 441*.

[*Latin ed. p. 672*]

Publicly and privately, they are invited to become aware of their duty to be the leaven in the mass. Their actions must clearly demonstrate that nothing is foreign to a Catholic conscience regarding what concerns all of humanity, what brings together competent men for common, generous, and fruitful endeavors, such as the very one that proposes the elevation of the standard of living in underdeveloped countries, which are still essentially rural. What is expected of Catholics in this area is, above all, specialized studies, conducted with all the desirable scientific rigor, followed by serious, coordinated, and concrete interventions. Furthermore, they will continue to exert their influence within international organizations, which – it is to be rejoiced – address these vast problems with competence and by employing the most modern techniques, without prejudice to private activities, which are developing in a fervent emulation, and in which our Catholic sons, as We have said in Our Encyclical, aspire to be in the forefront. But another possibility of action opens up to Catholics, with more concrete and immediate implications, for the improvement of rural society. "Since association is today a vital necessity, in the agricultural sector as in any other sector of production, Catholics can and must promote this form of collaboration, and, where associations already exist, strive to imbue them with the evangelical spirit of solidarity and mutual understanding. It is to them – and to all those who harbor noble sentiments – that it falls to introduce, alongside economic interests, the spiritual values of Christian charity, which provide a solid and irreplaceable foundation for all manifestations of social life. The active presence of Catholics will, moreover, bring these associations more than one advantage: the apostolate of witness that they will exercise there will spread around them an atmosphere of healthy activity and Christian joy; the example they will give will help the environment in its resistance to the temptation to reduce all reality to purely economic factors, and will help to prevent the rural world – We hope this will be the case – from the worrying inversion of values to which We alluded in Our Encyclical.

References:

1. Cf. Matthew 13:33.

2. Cf. Encyclical Letter *Mater et Magistra*, n. 156; *A.A.S.* vol. LIII (1961), p. 437.

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3. Cf. Ibid., n. 186 sq.; *A.A.S.* vol. LIII (1961), p. 443.

[*Latin ed. p. 673*]

Acts of Pope John XXIII, 673: Behold, beloved sons, what this day's meeting suggests to Our paternal heart. We offer you Our best encouragement, and We are confident that divine assistance will not be lacking to you in the realization of your generous designs. On the eve of the opening of the Ecumenical Council, you will not be surprised that We recommend to you, as much as you are able, to follow the deliberations of these solemn assemblies of the Holy Church, and to contribute through your prayers to ensuring their success. And as a pledge of the heavenly favors that We invoke upon your endeavors, We are pleased to grant to all of you, to your families, to the organizations that you represent, and to all the beloved rural populations to whom you dedicate your experience and your care, a generous Apostolic Blessing.

To the Masters of Piety of Seminaries, who attended the meeting held in Rome concerning the instruction of students in sacred discipline.

Beloved sons. This meeting immediately precedes the week of spiritual exercises with which We wish to prepare Ourselves for the opening of the Ecumenical Council. You can therefore imagine what passes through Our mind at this moment, welcoming you, who have been chosen in the Holy Church for one of the highest and most delicate services. As you may know, immediately after the First World War, We also exercised this ministry in the Seminary of Bergamo. That precious priestly experience, while allowing Us to better understand the sentiments of your hearts, also makes Our conversation with you more intimate and immediate. First of all, We thank you, beloved sons, for the hidden, but nonetheless precious, work that you perform in a field rich with hope for the apostolate. The dioceses count on you. The future of the Church, it can be said, is largely in your hands. It is true that the formation of seminarians must be realized through the harmonious collaboration of all the superiors of the Seminary, under the wise and loving direction of the Rector. But the most important part belongs to you, because your action...

September 9, 1962.

43 - ACTA, vol. IV, n. 11. — October 8-10, 1962.

[*Latin ed. p. 674*]

The *Acta Apostolicae Sedis* – Official Commentary 674 takes place within the depths of the conscience, where profound convictions are imprinted, and where the true transformation of the young man called to the priesthood is accomplished. The breath of the Holy Spirit initiates and completes this process. However, in the ordinary course of events, the young man will scarcely be able to follow its impulses without the expert guidance of a Spiritual Director. We can imagine your daily sacrifices, your

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anxieties, your silent sufferings. And God knows with how many prayers, with what efforts, and sometimes with what anxieties, you daily pay for the graces of light and perseverance that you implore for your spiritual children. In expressing our gratitude to you, We feel that We share the very sentiments of Jesus, who, entrusting to you His most precious treasures, has called you to collaborate in this sublime work of His grace.

An arduous and delicate mission. We also wish to express Our satisfaction with your Congress, which promises very happy results. The education of youth – it is never out of place to repeat this – is a very arduous mission. It has rightly been called the art of arts. This is all the more true when it concerns the youth who turn with a great spirit towards the priesthood. The educator of seminarians is well aware that his own personal preparation for the highest ministry must continue throughout the duration of his service. He must study the psychology of the students in the Seminary; he must live with his eyes open to the world around him; he must learn from life. But he must also learn from books, from study, from the experiences of his confreres, and from the progress of pedagogical sciences, particularly from those texts and authors that the Congregation for Seminaries itself recommends.

We cannot conceal that errors have been committed – and continue to be committed – in the field of education, with the facile excuse that good sense, a clinical eye, and above all, experience are sufficient to discern and properly form vocations. Let us say this with a sorrowful heart: a more enlightened spiritual direction would have spared the Church several priests who were not entirely up to their office, while providing it with a decidedly greater number of holy clerics. Moreover, it is known to you all that every age encounters and experiences characteristic difficulties in educating youth. In your case, however,

[*Latin ed. p. 675*]

Acts of Pope John XXIII, 675: You must not forget that seminarians belong to a generation that has witnessed the tragedy of two immense wars, and come from a world that evolves with surprising rapidity. Therefore, at times, you may experience a sense of disorientation when confronted with certain manifestations of a personality still in formation, with aspirations and needs that seem distant from the mindset prevalent just twenty years ago. This may lead some to think that traditional formation has had its day, and that new paths must be explored. Regarding this matter, we wish to express our thoughts openly to you. While it is true that in the field of seminary formation, one must not become rigid in outdated patterns, it is equally important to be firmly convinced that the fundamental principles remain of the utmost value, without which the entire edifice would collapse and fall into ruin. Furthermore, one must carefully avoid the danger that marginal reforms, however important, and sometimes perhaps opportune,

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may distract attention from what is the central problem of all seminary education. Therefore, the primary focus of your efforts must be to instill in young men a thoroughly evangelical conception of the priesthood, and a keen and vibrant awareness of the duty to strive for holiness.

The unchanging value of fundamental principles: The matter of one's own sanctification was the point of honor and joy of your and our younger years, beloved sons. Those called to the priesthood in this second half of the twentieth century can have no greater concern, and nothing more important than the priesthood itself, in its growth and development, convinced of the futility of every apostolic effort not informed by a soul in the state of grace, striving for holiness. You will also endeavor to introduce young men to the knowledge and understanding of the world in which they are called to live and work, teaching them to sanctify all that progress offers that is good, wholesome, and beautiful. But this does not mean accepting compromises with the secular spirit, nor, much less, diminishing the importance of mortification and self-denial. A misguided updating that merely sought to soften seminary life, or to indulge the natural inclinations too much, would create a personality antithetical to that of Jesus, Priest and Victim. On the contrary,

[*Latin ed. p. 676*]

Acts of the Apostolic See - Official Commentary 676: Modern adaptation to the needs of the times must resolve itself in a deeper assimilation to the person of Jesus, and of the crucified Jesus. It is necessary to inspire seminarians with a love for the denial of the Cross, so that they may learn to love the condition of poverty in which the clergy are so often compelled to live, and to face courageously the renunciations and hardships of the apostolate. Firm discipline: joyful dedication to sacrifice. Sometimes, one also hears of self-formation, of self-control. Certainly, one is not well-formed who does not know how to be a rule to oneself; and rightly, educators are concerned to leave to the young person that useful and progressive exercise of freedom, which trains him to regulate himself in certain circumstances, and prepares him better for the life of ministry. But this cannot be separated from a firm discipline. Never will the young person know how to control himself, unless he has learned to lovingly observe a strong rule, which exercises him in mortification and the domination of the will. Otherwise, in the full exercise of the ministry, he will not be ready for the full and joyful obedience to his Bishop, and he may be subject to the temptation towards attitudes of independence, which, if they do not have the clamor of open rebellion, will nevertheless manifest themselves in a personal action, not in harmony with the pastoral plan promoted and proposed by the Superior. Finally, one will never insist enough on the importance of example. And this is given by you, dear children, it is given by the older priests; oh! that we could say, it is given by all! This is the eloquent and most persuasive

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language for the young. And while attracting the abundance of the fruitful graces of the Lord, from it the students will almost spontaneously learn what is often difficult to explain in words. High fervor to implement Conciliar decrees. Precisely because of the confidential and frequent contacts with the seminarians, the figure of the Spiritual Director is one that is etched in the memory, and it can constitute – if truly edifying – one of the most effective supports for perseverance in the future. How often does the renewed ardor of Christian life in a diocese find its true explanation in the silent work of a holy Spiritual Director, who, with his examples and teachings, has known how to form generations of holy priests.

[*Latin ed. p. 677*]

Turning now to the conclusion of our considered words concerning matters so grave and elevated in reference to the formation of seminarians, to whose good spirit, with heavenly grace, and with the application of Conciliar legislation, is entrusted the renewal of ecclesiastical fervor throughout the Catholic world, we wish, on this solemn occasion, to pay homage to the sacred memory of those priests, now resting in the eternal light and peace of the Lord, to whose ministry as confessors and spiritual guides we and you entrusted the intimacy of our consciences at various epochs of life. They are truly worthy of our pious commemoration. Souls elected who, having entered eternity, enjoy its highest reward, or are approaching it—in any case, all of them are holy and blessed souls, and, according to the teaching of the Catholic faith, they are participants in the affairs of the Church Militant, offering it aid, especially in the most solemn hours, such as this of the Ecumenical Council. Thus, may the grace of the Lord, which rendered them in this life worthy of the sanctification of the clergy in the past, obtain abundant fervor for the new generation that the Council intends to consecrate to the triumph of the Kingdom of Christ our Lord: *in sanctitate et iustitia coram ipso, omnibus diebus nostris* (Luke 1:75).

A Bright Example: Vincenzo Pallotti

Beloved sons! The office of Spiritual Director is fraught with difficulties and responsibilities. It involves forming within souls the image of Jesus the Priest. It is a divine work, not a human one. But all of this, far from discouraging you, constitutes the foundation of your confidence. You have one more reason to abandon yourselves to the almighty and merciful power of the Divine Artificer, who wishes to make use of you.

Amidst the fervor of the new spirit that the celebration of the Ecumenical Council is preparing, it is a great joy to us to be able to wish, alongside the honors of the altars that are being prepared for several venerable Servants of God and Blesseds of the universal constellation of holiness spread throughout the world, for the canonization of Blessed Vincenzo Pallotti. An exceedingly edifying priest, he so well united the spiritual direction of young clerics of the Pontifical Roman Seminary and the students of the

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Urban College of Propaganda, with the institution...

[*Latin ed. p. 678*]

Acta Apostolicae Sedis - Official Commentary 678 of the Pious Society of Catholic Action, which initiated the first steps in Rome for Catholic Action as we admire it today, flourishing and applied to the great and true tasks of spreading the Gospel in modern society. All the activity of this distinguished priest was directed towards the sanctification of the clergy, and, as he wrote, to defend and preserve the faith, to spread charity among Catholics, propagating both in the whole world, so that in a short time there may be one flock and one shepherd. He was the apostle of that manifold liturgical manifestation which remains a striking reminder of his apostolic piety and foresight, namely, the octave of the Epiphany, which is celebrated in the church of Sant'Andrea della Valle, as a powerful call to the development of missionary consciousness in the Christian world and to the invocation of the unity of the Church among all the peoples of the earth. Beloved sons: here you have, words and examples, to continue, in the school and under the impulse of divine grace, the great work of shaping the hearts of future priests according to the Heart of Christ. With the serene confidence that Jesus, the supreme Priest, will make these our words fruitful, as a pledge of heavenly favor, we impart to you and to all the seminarians entrusted to your care, Our Apostolic Blessing.

RADIOPHONY: To all faithful Catholics throughout the world, in the month preceding the beginning of the Ecumenical Council.

* The great expectation of the Ecumenical Council shines in the eyes and hearts of all the children of the Catholic Church, holy and blessed, just one month before its official beginning. After three years of preparation, a host of chosen spirits gathered from every region and every language, united in sentiment and purpose, have gathered such an abundance of elements of a doctrinal and pastoral nature, as to offer to the episcopate of the entire world, gathered under the vaults of the Vatican basilica, reasons for wisdom.

* On September 11th of the year 1962.

[*Latin ed. p. 679*]

Acts of Pope John XXIII, 679: The most excellent application of the evangelical teaching of Christ, a light for humanity redeemed by His Blood for two thousand years. Therefore, with the grace of God, we have arrived at the opportune moment. The prophetic words of Jesus, spoken in anticipation of the final consummation of the ages, encourage the good and generous dispositions of men, especially in certain historical moments of the Church, open to a new impetus for elevation towards the highest peaks: "Levate capita vestra, quoniam appropinquat redemptio," – "Lift up your heads, for your redemption draweth nigh," because your liberation is near.

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1. A New Impetus for Elevation:

Considered in its spiritual preparation, the Ecumenical Council, just weeks before its convocation, seems to merit the Lord's invitation: "Videte... omnes arbores: cum producunt iam ex se fructum, scitis quoniam prope est aestas. Ita et vos... scitote quoniam prope est regnum Dei" – "See... all the trees: when they already produce fruit, you know that summer is near. Likewise, even you, when you see these things happening, know that the Kingdom of God is near."

2. This Word, "Regnum Dei," gives broad and precise expression to the work of the Council. "Regnum Dei" signifies and is, in reality, the Church of Christ: one, holy, catholic, and apostolic, which Jesus, the Word of God made flesh, founded, which has been preserved for two thousand years, and which, even today, is vivified by His presence and His grace, always renewing for it the ancient miracles that, during successive ages, sometimes harsh and difficult, have led it from triumph to triumph, from victory to victory, multiplying the victories of the spirit. Victories of truth over error, of good over evil, of love and peace over divisions and conflicts. The terms of the contradiction, good and evil, remain and will remain in the future, because human free will will always have the freedom to express itself and the possibility of going astray; but the victory of Christ and His Church will be final and eternal in each elect soul and in the elect souls of each people.

Perennial Inner Vitality:

It is fitting and opportune here to recall the symbolism of the Paschal candle. At a touch of the liturgy, its name resounds: "Lumen."

[*Latin ed. p. 680*]

Acta Apostolicae Sedis - Commentarium Officiale 680. Christum, haec Ecclesia, a punctis omnibus terrae gesta, Deo gratias, Deo gratias, ut dicendum est: lumen est: lumen Christi: lumen Ecclesiae: gentium. Quid enim est Concilium Œcumenicum, nisi renovatio huius conventus faciei Iesu resurrecti, Regis gloriosi et immortalis, radiantis per totam Ecclesiam, ad salutem, ad laetitiam et ad splendorem gentium humanarum? In luce huius apparitionis, redit ad bonum propositum Psalmus antiquus: "Solleva super nos lumen vultus tui, o Domine! Dedisti laetitiam in cor meum." *Extolle super nos lumen vultus tui, Domine! Dedisti laetitiam in cor meum.*

Vera laetitia pro Ecclesia universali Christi est novum Concilium Œcumenicum.

Activitatis apostolicae.

Ratio essendi eius – sicut salutatur, paratur et exspectatur – est continuatio, aut potius, est renovatio potentior responsionis mundi totius, mundi moderni, ad testamentum Domini, formulatum in illis verbis, pronuntiis cum divina solennitate, manibus extendis ad fines mundi: "Euntes ergo –

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docete omnes gentes – baptizantes eos in nomine Patris et Filii et Spiritus Sancti – docentes eos servare omnia quaecumque mandavi vobis." *Matth. 28, 19-20.*

Ecclesia vult esse investigata qualis est in sua structura interna – vitalitate ad intra – in actu repraesentandi, primo ad filios suos, thesaurus fidei illuminatoris et gratiae sanctificatoris, quae inspirae sunt ab illis verbis ultimis. Quae exprimunt officium praeminens Ecclesiae, titulos eius servitutis et honoris, scilicet: vivificare, docere, orare.

Considerata in relatione vitalitatis ad extra, scilicet Ecclesia ante necessitates et momenta populis – quales res humanae eos vertunt potius ad aestimationem et fruendum bonis terrae – sentit se debere honorare cum doctrina sua responsabilitates suas: "Sic transire per bona temporalia, ut non amittamus aeterna." *Cfr. Dom. III post Peut., Coll.*

[*Latin ed. p. 681*]

Acts of Pope John XXIII • 681, called to live as a man among men, a Christian among Christians, so that all others, even those who are not yet Christians, may be inspired by a good example to become so. This is the gateway to that so-called external, yet entirely apostolic, activity of the Church, from which the words "to teach all things whatsoever I have commanded you" derive their strength and influence. Indeed, the world needs Christ, and it is the Church that must bring Christ to the world. The world has its problems, for which it sometimes seeks solutions with great anxiety. It is evident that the urgent concern to resolve these problems, both promptly and justly, can present an obstacle to the spread of the whole truth and the grace that sanctifies. Man seeks the love of a family around the domestic hearth; he seeks daily bread for himself and his loved ones, his spouse and children; he aspires to and feels that he must live in peace, both within his national community and in his relationships with the rest of the world; he is sensitive to the attractions of the spirit, which lead him to learn and to elevate himself; and, while he is jealous of his freedom, he does not refuse to accept its legitimate limitations, in order to better fulfill his social duties. In service of man, made a son of God adopted. These problems of acute gravity have always been in the heart of the Church. Therefore, she has made them the subject of careful study, and the Ecumenical Council may offer, in clear language, solutions that are based on the dignity of man and his Christian vocation. Here are some of them. The fundamental equality of all peoples in the exercise of rights and duties before the entire family of nations; the staunch defense of the sacred character of marriage, which imposes on the spouses a conscious and generous love; from which follows the procreation of children, considered in its religious and moral aspects, within the framework of the broadest social responsibilities, in time and for eternity. The doctrines that promote religious indifference or deny God and the supernatural order, the doctrines that ignore Providence in history and

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recklessly exalt the individual person, with the danger of detaching him from social responsibilities, must from the Church receive the courageous and generous word that has already been expressed.

[*Latin ed. p. 682*]

In the important document *Mater et Magistra*, found in *Acta Apostolicae Sedis* – Official Commentary 682, the thought of two millennia of Christian history is summarized. Another bright point: Facing the underdeveloped nations, the Church presents itself as, and wishes to be, the Church of all, and particularly the Church of the poor. Justice and peace: Every offense and violation of the fifth and sixth precepts of the Holy Decalogue; the disregard of the obligations arising from the seventh precept; the miseries of social life that cry out for vengeance before God: all of these must be clearly recalled and deplored. It is the duty of every man, and especially of the Christian, to consider superfluity in the measure of the needs of others, and to diligently ensure that the administration and distribution of created goods are made for the benefit of all. This is called the fostering of a social and communal sense, which is inherent in authentic Christianity; and all of this must be vigorously affirmed. What about the relationship between the Church and civil society? We live in the face of a new political world. One of the fundamental rights to which the Church cannot renounce is that of religious freedom, which is not merely freedom of worship. This freedom the Church claims and teaches, and for it continues to suffer agonizing torments in many countries. The Church cannot renounce this freedom, because it is inherent in the service that it is obligated to perform. This service is not presented as a corrective and complement to what other institutions must do, or have appropriated, but is an essential and indispensable element of the Divine Providence, to lead man on the path of truth. Truth and freedom are the stones of the edifice upon which human civilization is built. The Ecumenical Council is about to convene, 17 years after the end of the Second World War. For the first time in history, the Fathers of the Council will truly belong to all peoples and nations, and each will bring a contribution of intelligence and experience to heal and to mend the scars of the two conflicts, which have profoundly changed the face of all countries. Mothers and fathers of families detest war: the Church, mother...

[*Latin ed. p. 683*]

Acts of Pope John XXIII, 683: All, without distinction, will once again raise the proclamation that rises from the depths of the ages, from Bethlehem, and thence to Calvary, to spread in a supplicating call for peace: peace that precedes the conflicts of arms; peace that in the heart of each man must have its roots and its guarantee. It is natural that the Council, in its doctrinal structure and in the pastoral action it promotes, wishes to express the yearning of the peoples to follow the path of Providence marked out for

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each, to cooperate in the triumph of peace, and to make earthly existence more noble, more just, and more meritorious for all.

A more noble, just, and meritorious earthly existence for all: Bishops, pastors of the flock of Christ "from every nation under heaven," will recall the concept of peace not only in its negative expression, which is the detestation of armed conflicts, but even more in its positive requirements, which demand from every man knowledge and constant practice of his duties: hierarchy, harmony, and service of spiritual values open to all, possession and use of the forces of nature and technology exclusively for the purpose of elevating the spiritual and economic well-being of peoples.

Coexistence, coordination, and integration are most noble goals, which echo in international gatherings and inspire hope and instill courage. The Council will seek to exalt, in even more sacred and solemn forms, the deepest applications of fraternity and love, which are natural needs of man, imposed upon the Christian as a rule of relationship between man and man, between people and people.

O mystery of Divine Providence, by which the imminent celebration of the Second Vatican Ecumenical Council, once again, reveals and exalts, in incomparable light, the task of the spiritual service and dominion of the Apostolic See, raised above the destiny of all humanity!

Dominion of the Apostolic See: Justly, Prudentius, the ancient Christian poet, sang in his time of the triumph of the Divine Redeemer, as He marked [it] in Rome. (Cf. Acts 2:5).

[*Latin ed. p. 684*]

Acta Apostolicae Sedis - Official Commentary 684, a central point of the new history of the universe, which had drawn its inspiration and name from Christ. 7 During this preparation for the Council, a certain observation could be made. The precious links of the chain of love, which the grace of the Lord had already extended from the early centuries of the Christian era to the various countries of Europe and the then-known world, for the perfection of Catholic unity, and which, due to various circumstances, seemed later to slow down and were in fact broken, now reappear before those who are not insensitive to the new impetus that the Council project raises here and there, in an anxious aspiration for fraternal reunion in the arms of the common, ancient Mother, the holy and universal Church. This is a cause for serene satisfaction, and it surpasses the initial spark that presided over the preparation of the worldwide gathering. Oh! The beauty of the liturgical petition: "That you may grant peace and unity to the entire Christian people." Oh! The abundant joy in the hearts of those who read chapter xvii of Saint John: "That they may all be one." One: in thought, in word, and in deed. A wonderful harmony of individual and collective preparation. 8 The ancient singer of the glorious deeds of Christianity, returning to the theme of his encouragement for universal cooperation in

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justice and fraternal coexistence among all peoples, with incisive effectiveness, seeks to remind all the children of the Church that in Rome, the two princes of the apostolate, Peter and Paul, are always waiting; the one, the great vessel of election, particularly reserved for the proclamation of the Gospel to the peoples who have not yet received it; the other, Simon Peter, for two thousand years seated on the first chair, in the act of opening and closing the gates of heaven – to open, you understand, beloved children, to open the gates in this present life, and for eternity. With winged words, addressing the pagan idols – "Yield your place" – let the people of Christ be in perfect freedom. It is Paul who drives you away. It is the blood of Peter and Paul that cries out against you. In a more gentle manner, the humble successor of Peter and Paul in the governance and apostolate of the Catholic Church, on this eve of the Conciliar gathering, seeks to address all his children from every land, from the East and the West, of every rite, of every language, with the prayer of Sunday. 7 Cf. Prud. Peristeph. hymn. II, vv. 461-470: P. L. 60, col 324. * Cf. ibid.

[*Latin ed. p. 685*]

Acts of Pope John XXIII, 685, XI, after Pentecost. One could not find more felicitous expressions, so perfectly suited to the individual and collective preparation, and to the supplication for the success of the Ecumenical Council. Let us all, from every part of the world, repeat them and have them repeated insistently during these weeks, from September 11th to October 11th, the day of the opening of the great Conciliar Assembly. These words seem to come from Heaven. They give the tone to the choral singing of the Pope and the Bishops, of the clergy and the people. A single song rises, powerful, harmonious, penetrating: *Lumen Christi, Deo gratias*. This light shines and will shine through the ages: yes, *lumen Christi, Ecclesia Christi, lumen gentium*. Almighty and merciful God! It is from your grace that the gift descends to your faithful of being able to serve you with dignity and joy. Grant that we may walk swiftly and without stumbling towards the fulfillment of your promises. Thus we implore you from all points of the earth and of Heaven. For the merits of Christ Jesus, our Master and Savior, Amen. Amen. 3, 9. Cf. Dominical Office for the 12th Sunday after Pentecost, Colossians.

[*Latin ed. p. 686*]

Acta Apostolicae Sedis - Official Commentary 686

ACTS OF THE SACRED PENITENTIARY APOTOLICAL TRIBUNAL (SECTION ON INDULGENCES)

Indulgences granted to clerics who recite the prayer for the happy outcome of the Second Vatican Ecumenical Council, are also extended to nuns and religious sisters.

On July 24, 1962, the Most Holy and Supreme Pontiff, Our Lord John,

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having considered that it is fitting to offer prayers for the happy outcome of the Second Vatican Ecumenical Council, and desiring to grant a spiritual consolation to the religious, namely to those nuns and religious sisters who, according to their own constitutions, recite the Office, the Little Office, or the Office of the Blessed Virgin Mary, has benevolently decreed that, if they devoutly recite the following prayer:

"May this sacrifice of praise be accepted by You, O Lord God, which I offer for the happy outcome of the Second Vatican Ecumenical Council, and grant that what we, together with Our Holy Father John, humbly ask of You, may be effectively obtained through Your mercy. Amen,"

they shall be granted, with paternal benevolence, the following indulgences:

1. A partial indulgence of five hundred days, to be gained at least with a contrite heart;

2. A plenary indulgence, under the usual conditions, which can be acquired once a month by reciting the aforementioned prayer in the month of Vatican II, to those who are validly enrolled.

F. CENTO, Cardinal Penitentiary

Present for the entire session:

Most Reverend L. S. I. Rossi, Regent.

[*Latin ed. p. 687*]

DIARY OF THE ROMAN CURIA

SECRETARY OF STATE

By Apostolic Briefs, dated September 4, 1962, the Most Eminent and Reverend Lords Cardinals: Tisserant, Eugene; Liénart, Achilles; Tappouni, Ignatius Gabriel; Gilroy, Norman Thomas; Spellman, Francis; Pia y Deniel, Henry; Frings, Joseph; Ruffini, Ernest; Caggiano, Anthony; and Alfrink, Bernard John, were called to be members of the Presiding Council of the Second Vatican Ecumenical Council.

By Apostolic Briefs, dated September 4, 1962, the following were appointed Presidents of the Commissions indicated below of the Second Vatican Ecumenical Council:

— Of the Commission for Doctrine of the Faith and Morals: His Eminence and Reverend Lord Cardinal Ottaviani, Alfred.

— Of the Commission for the Governance of Bishops and Dioceses: His Eminence and Reverend Lord Cardinal Marella, Paul.

— Of the Commission for Eastern Churches: His Eminence and Reverend Lord Cardinal Cicognani, Amleto John.

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— Of the Commission for the Discipline of the Sacraments: His Eminence and Reverend Lord Cardinal Aloisi Masella, Benedict.

— Of the Commission for the Discipline of the Clergy and the Christian People: His Eminence and Reverend Lord Cardinal Ciriaci, Peter.

— Of the Commission for Religious Orders: His Eminence and Reverend Lord Cardinal Valeri, Valerio.

— Of the Commission for Missions: His Eminence and Reverend Lord Cardinal Agagianian, Gregory Peter.

— Of the Commission for the Sacred Liturgy: His Eminence and Reverend Lord Cardinal Larraona, Arcadio.

— Of the Commission for Seminaries, Studies, and Catholic Education: His Eminence and Reverend Lord Cardinal Pizzardo, Joseph.

— Of the Commission for the Apostolate of the Faithful, for the Publication of Writings, and for the Regulation of Spectacles: His Eminence and Reverend Lord Cardinal Cento, Fernando.

By Apostolic Brief, dated September 4, 1962, His Eminence and Reverend Lord Cardinal Cicognani, Amleto John, Secretary of State of His Holiness, was appointed President of the Secretariat "for Matters Outside the Ordinary" of the Second Vatican Ecumenical Council.

[*Latin ed. p. 688*]

688 *Acta Apostolicae Sedis* ^ *Commentarium Officiale*. Con Brevi Apostolici, della stessa data, sono stati chiamati a far parte del Segretariato *de Negotiis extra ordinem* del Concilio Ecumenico Vaticano II gli Eminentissimi e Reverendissimi Signori Cardinali: Siri Giuseppe; Montini Giovanni Battista; Confalonieri Carlo; Döpfner Giulio; Meyer Alberto Gregorio; Suenens Leone Giuseppe. Con Brevi Apostolici, in data 4 settembre 1962, sono stati nominati:

— L'Emo Signor Cardinale Roberti Francesco, Presidente del Tribunale Amministrativo del Concilio Ecumenico Vaticano II;

— S. E. Revma Monsig. Felici Periele, Arcivescovo tit. di Samosata, Segretario Generale del Concilio Ecumenico Vaticano II: egli sarà in pari tempo Segretario del Segretariato *de Negotiis extra ordinem* del medesimo Concilio Ecumenico Vaticano II.

Con Brevi Apostolici, in data 24 settembre 1962, il Santo Padre Giovanni XXIII, felicemente regnante, si è degnato di nominare Custodi del Concilio Ecumenico Vaticano II Don Aspreno Colonna, Principe Assistente al Soglio Pontificio, e Don Alessandro Torlonia, al quale ha pure conferito il titolo di Principe Assistente al Soglio Pontificio *ad personam* e per la durata dello stesso Concilio Ecumenico.

Con Biglietti della Segreteria di Stato, in data 20 settembre 1962, il Santo Padre Giovanni XXIII, felicemente regnante, si è degnato di nominare:

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— L'Illmi. e Revmi. Monsig. Sessolo Giovanni, Segretario della Sacra Penitenzieria Apostolica per la Sezione Tribunale;

— L'Illmi. e Revmi. Monsig. Schierano Mario, Segretario della Sacra Penitenzieria Apostolica per la Sezione Indulgenze.

[*Latin ed. p. 689*]

A. A. SS. 25 Octobris 1962 (Ser. III, v. IV) - N. 12 ACTA APOSTOLICAE SEDIS COMMENTARIUM OFFICIALE Directio: Palazzo Apostolico - Città del Vaticano — Administratio: Libreria Editrice Vaticana ACTA IOANNIS PP. XXIII CONSTITUTIONES APOSTOLICAE I AMARILLENSIS ET ALIARUM (ANGELIANAE) 'Territoriis quibusdam separatis a dioecesibus Amanuensi, Dallasensi-Arcis Yorthensis, Austiniensi et Elpasensi, nova dioecesis constituitur, nomine "Angeliana". IOANNES EPISCOPUS SERVUS SERVORUM DEI AD PERPETUAM REI MEMORIAM Qui Dei consilio et voluntate ad supremum Ecclesiae sanctae solium advecti sumus, et reique christianae universae curam suscepimus, sollemne habemus fines singularum dioecesium ita quandoque ordinare, ut et fidelium religio commodius alatur, et ad alios hominum coetus facilius perferatur. Quam ob rem, cum venerabilis Frater Aegidius Vagnozzi, Archiepiscopus titulo Myrensis, idemque in Foederatis Americae Septemtrionalis Civitatibus Delegatus Apostolicus, post quidem auditos quorum interesset locorum Ordinarios, preces adhibuerit ut ex quibusdam territoriis Ecclesiarum Amarillensis, Dallasensis-Arcis Vorthensis, Austiniensis et Elpasensis aliam excitaremus cathedralem Sedem, id Nos existimantes animorum bono perutile, oblatis precibus libenter concedimus. De sententia igitur venerabilium Fratrum Nostrorum S. R. E. Cardinalium, qui Sacris Consistorialibus Negotiis praesunt, re attente consi44 - ACTA, vol. IV, n. 12. — 25-1C-1962.

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Since We have been brought by the counsel and will of God to the supreme seat of the holy Church, and We have undertaken the care of the entire Christian world, We solemnly have the purpose of arranging the boundaries of individual dioceses in such a way that both the faith of the faithful may be more conveniently fostered, and the Gospel may be more easily brought to other groups of people. For this reason, when the venerable Brother Aegidius Vagnozzi, Archbishop with the title of Myrensis, and also Apostolic Delegate in the United States of North America, after having heard those whose interests are involved, presented petitions that We establish another cathedral See from certain territories of the Churches of Amarillo, Dallas-Fort Worth, Austin, and El Paso, We, considering this to be beneficial for the good of souls, gladly grant the

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petitions presented. Therefore, with the opinion of Our venerable Brothers, the Most Eminent Cardinals of the Holy Roman Church, who preside over the Sacred Consistorial Affairs, having been carefully considered.

[*Latin ed. p. 690*]

Acts of the Apostolic See - Official Commentary 690, with the unanimous consent of all those who have a right to be heard in this matter, and exercising Our supreme authority, We decree and order the following. From the territory of the Diocese of Amarillo, We separate the following counties, commonly known as Kimble, Sutton, Crockett, Schleicher, Concho, Menard, Tom Green, Irion, Reagan, Upton, Crane, Ector, Midland, Glasscock, Sterling, Coke, Nolan, Mitchell, Howard, Martin, Andrews, Scurry, Fisher, and Stonewall. From the territory of the Diocese of Dallas, We separate the counties commonly known as Runnels, Callahan, Taylor, Jones, and Haskell. Furthermore, from the Diocese of Austin, We separate the counties commonly known as McCulloch, Brown, and Coleman. Finally, from the Diocese of El Paso, We separate the counties commonly known as Pecos and Terrell. From all of these, We establish a new diocese, to be called the Diocese of Angelo, with its seat in the city commonly known as San Angelo. The episcopal chair will be in the sacred church of the Most Sacred Heart of Jesus, located in the same city, which We elevate to the title and dignity of a cathedral. We make this new diocese a suffragan of the Archdiocese of San Antonio, and the bishop of Angelo will be subject to the jurisdiction of the Metropolitan of San Antonio. We charge the bishop, to whom We grant all the rights and privileges of his office, with the obligations that are proper to bishops, namely, to establish a College of Canons, who will assist him with counsel and support; and until that is done, to appoint diocesan consultants, who will cease their duties when the Canons are established. The episcopal table, commonly called the Curia, will be supported by revenues, by the offerings of the faithful, and by that portion of the goods which will be allocated to the Diocese of Angelo, according to Canon 1500 of the Code of Canon Law. Furthermore, We decree that as soon as these Our letters have been put into effect, the clergy of the Church shall be considered assigned to the territory in which they hold a benefice or office; and the others shall be considered assigned to the place where they legitimately reside. Finally, the acts and documents pertaining to the new diocese, or to its priests and faithful, shall be promptly sent from the chancelleries of the Dioceses of Amarillo, Dallas, Austin, and El Paso to its episcopal curia, and shall be kept in the archives of religious affairs. Moreover, let these Our decrees be carried out by Our venerable brother Aegidius Vagnozzi, whom We have appointed for this purpose, or by whomever he may delegate, with the necessary powers for that purpose. After the matter has been carried out, let the acts and documents be drawn up, and true copies shall be sent to the Sacred Congregation Consistorial. And if, at that time, another

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should preside over the Apostolic Delegation in the United States of North America, let him carry out these Our mandates. We will and order that these letters be effective now and in the future; so that those things which have been decreed by them may be religiously observed by those to whom they pertain, and thus obtain their full force. The efficacy of these letters.

[*Latin ed. p. 691*]

The Acts of Pope John XXIII, number 691, cited herein, contain no prescriptions of any kind that can be opposed, since by these Letters we annul all of them. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, shall have the same full force and effect as if they were presented in person. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the sixteenth day of the month of October, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our pontificate.

IACOBUS A. Card. COPELLO

8. R. E.

Cancellarius

CAROLUS Card. CONFALONIERI

8. Congr. Consistorialis

a Secretis

Franciscus Tinello

Apostolic Cancellary

Regens

Franciscus H. Caesar Ferretti,

Proton. Apost.

Federici, Proton. Apost.

Loco fß

Plumbi

In Ap. Cane, tao., vol. CVII, n. 84.

II PINERENSIS (CANDIMENDESIENSIS)

Certain territories detached from the "nullius" Prefecture of Pinerensis, another is founded under the name "Candimendesiensis."

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JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE

Since Christ Jesus, signifying the growth of His Church throughout the ages here on earth, spoke of the mustard seed (cf. Matthew 13, 31-32), we consider it particularly fitting to celebrate this event with the founding of a new diocese, as if...

[*Latin ed. p. 692*]

692 Acta Apostolicae Sedis - Commentarium Officiale: A seed from a seed, to constitute an ecclesiastical circumscription. Therefore, we gladly join in prayer with the venerable Brother Armando Lombardi, Archbishop with the title of Caesarea Philippi, and Apostolic Nuncio in the Federative Republic of Brazil, who, having heard from the venerable Brother Alfonso M. Un Garella, Bishop with the title of Azurensis, and Prelate nullius of Pinerensis, requested this from the Apostolic See, so that from certain territories of the Prelate nullius of Pinerensis, another might be founded, and concerning the opinion of our venerable Brothers, the Cardinals, Prefects of the Sacred Consistorial Affairs, and concerning the full and apostolic authority of Ourselves, We decree and command the following. From the Prelate nullius, which We mentioned, We separate the entire territory comprising the municipalities commonly called Carutapera, Turiaçu, and Candido Mendes; also, a part of the territory of the municipality, as they say, Santa Helena, which is located on the left bank of the river TuriAçu and is included in the civil district known as Curva Grande; and from these territories thus separated, We establish a Prelate nullius, to be called the Prelate nullius of Candido Mendes, and We define its boundaries and territory as those which are united, as they are presently defined by civil law. The cathedral church of this new Church shall be established in the town commonly called Candido Mendes, and the existing church there, dedicated to the Most Blessed Virgin Mary without any blemish from its origin, shall be considered the cathedral, to which We grant all the rights and privileges of sacred cathedral churches, insofar as a church dedicated to the Most Holy Virgin, under the title of the Most Sacred Heart, shall be built there. Furthermore, We grant to its sacred Prelate the rights and privileges, and We impose upon him the obligations that apply to all Prelates nullius. We make the Prelate nullius of Candido Mendes a suffragan of the Archdiocese of São Luís in Maranhão, and We decree that its sacred Ordinary be subject to the Metropolitan of that same See, according to the law. Moreover, We command that the Ordinary take great care to establish a seminary as soon as possible, to receive those boys who are called to the priesthood, according to the law, both common and particular, of the Sacred Congregation for Seminaries and Catholic Universities. And when

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those boys have reached the age of adolescence, young men shall be chosen from among them and sent to Rome, to the Pontifical College Pio Brasileiro, so that they may be imbued with philosophical and theological disciplines. The financial resources of the Prelate nullius shall consist of the revenues of the Curia, funds provided by the public authority, offerings freely given by the faithful, and a portion of the goods, according to canon 1500 of the Code of Canon Law, which will be allocated to the new Prelate. As for the clergy, We decree that, with the execution of these Apostolic Letters, they shall be considered priests assigned to this Church.

[*Latin ed. p. 693*]

Acta Ioannis PP. XXIII, 69, concerning which territory shall have a legitimate benefit or office; and other clerics, to those in which they have a legitimate domicile. Furthermore, documents and acts pertaining in any way to the new prelature shall be sent from the Pinerese Curia to the Candimendesian one, to be religiously preserved in the archive. Finally, these Our Letters establish that the venerable Brother Armandus Lombardi shall complete this matter, either by himself or through another, provided that he is a man constituted in ecclesiastical dignity. Whoever completes the matter shall have the obligation to prepare appropriate instruments, and to send copies thereof to the Sacred Congregation of the Consistory as soon as possible. If, at the time of execution, another Apostolic Nuncio is in Brazil, he shall have charge of the execution of the entire matter. We wish these Letters to be effective now and in the future; in such a way that those things which are decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can oppose the efficacy of these Letters, since through these Letters we derogate from all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were presented. Whoever disregards or in any way rejects Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the sixteenth day of the month of October, in the year of Our Lord nineteen hundred and sixty-one, the third year of Our Pontificate.

IACOBUS A. Card. COPELLO,

S. R. E. Cancellarius

CAROLUS Card. CONFALONIERI,

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S. Congr. Consistorialis a Secretis
Franciscan Tinello,
Apostolic Cancellary, Regens Loco
£B Plumbi In Ap. Cane, tab., vol. CVII, n. 9Í.
Bernardus De Iosephus Rossi, Felicis, Proton. Proton. Apost. Apost.

[*Latin ed. p. 694*]

694 Acta Apostolicae Sedis - Official Commentary III. OF SAINT JOSEPH IN URUGUAY (CANELONES). From the diocese of Saint Joseph in Uruguay, certain territories are taken away, and a new diocese is established, to be called "Canelones." JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. We consider it our primary duty to divide and circumscribe the same churches with more suitable boundaries, so that, for all those who are adorned with the Christian name, a safer path to eternal salvation may be provided, and so that they may be provided with all the advantages and benefits of the Catholic religion. Therefore, having received the venerable Brother Raphael Forni, Archbishop with the title of Aegina, and Apostolic Nuncio in the Republic of Uruguay, after having heard the venerable Brother Aloysius Baccino, Bishop of Saint Joseph in Uruguay, who had requested from this Roman See that, after the diocese of Saint Joseph in Uruguay had been divided, a new one be established, we grant this request with a willing heart, through prayer. "Therefore, after hearing the advice of our venerable Brothers, the Cardinals Prefects of the Consistorial Affairs of the Holy Roman Church, and with their consent, supplementing those who have or believe they have some right in this division, we, using our supreme authority, have decreed the following: We separate the entire territory from the diocese of Saint Joseph in Uruguay, belonging to the civil province called "Canelones," and from it we establish a new diocese, called "Canelones," whose boundaries will be the same as those of the province of "Canelones," as now established by civil law; however, we exclude the territories of the parishes called "Pando," "Suárez," "Sauce," and "Santa María de los Angeles y San Leonardo de Puerto Mauricio," which, although located within the boundaries of the province of "Canelones," shall remain subject to the Archdiocese of Montevideo. The seat of the new diocese will be in the city commonly called "Canelones," and the episcopal chair of the diocesan authority will be in the curial temple located there, dedicated to the Most Holy Virgin of Guadalupe, which we elevate to the dignity of a cathedral. We grant to this temple and to the Prefect appropriate rights, and we impose upon the Bishop the obligations proper to his office. We establish the diocese of Canelones as a suffragan of

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the metropolitan see of Montevideo, and its Bishop is subject to the metro-

[*Latin ed. p. 695*]

We enact the decrees of Pope John XXIII, subjecting the civil law of the Archbishopric of Montevideo. 695 The episcopal table, which they call the "mensa episcopalis," shall provide for the free sustenance of the faithful, the expenses of the Curia, and a suitable portion of the goods, as is due according to Canon 1500 of the Code of Canon Law. The Bishop of Canelones shall, above all, strive to establish a seminary as soon as possible, according to the norms of civil law and the special laws of the Sacred Congregation for Seminaries and Universities. When students have grown, those of the best intellect and outstanding piety shall be sent to Rome, to be instructed in the studies of philosophy and sacred theology at the Pontifical College of North America. A college of canons shall be established, according to the norms to be set forth in other documents; however, until it is formally established, diocesan consultors shall be chosen, who shall assist the Bishop with their counsel and aid, but who will cease from this duty once the canons are established. Regarding the governance and administration of the diocese, in the absence of a bishop, the election of a Capitular Vicar shall be held, and in all other similar matters, those things shall be observed which the Code of Canon Law establishes. Furthermore, we decree that, once these decrees are put into effect, the priests of the Church shall be considered assigned to that territory in which they hold a benefice or office; and the other clerics shall be considered assigned to that place in which they have a legitimate domicile. Moreover, all documents and records, in any way pertaining to the new diocese, shall be sent from the diocesan Curia of Saint Joseph in Uruguay to the Curia of the new diocese, to be kept religiously in the archives. Finally, the execution of these mandates shall be overseen by the venerable Brother Raphael Forni, whom we have designated for this purpose, with the power to delegate another person, provided that he is endowed with ecclesiastical dignity. If, at the time of execution, there is an Apostolic Nuncio in the Republic of Uruguay, he shall carry out these mandates. Whoever completes this task shall have the duty of writing a sincere account of the proceedings and of sending it, signed and sealed, to the Sacred Congregation for the Consistory as soon as possible. We intend these decrees to be effective now and in the future; so that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, shall be able to impede the effectiveness of these decrees, since by these decrees we abolish all that is contrary to them. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of

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these decrees, whether printed or handwritten, shall be kept in the church, bearing the seal of the presiding official.

[*Latin ed. p. 696*]

Acts of the Apostolic See – Official Commentary 696. Documents established with a certain dignity and signed by a public notary shall have the same validity as if they were presented. Those who, in general, should disregard or in any way condemn Our decrees, let them know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-fifth day of the month of November, in the year of Our Lord nineteen hundred and sixty-one, in the fourth year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of State. CHARLES Cardinal CONFALONIERI, Secretary of the Sacred Congregation of Consistories. Franciscus Tinello, Apostolic Chancellor. Franciscus Caesar H. Ferretti, Protonotary Apostolic. Apostolic Palace. See also: *Acta Apostolicae Sedis*, vol. CVIII, no. 38. IV. TRUXILLENSIS (HUMACUCIANA). From the Archdiocese of Truxillo, with certain territories detached, a new "nullius" prelate is established, to be called "Humacuciana." JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. The salutary law of the Gospel, which Christ, the divine Redeemer of mankind, entrusted to His Apostles to be proclaimed to all nations, so that through it their eternal good might be promoted, undoubtedly, can sometimes be more effectively presented if other ecclesiastical circumscriptions are established, covering a wider territory, and pastors are entrusted with their spiritual care. Considering this, we have gladly accepted what our venerable brother, Romulus Carboni, Archbishop with the title of Sidon, and Apostolic Delegate in the Republic of Peru, has proposed.

[*Latin ed. p. 697*]

Acta Ioannis PP. XXIII, 6, 9, 7: The Most Reverend Nuncio proposed that, since the territory of the Church of Trujillo is extensive, a new exempt prelature should be established there. Therefore, after hearing the Most Reverend Father Frederick Pérez Silva, Archbishop of Trujillo, and with our supreme authority, we decree and order the following: We separate from the archdiocese, which we mentioned, the entire territory of the civil provinces commonly called Huamachuco, Pataz, and Bolívar; also, the civil district called Sitibamba, which is located within the boundaries of the civil province commonly called Santiago Chuco; and from all of these, we establish a new exempt prelature, to be called the Prelature of Huamachuco, and to be bounded by the same limits, and by the regions from which it is formed, as determined by civil law, so that these are the boundaries of the new prelature: to the north, the dioceses of Cajamarca and Chachapoyas;

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to the east, the Prelature of Moyobamba; to the south, the Prelature of Huari; and finally, to the west, the Archdiocese of Trujillo. The capital of the established prelature will be the city of Huamachuco, where the Prelate will reside and will establish a cathedral, namely, in the church dedicated to Saint Augustine, which we hereby elevate to the dignity of a cathedral, with all the rights, duties, and privileges pertaining thereto, as long as a prelature suitable in dignity and size is constructed. Furthermore, to the Ordinary of the Prelature of Huamachuco, in addition to granting him appropriate rights, we also impose the duties and obligations that pertain to him by common law. We also believe that this Church should be a suffragan of the See of Trujillo, so that its Prelate will be subject to and under the Metropolitan Archbishop of that same archdiocese. The Most Reverend Father, to whom the governance of this new prelature is entrusted, will take care to establish at least a small seminary to receive boys whom God has called to the ministry, in accordance with the laws of canon law and according to the regulations of the Sacred Congregation for Seminaries and Universities. And when the young men have reached the age of reason, those who are the best will be sent to Rome to be instructed in philosophy and sacred theology, at the Pontifical College for Latin American Students. The expenses of the prelature will be covered by the revenues of the Curia, by contributions given by the civil authorities, by collections from the Christian faithful, and by a portion of the goods that belonged to the new Church, according to canon 1500 of the Code of Canon Law. Concerning the clergy, we decree that, once these documents have been put into effect, the priests who hold a benefice or office within the territory of the prelature will be assigned to it; and other priests, as well as clerics and seminarians, will be assigned to that Church in whose territory they legitimately reside. Furthermore, with regard to the governance and administration of the prelature, we establish the election of a Capitular Vicar in the event of a vacancy in the See.

[*Latin ed. p. 698*]

Acts of the Apostolic See - Official Commentary - 698, and all similar matters, that everything prescribed by canon law be observed. Those documents and acts pertaining only to the internal organization of the Prefecture shall be sent to its Curia, where they shall be kept with religious diligence in the archive. Furthermore, We desire that these Our Letters be carried out by the one currently in charge of the Apostolic Nunciature in the Republic of Peru, or by one whom he may delegate, with all necessary means for the purpose. When the business has been completed, he shall cause the same documents to be drawn up, and shall promptly send true copies thereof to the Sacred Congregation of the Consistory. If, at the time when the matter is to be completed, another person is in charge of the same Nunciature, he shall follow Our mandates. We wish these Our

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Letters to be effective now and in the future; in such a way that those for whom these matters are concerned shall religiously observe what has been decreed by them, and thus obtain their full effect. No prescription of any kind shall be able to be contrary to the effectiveness of these Letters, since by these Letters We derogate from all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of the one established in ecclesiastical dignity and are signed by a public notary, shall have the same full faith as if they were presented. Let anyone who shall despise or in any way disregard Our decrees know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the fourth day of the month of December, in the year of Our Lord nineteen hundred and sixty-one, in the fourth year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of State. CHARLES Cardinal CONFALONIERI, Secretary of the Sacred Congregation of the Consistory. Franciscus Tinello, Regent of the Apostolic Chancery. © Lead, in Ap. Cane, vol. CVIII, n. 10. Albertus Serafini, Apostolic Protonotary. Iosephus Rossi, Apostolic Protonotary.

[*Latin ed. p. 699*]

Acta Ioannis PP. XXIII 699 V COCHABAMBENSIS (AIQUILENSIS)

Certain territories having been detached from the Diocese of Cochabamba, a new "nullius" prelate is established, named "Aiquilensis."

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Whereas the venerable Brother Carmelus Rocco, Archbishop with the title of Justinopolitanus in Galatia, and Apostolic Nuncio in the Bolivian Republic, having been requested after a judgment by the venerable Brother Ioannem T. Senner, Bishop of Cochabamba, by the Apostolic See, to establish a new "nullius" prelate by dividing the territory of the same diocese; and We deem that this will contribute something to the benefit of the people, We decree and command the following with Our supreme authority.

From the territory of the Diocese of Cochabamba, We detach the provinces commonly known as Campero, Mizque, and Carrasco, and from these We establish a new "nullius" prelate, to be called Aiquilensis, and to be bounded by the same provinces which are included therein, as they are now defined by civil law. The Prelate shall establish the seat of the prelate in the city called Aiquile; and the cathedral shall be in the curial temple there, dedicated to the honor of the Apostle St. Peter, which We elevate to the dignity of a cathedral, with the corresponding rights and honors. Furthermore, the Prelate, as is fitting, shall enjoy all the rights and

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privileges to which Prelates of his rank are accustomed throughout the world, and shall be exempt from corresponding burdens.

The "nullius" prelate of Aiquilensis, and its Prelate, shall be subject to the metropolitan jurisdiction of the Archbishop of Sucre, as suffragan.

In the new Church, at least a small seminary shall be built, to receive boys who are called by the grace of God to the priesthood; this shall be done according to the norms of common law and according to the regulations of the Sacred Congregation for Seminaries and Universities. When the young men have reached the age at which they must devote themselves to sacred philosophy and theology, the best of them shall be sent to Rome, to the Pontifical College of the Latin American Missionaries.

A prelate's table shall be established, consisting of the revenues of the curia, collections from the faithful, and a portion of the goods which come to the prelate, according to canon 1500 of the Code of Canon Law.

Regarding the clergy, We decree as follows: that priests shall be assigned to the Church in which the prelate has a benefice or...

[*Latin ed. p. 700*]

Acts of the Apostolic See - Official Commentary 700. These decrees shall take effect immediately after the publication of these letters; other priests shall have their legitimate domicile therein. Furthermore, the governance of the Church, its administration, the election of a Capitular Vicar in the event of a vacancy, and all other matters of this nature shall be entirely governed by canon law. Finally, all documents and records pertaining to the new Prefecture shall be promptly sent to its prelatical curia, to be carefully preserved in the religious archives. Moreover, the venerable Brother Carmel Rocco, whom we have mentioned, shall endeavor to carry out what we have commanded in these letters, either by himself or through another, with the necessary faculties; and upon completion of the matter, he shall order the drafting of the same documents and shall promptly send true copies thereof to the Sacred Congregation of the Consistory. If, at that time, another person is serving as Apostolic Nuncio in the Republic of Bolivia, he shall carry out what we have ordered. We intend these letters to be effective now and in the future, so that those to whom they pertain shall religiously observe what has been decreed therein, and thus obtain their full force. Nothing, of any kind, shall be able to oppose the effectiveness of these letters, since through these letters we derogate from all other provisions. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, it shall be permissible for no one to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are signed by a public notary, shall be held to be entirely valid, as if they were presented with the original, as

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would be the case if the original were shown. Whoever shall in any way despise or disregard Our decrees in general, let him know that he shall incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the eleventh day of the month of December, in the year of Our Lord nineteen hundred and sixty-one, in the fourth year of Our pontificate.

IACOBUS A. Card. COPELLO, Secretary of State.

CAROLUS Card. CONFALONIERI, Secretary of the Sacred Congregation of the Consistory.

Francis Tinello, Regent of the Apostolic Chancery.

@ Plumbi In Ap. Cane, tao., vol. CVIIJ, n. 17.

Albertus Serafini,

Iosephus Rossi,

Protonotaries.

Apostolic.

[*Latin ed. p. 701*]

Acts of Pope John XXIII, 701. VI ARCIS LAMY (ARCIS ARCHAMBAULT). Certain territories having been separated from the diocese of Arcis Lamy, a new cathedral See is founded, named Arcis Archambault.

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event, it is indeed our duty, who must show to all men a safer path to eternal salvation and provide more abundant benefits and advantages to the Catholic religion, to divide the widest of Churches and to circumscribe them with more suitable boundaries.

With regard to the diocese of Arcis Lamy, it appears that, our venerable Brothers, Prefects of the Sacred Congregation for the Propagation of the Faith, have judged that certain territories should be separated from it, and a new diocese established from them. Therefore, after having heard the venerable Brothers Sergius Pignedoli, Archbishop with the title of Iconium, and Apostolic Delegate in Central and Western Africa, and Paul Dalmais, the Sacred Prelate of Arcis Lamy, by our supreme and apostolic authority, encompassing the entire territory, the civil prefectures commonly known as Moyen-Chari and Salamat are separated from the diocese of Arcis Lamy, and a new cathedral See is established, which shall be called Arcis Archambault. This diocese shall remain subject to the Sacred Congregation for the Propagation of the Faith, and the metropolitan Church of Arcis Lamy, elevated on this very day to such dignity and rank, shall be a suffragan.

Furthermore, we decree that the governance of this new See be entrusted to the Fathers of the Society of Jesus, according to our will and that of the Apostolic See; that the Bishop shall establish his residence in the city of Arcis Archambault, and the chair of his teaching in the sacred edifice dedicated to God in honor of the Blessed Virgin Mary, from her Immac-

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ulate Conception, which is located there; that a Canon Chapter shall be established as soon as possible, that diocesan consultors shall be chosen according to the law, to assist the Bishop in counsel and in work; and finally, that the Episcopal table, which is ours, if any, shall be made productive for the benefit of the diocese, through the revenues of the Curia, through the offerings of the faithful, and through the funds sent by the Sacred Congregation for the Propagation of the Faith. These same decrees also apply to the election of the Capitular Vicar, in the event of a vacancy of the See, for the faithful clergy.

[*Latin ed. p. 702*]

Acts of the Apostolic See - Official Commentary 702, and furthermore, that the rights and obligations, and other similar matters, are observed as described in the Code of Canon Law. Finally, we desire that these Our decrees be carried out by the venerable Brother Sergius Pignedoli, whom we have mentioned, or by whoever, at the time when these things are to be done, presides over the same Apostolic Delegation, with the power to delegate any man to carry out this business, provided that he is endowed with ecclesiastical dignity. Whoever completes this task shall have the obligation to draw up the documents and to send them to the Sacred Congregation for the Propagation of the Faith as soon as possible. We wish these Letters to be effective now and in the future; in such a way that those for whose benefit they are issued will religiously observe what has been decreed by them, and thus they will obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since by these Letters we derogate from all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which are signed by a public notary, shall be held to be entirely valid, as if they were the original documents. Whoever disregards these Our decrees in any way, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-second day of the month of December, in the year of Our Lord nineteen hundred and sixty-one, in the fourth year of Our Pontificate.

IACOBUS A. Card. COPELLO
S. R. E.
Chancellor

GREGORIUS P. Card. AGAGIANIAN

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S. C. de Prop. Fide
Prefect
Franciscan Tinello
Apostolic Chancery
Regent
In Ap. Cane, tab., vol. CVIII, n. 54.
Caesar Federici,
Joseph Rossi,
Protonotary
Apostolic Protonotary

[*Latin ed. p. 703*]

Acts of Pope John XXIII. VII. The Temple of Saint Teresa, Virgin, is added to the list of Cardinalatial Titular Churches.

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT:

Among the most frequent temples that adorn this city and, as it were, constitute it, is certainly the most sacred and beautiful edifice of Saint Teresa, Virgin, for it not only shines with art, grandeur, and marble, but also excels in the cultivation of purest piety and the fostering of religious endeavors. Furthermore, the very location where this temple stands gains much glory and renown from the fact that there, in the Sallustian Gardens, Cyril, Largus, and Smaragdus, like flowers cut off, were Christian martyrs, who, for the confession of their immaculate faith, shed their blood for Christ, and whose soil is enriched with precious blood. Moreover, to these sacred precincts, members of the Order of Discalced Carmelites, both priests and clerics, reside for the purpose of study, and the Third Order of Carmelites has established its principal seat in Italy, and the Carmelite Confraternity from all over the world. Finally, Saint Teresa, the Child Jesus, is venerated with the highest devotion and piety. All of these things are the reason why it seemed fitting to Us, wishing to increase the number of Cardinals, to assign this temple also the titles of a Cardinalatial Church, and to include it among those temples most appropriately joined to other titles.

Therefore, We decree that the temple of Saint Teresa, Virgin, located outside the city walls near the Salarian Gate, be elevated to the dignity of a Cardinalatial titular church, with all due honors and privileges. We also wish that Our Letters be executed by the Rector of this same sacred edifice, and that he take care to bring them to the knowledge of the clergy and people of his jurisdiction; and that the acts of this matter be recorded, and that a duly subscribed and sealed copy of this document be promptly sent to the Sacred Consistorial Congregation.

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Furthermore, We remind the Rector, the clergy, and the people that they, considering themselves to be temples of the living God (cf. 1 Corinthians 6:19), should strive to shine with innocence no less than the manufactured temples with their whiteness.

We wish these Letters to be effective now and in the future, so that all that has been decreed herein may be religiously observed by those to whom it pertains.

[*Latin ed. p. 704*]

704 Acta Apostolicae Sedis - Commentarium Officiale: These [decrees] must be observed, and therefore they shall have full force. The efficacy of these documents will not be nullified by any contrary prescriptions of any kind, since through these documents we abolish all such [previous prescriptions]. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely invalid and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these documents, whether printed or handwritten, which bear the seal of a person holding a position of ecclesiastical dignity, and which have been signed by a public notary, as would be given to these documents themselves if they were extended [originals]. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the fifth day of the month of May, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our pontificate.

JAMES A. Card. COPELLO, Secretary of R.E.

ABOLUS Card. CONFALONIEBI, Secretary of the Sacred Congregation of the Consistory.

Francis Tinello, Regent of the Apostolic Chancery.

Francis H. Ferretti, Protonotary.

Bernard De Felicis, Protonotary Apostolic.

Apostolic Place.

[Reference to a Plumbum in Ap. Cane, tab., vol. OIX, n. 76.]

APOSTOLIC LETTERS:

To the Most Holy Anna, the Blessed Virgin Mary's Mother, who is chosen as the principal patroness before God of the city commonly called "Itauna," in the diocese of Divinópolis.

JOHN PP. XXIII

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For the perpetual memory of this matter.

The outstanding piety towards the Blessed Virgin Mary, which, as from the Son Jesus, flows forth as from the purest source, is so abundantly and copiously reflected upon Anna, the Mother, that this illustrious devotion, not diminished by time, flourishes widely and increases.

[*Latin ed. p. 705*]

Acta Ioannis PP. XXIII, 705: "Dies ampliora capiat." Nam ipsa Virgo, praeecedens, numerosissimos fideles amore facile et humano ad Matrem dulcissimam movet, quae, vi nominis sui, illam subito declarat gratiam, qua plena fuerat Filia. Historia Evangelii testatur. In omnium memoria insidiunt imagines pictae, quae Annan fingunt Mariam Infantem suavissimo complexu cingentem. Propter hanc excelsam matris dignitatem, unde manant exempla virtutis summae, christianae mulieres, praesertim, eandem liberius et fidelius precibus appellare solent, ut sibi adsit et auxilium ferat. Haec omnia, mente et cogitatione contemplati, facere non possumus quin opportunam fidelium Itauniensium, in nova Divinopolitana dioecesi, optionem ducamus, laudemus, ratamque ac firmam, pro Nostra Apostolica auctoritate, faciamus, cum praesertim ipsi civiles magistratus ei faveant. Itaque, benigne excipientes votum Venerabilis Fratris Christiani Portela de Araujo Pena, eiusdem dioecesis Episcopi, quod cum commendatione Venerabilis Fratris Armandi Lombardi, Archiepiscopi tit. Caesariensis Philippi atque Apostolici in Brasilia Nuntii, ad Nostram Sedem allatum est, ex Sacrae Rituum Congregationis consulto, certa scientia et matura deliberatione Nostra, deque Apostolicae potestatis plenitudine, harum Litterarum vi perpetuo, Sanctam Annam, Beatae Mariae Virginis matrem, praecipuam Civitatis vulgo Itauna, in Divinopolitana dioecesi, caelestem apud Deum Patronam facimus, constituimus, declaramus, omnibus adiectis honoribus et privilegiis liturgicis, quae principalibus locorum Patronis rite pertinent. Contrariis quibusvis nihil obstantibus. Haec edimus, statuimus, decernentes has Litteras firmas, validas atque efficaces iugiter exstare et permanere; suosque plenos et integros effectus sortiri et obtinere; illisque, ad quos spectant seu spectare poterunt, nunc et in posterum plenissime suffragari; sicque rite iudicandum esse et definiendum; irritumque ex nunc et inane fieri, si quidquam secus, super his, a quovis, auctoritate qualibet, scienter sive ignoranter contigerit, attentari. Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die XXV mensis Octobris, anno MCMLXI, Pontificatus Nostri tertio. HAMLETUS I. Card. CICOGNANI a 45 - ACTA, vol. IV, n. 12. — 25-10-1962. publicis Ecclesiae negotiis.

[*Latin ed. p. 706*]

Acta Apostolicae Sedis - Official Commentary 706 n. Title and privileges: The cathedral church of the diocese of Platæa is adorned with the title and

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privileges of a Minor Basilica. JOHN PP. XXIII. For the perpetual memory of the matter. — It is fitting that temples, perfected by excellent craftsmanship and renowned for their holy devotion, be adorned with ample honors by the Roman Pontiff. Among these, we consider that the Church, which is the seat of the episcopal cathedra and a monument of ancient faith, located in the city of Platæa, should be included. For it was begun to be constructed at the beginning of the seventeenth century, so that, conforming to the architectural standards of that time and approved by them, it proved to be marvelous both in the mass of its stones, in the breadth of its three wings, in its entrance adorned with lofty columns, and finally, in its curved and majestic dome. But above all, it seems to us that a truly singular devotion exists towards the Blessed Virgin Mary, called Victoria, who is venerated and honored there with the active devotion of all the faithful; whose sacred image, as pious tradition holds, was sent as a gift to the city of Platæa by Count Roger, who had triumphed over the Saracens, and is preserved as a treasure. And, as we suspect, this devotion towards the heavenly Lady Victoria has, day by day, inspired the clergy and the people to honor the Temple, on the day of its solemn consecration, with the title and name of the Virgin received into the stars. Indeed, we firmly hold that the privilege of the Assumption is nothing other than the most glorious triumph, the final victory of the same Virgin. For these reasons, the Venerable Brother Antoninus Catarella, Bishop of the diocese of Platæa, after twenty years since receiving the sacred office of priest, requested that we grant the Temple, which is outstanding in piety and art, the title and dignity of a Minor Basilica. We do not hesitate to grant these requests with a willing heart, since the matter concerns the due worship of the Virgin and contributes most to the good of the faithful. Therefore, after consultation with the Sacred Congregation of Rites, with our certain knowledge and mature deliberation, and by the fullness of the Apostolic power, by the force of these letters and perpetually, we elevate the cathedral church of the diocese of Platæa, consecrated to God in honor of the Blessed Virgin Mary, assumed into heaven, to the honor and dignity of a Minor Basilica, with all the rights and privileges that rightly belong to sacred buildings. Notwithstanding any contrary provisions. These things we decree, we establish, we determine, and we declare these letters to be firm and valid.

[*Latin ed. p. 707*]

The acts of Pope John XXIII, numbered 707, are constantly present and enduring; they produce and obtain their full and complete effects; and they will fully benefit those to whom they pertain, now and in the future; and therefore, it must be rightly judged and defined; and anything attempted by anyone, with any authority, knowingly or unknowingly, concerning these matters, shall be declared invalid and void from this time forward. Given in Rome, at Saint Peter's, under the seal of the Fisherman, on the sixteenth

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day of the month of February, in the year 1910, in the fourth year of Our Pontificate.

HAMLETUS I. Cardinal CICOGNANI.

The Holy Virgin, Bona, Patroness of those traveling in Italy, commonly known as "Hostesses," is instituted for the good of the Church.

POPE JOHN XXIII.

For the perpetual memory of this matter.

The Church, pursuing the good of the faithful, also watches over these young women, as a solicitous Mother, who, in our times, in which travels, whether for business, pleasure, or piety, have increased greatly, especially due to the progress of technical arts, provide assistance to those traveling, and thus perform a service that is indeed salutary and useful, but which is subject to certain difficulties and dangers. Therefore, it seems fitting that these women should be strengthened in their adherence to the principles of Christian life, and that they should be continuously protected by the patronage of the heavenly Patroness.

The Holy Virgin of Pisa, Bona by name and in reality, comes to mind, who, in the tenth and eleventh centuries, at a time when many pilgrimages were also made for the sake of piety, lived a life dedicated to the Order of the Regular Canons of Saint Augustine at the church of Saint Martin in Pisa. As a "devout sister" bound to Christ, from a young age she visited sacred places, such as the Holy City of Rome and the church of Saint James in Compostela, considering them as the land of our Savior, and provided spiritual assistance to travelers, due to her singular devotion.

Therefore, a beloved son, the present parish priest of the church of Saint Martin in the city of Pisa, humbly presented prayers to Us, that we might entrust the Italian women who assist travelers to the heavenly protection of Saint Bona. These requests, with the recommendation of the Venerable Brother Hugo Camozzo, Archbishop of Pisa, were...

[*Latin ed. p. 708*]

708 Acta Apostolicae Sedis - Official Commentary. With fervent spirit and willing hearts, We, after consultation with the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, hereby establish, in perpetuity, the Most Holy Virgin, patroness of those Italians who travel, whom in the common tongue they call "Hostesses," as a celestial patroness before God, with all the honors and liturgical privileges that rightfully belong to the patrons of congregations or orders. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future,

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shall fully observe them; and that they shall be duly judged and defined; and that, from this moment forward, they shall be considered void and null, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the second day of March, in the year 1962, the fourth year of Our pontificate. HAMLETUS I. Card. CICOGNANI concerning public affairs of the Church. Blessed Mary Virgin "de Gratia" of the city of Mahon, in the Minorcan diocese, is chosen as the principal patroness. JOHN PP. XXIII For the perpetual memory of this event. — The island of Minor, in the Balearic Sea, having been appropriately chosen as the seat of civil and military administration, and also as the most excellent dwelling place of the Blessed Virgin Mary in the city commonly called "Mahon," has constantly maintained the integrity of the faith, despite being frequently attacked by the enemies of the Church, and has found in Our Lady "de Gratia" its protector and good guardian. Indeed, in that place, since the 15th century, there has existed a chapel dedicated to the same Virgin, which, esteemed by all the islanders as a notable goal of piety, they are accustomed to visit. When the temple was first violated by the Turks, and then by heretics, the citizens of Mahon took care to enlarge and adorn it, and also built a hostel to receive pilgrims. In the year 1729, by the authority of Pope Benedict XIII, Our Predecessor, a pious sodality or confraternity was established there, under the title of Our Lady "de Gratia."

[*Latin ed. p. 709*]

The Acts of Pope John XXIII, section 7.09, state that a feast should be celebrated in the month of September, on the very day dedicated to the Nativity of the Blessed Virgin Mary, and this has been decreed. But alas! The damages to the church had not ceased: in our time, it was closed by unjust laws, and soon, during the civil war, it was impiously devastated by atheists, as they say, who were troubling Spain. Finally, with the restoration of peace, the generosity and munificence of the citizens rebuilt it and increased its splendor. Very recently, in the fifth century since the origin of such worship, with the unanimous consent of all, the same Lady of Grace was publicly and solemnly declared the Perpetual Honorary President of the Municipality. Moved by all of this, the Venerable Brother Bartholomew Pascual Marroig, Bishop of Minorca, having expressed the wishes of the clergy, the civil authorities, and all the faithful, approached Us with humble prayers, so that We might, by the decree of Our Apostolic authority, confirm and ratify the patronage of the same Virgin, as if it were already established among the people, and declared through many excellent deeds and graces. We, however, wish to favorably grant this request, since We are certain that from the honors bestowed upon the Most Holy Mother of God, great benefits and graces abound for the faithful people. Therefore,

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after consultation with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and with the fullness of Our Apostolic power, by the force of these letters, and perpetually, We declare and establish, or confirm, the Blessed Virgin Mary, under the title of Grace, as the principal heavenly patroness of the city, which is commonly called "Mahon," and which is located within the boundaries of the Diocese of Minorca, with all the customary honors and liturgical privileges that rightly belong to the principal patrons of the place, and with the faculty of celebrating the feast of this patronage each year on the eighth day of the month of September, using the Office and Mass of the Nativity of the Blessed Virgin Mary. All contrary provisions to the contrary notwithstanding. These things We decree, We establish, We decide, and these present letters shall remain firm, valid, and effective forever; and shall have and obtain their full and complete effect; and those to whom they pertain, or may pertain, shall fully support them now and in the future; and it shall be rightly judged and defined; and shall be void from now on and null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the fourteenth day of the month of March, in the year 1962, in the fourth year of Our Pontificate.

HAMLETUS L. Cardinal CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 710*]

710 Acta Apostolicae Sedis - Official Commentary. Volume V. Saint Benedict, Abbot, is chosen as the heavenly patron of the Italian Association of Knights of Labor, or, as it is commonly called, the "National Federation of Knights of Labor."

POPE JOHN XXIII.

For the perpetual memory of this matter.

It is not inappropriate, and indeed, it is quite fitting, to say that dignity arises from the work which God commanded men to do from the beginning, and which Christ the Savior, exercising the craft of carpentry, sanctified. Moreover, if he who engages in this work is guided by the principles of religion and piety, then, under the influence of divine grace, he not only fulfills the necessity of labor, but also, and most importantly, acknowledges God's dominion in whatever art he practices, and serves others with justice and charity.

In this regard, Saint Benedict the Abbot, a man of outstanding Christian wisdom, shone brightly, who desired that monastic life be contained by prayer and labor. Those who follow this leader, who draw their norms and useful principles from his rule, are those who, through merit gained

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through labor and industry, have been honored with this title, and who have joined together in a prudent association. The President of this association, on behalf of all its members, offered humble prayers to Us, that We might establish Saint Benedict the Abbot as the heavenly patron of this association before God.

We, confident that this great man will be aided by heavenly protection, so that those under his guidance may flourish in Christian life, and with the recommendation of Our Venerable Brother, Cardinal Joseph Ferretto of the Holy Roman Church, Bishop of Sabina and Mondellense, we willingly agree to comply.

Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We declare, establish, and decree that Saint Benedict the Abbot is chosen as the heavenly patron, in perpetuity, of the Italian Association of Knights of Labor, or, as it is commonly called, the "National Federation of Knights of Labor," and We grant to him all the honors and liturgical privileges that properly belong to patrons of associations or orders.

• Notwithstanding any contrary provisions.

These decrees are issued, established, and determined, and the present letters shall remain forever firm, valid, and effective; and shall have and obtain their full and complete effect; and those to whom they pertain, now and in the future, shall observe them.

[*Latin ed. p. 711*]

Acta Ioannis PP. XXIII 711 plenissime suffragari; sicque rite iudicandum esse ac definiendum; irritumque ex nunc et inane fieri, si quidquam secus, super his, a quovis, auctoritate qualibet, scienter sive ignoranter attentari contigerit. Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die xxi mensis Martii, anno MCMXXII, Pontificatus Nostri quarto.

HAMLETUS I. Card. CICOGNANI

a publicis Ecclesiae negotiis

ALLOCUTIONES

I

iis qui interfuerunt Conventui VII ab Itálica Sodalitate Catholicorum pueris docendis Magistrorum Romae habito.

Diletti figli e figlie. Your vibrant presence renews in Our heart the memory of Our meeting with you on September 5, 1959, and inspires in Us the same pleasure, the same consolation. You have gathered again in Rome, for the seventh Congress of your Association, dedicating yourselves to a topic of vital importance: "The School in the democratic development of

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the country." We are deeply pleased by your activity; but above all, We are comforted by your Christian witness in the school and for the school, which forms the ideal, the program, and the merit of the Italian Association of Catholic Teachers.

There is in you a youthful fervor and dynamism – We have noticed this very well – that deserves the praise of the family, the nation, and the Church.

For the souls of the beloved of the Redeemer, you can understand how the greeting that We offer you is full of paternal affection. We indeed love to welcome you, as you are and as you proclaim yourselves to be, that is, conscious and convinced Christians, invested with a providential mission, which you know how to fulfill with apostolic dedication, which sometimes rises to heroism.

The service that you offer to the souls of the beloved of Jesus, of those...

Die 22 Septembris mensis a. 1962.

[*Latin ed. p. 712*]

Acts of the Apostolic See - Official Commentary 712: Those who require delicacy and charity are numerous; it is your honor, and you will receive a just reward before God and men. Referring to the dignity of your vocation, here are three thoughts, as a crown to your intentions for these days, and as a seal of a clearer awareness of your responsibilities: service of love, supernatural spirit, and continuous renewal. Sacred duty: a commitment of honor.

1. Service of love. Each of you feels the need to strive for perfection. Your will yearns for more complete pedagogical preparation, so that you may fulfill your daily tasks with absolute dignity and freshness of enthusiasm. It is a sacred duty; it is what the honor of the name you bear demands; it is what your vocation demands, which has become an indispensable condition of spiritual, economic, and social life. Throughout every age, great literature has been lavish in its praise of teachers; art has sublimated their simple and majestic figure. All men – the Pope, who speaks to you, says this with deep tenderness – retain in their hearts feelings of ineffable gratitude and profound reverence for the teachers and mistresses they encountered on their journey as children; for those with whom they shared the grave responsibility of educating their children; and finally, for the teachers who were valuable collaborators in the sacred ministry of priests. Here are the fruits that your service can bring forth with gentle foresight, and which last a lifetime. Therefore, be encouraged by the thought that your work is not insignificant, nor is it misunderstood. It should be considered among the highest services that a man offers to his brothers, according to the invitation of the Holy Book: "Give ear and hear the words of the wise; and reflect on knowledge. It will appear radiant to you if you keep it in your heart, and it

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will come forth from your lips." (Proverbs 22:17-18).

2. Trust in the means of grace.

3. Supernatural spirit. There is a firm purpose that, as we have done on other occasions, we would like to encourage, and to which we explicitly recall the urgency for Catholic teachers. We are, in fact, certain that your students, families, and even your fellow teachers will benefit from it.

[*Latin ed. p. 713*]

715 *Acta Ioannis P.P. XXIII*. It is the supernatural spirit, in which the believer is recognized, he who desires to build not on shifting sand, but on solid rock, which defies the storms, and endures until eternal life. 2. Supernatural spirit signifies trust in the means of grace: a firm and constant recourse to prayer; a constant effort, though without ostentation, to act in the name of Christ, who loves children. It may happen that, for fear of offending another's sensibilities, someone may refrain from imparting an honest and wise, but cold and almost secular, instruction. This should not be feared. You do not intend to engage in counterproductive proselytism, nor to force, as it were, the religious sentiments of the young. Rather, it is your duty to live according to the clarity and the imperative of the principles of the Gospel; to bear witness to the world, with the enchanting serenity of righteous hearts, to the steadfastness and harmony of the faith; and to offer a consistent reflection of thought and life. Everything that is Christian does not oppose any noble and legitimate aspiration of man; it respects individual freedom, inclinations, and tastes; and it also knows how to wait and to be patient. Let your conduct, your words, and your interactions instill this certainty even in those who, through inherited prejudice or irrational fear, would wish to close their eyes and hearts to the influence of the Church, believing that they are thus defending their own autonomy of thought and action. Let it be demonstrated, with the radiant gentleness of sincere practice, that Christianity is the safeguard of the whole person, elevated to an incomparable dignity through the Incarnation of the Word; that the Church exalts thought illuminated by the highest certainties, leading it to ever new conquests. Be so convinced of this truth that you live it in every age and circumstance. Then your peaceful company of believers will succeed in spreading the leaven of Christianity in the school, contributing decisively to that homogeneous and complete development to which your efforts are directed. 3. Wise and opportune adaptations. Some pedagogical methods that, judged in their time and in service to people of other eras, yielded abundant fruit, and were and remain objects of esteem, have required and received wise and opportune adaptations. Everything within the wonderful framework of the Christian conception of man that best corresponds to the fulfillment of your mission, and is... 2 Cf. Matthew

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7:24-27.

[*Latin ed. p. 714*]

The fruit of study, reflection, and experience, embrace it generously; embrace it in the name of God. It is clearly evident that, upon the foundation of unassailable principles, there must arise norms and provisions more suited to the present day, adapted to the necessities of historical epochs in which we are called to labor. These new applications, far from diminishing, increase the responsibility of teachers and demand a sacrifice of personnel. Indeed, this requires greater self-control, more enlightened and joyful patience, constant vigilance, and readiness to understand, to respond, and to guide. Treasure what Christian asceticism, even with regard to the spirit of adaptability, has permitted and taught for centuries. In the school of the "one Teacher," be yourselves the disciples of the "one Teacher," that you may collaborate in the designs of Providence. And in this regard, be impartial, be so with extreme delicacy, and with that spirit of equity which leads you to prefer those who are less endowed with quick intellect and material resources. In truth, there is a strong inclination that a person can cultivate without danger, provided that he guards himself against demagoguery and the pride of feeling oneself to be superior: it is the preference for souls, which Jesus Himself preferred to encounter: the sinners, the poor, the sick, the children. Never be discouraged. The lively child, perhaps mischievous, or withdrawn and sensitive, of today, will feel in the years to come all the warmth of your soul, and will understand with indelible gratitude all that you have done for him, in the very act of opening to him the first paths of social life. Accompany with prayer and love the creatures who are entrusted to you. They are promising buds, which must one day bloom, in the place and at the time that the will of God has assigned to each. Know how to respect the mystery of heavenly grace, which works in silence in those tender and malleable hearts, from which every promise of good may be expected. And do not be alarmed if the immediate effect of your educational efforts is lacking. True disciples of Jesus, you too lift up your eyes and look at the broader horizons to which you bring, year after year, perhaps without fully understanding it, new lights, new splendors. Cf. Matth. 23, 8.

[*Latin ed. p. 715*]

My beloved children and daughters, yet one more word. We know the difficulties and trials to which your work for the school, and also your membership in the Association of Catholic Teachers, is exposed. We know them, and we feel deep concern for them. But you know that difficulties strengthen forces, mature new successes, and intimately unite souls. This places before you the duty to remain united, to consider the Association as a valuable instrument for the presence of Christianity in the school and

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in the country. By remaining united and concordant, you will be able to achieve the organizational, cultural, and apostolic goals to which your work aspires. If the Association, in all its branches, is open, generous, and united, it can cooperate in the Christian building up of the school, and in its spiritual elevation. This is the desire of Our heart, this is the paternal wish. And that you may never lack the fervor of holy purposes, We invoke with constant prayer the all-powerful help of the Divine Master, and, as a pledge of His favors, We bestow the comforting Apostolic Blessing upon you, upon your families, upon your beloved pupils, and upon your Association, in its central and peripheral organizations, that in all may there be the serene joy of good work, accomplished for the glory of the Lord. Amen.

The following were present at the seventeenth weekly meeting of the Italian Association for the Explanation of Sacred Scriptures, held in Rome.

Beloved children. The seventeenth Biblical Week, which begins this morning with the invocation of the Holy Spirit, bears the beloved name of Saint John: apostle, evangelist, prophet; the first among the adopted sons of the Mother of God; the youngest, in age, of the Apostles; and he who is considered to have lived longer than all the others. We are pleased with the choice you have made: the Gospel, the Letters, and the Apocalypse of Saint John. You know the tenderness and devotion of the Pope towards this Saint John, as towards the other, the *Praecursor Domini*, – called to prepare the ”perfect people” – both.

September 24th, in the year of Our Lord 1962.

[*Latin ed. p. 716*]

Acta Apostolicae Sedis - Official Commentary 716. To the August protectors and custodians of the Archbasilica of the Lateran, head and mother of all churches, and the inspiration for the name that we have chosen for our pontifical service. In this initial consideration, there is enough to express the interest we take in your work, and to assure you that our prayers will closely follow its progress.

The Glory of Saint John. In these days, before your eyes, the majestic figure of Saint John will be revealed, whose particular merit of honor, effectively emphasized by the Sacred Liturgy, is that he is the Apostle of charity, which he drew from the divine source of the Lord, upon whom he leaned his head in an act of confident surrender: *dominici pectoris fonte potavit*. 1 This flowing of the Gospel, this intimate and sacred familiarity with Christ, is the starting point of those simple yet heavenly pages that enchant all souls: *fluenta Evangelii*. It is the defining characteristic of the Apostle, and the highest title of his glory. And the gentle and persuasive tones of his Letters reveal how this penetration permeated his ardent nature, a son of thunder, transforming it into the deepest fibers of his being.

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The Multifaceted Richness of this Apostle and Prophet. The multifaceted richness of this apostle and prophet, who pierces the veil to glimpse the secrets of God, inspires affectionate respect. His personal testimony, a life entirely dedicated to the glory of the Word; the divine inspiration, of which he was a docile instrument; the august Books, which he transmitted as a sacred legacy to the Church, place not only the teacher of biblical subjects and the attentive and sensitive scholar, but also the fervent Christian, in an attitude of great humility when speaking and writing about him.

Biblical Studies. And here we immediately emphasize the character of biblical studies and the intentions that must animate and guide those who dedicate themselves to them with love and singular competence. Beloved sons, the student of the Sacred Texts is not, and must not be, simply an erudite admirer, nor an explorer eager to uncover the insondable.

1 *Respons. ad Matut. in fest. S. Ioannis*. Cf. Mk 3:17.

[*Latin ed. p. 717*]

The Acts of Pope John XXIII, Volume III, concerning riches. This can also be reduced to this. But it would greatly limit the scope of their work, and would not do honor to their vocation. This is known to you, and you fear the dangers of this limitation. Proof of this is the dedication you show in striving resolutely to approach the ideal proposed to you, and in adhering to it with all your noble energies. The scholar, the biblical scholar, is first and foremost a reverent and fearless listener to the Divine Word; he knows that this is not a cold letter, enclosed in archival documents, but a living and intact message, coming from God, and which must be received with the open, and we will say, passionate spirit with which it was heard by the prophets, the apostles, and the countless hosts of men who feared God in the Old and New Testaments. In this way, the scholar becomes a diligent collaborator of the Church in the preservation, study, and accurate transmission of the genuine revealed thought that the sacred texts contain. Therefore, one can understand the reverent attitude of the Church towards biblical studies. For while she has serene confidence in the seriousness of the investigations of her children, she cannot be content merely to gather the fruits of their labor, but must guide their steps, as is her due, and also ratify their conclusions. And while encouraging them to continue in the promising path of current development, she also has the duty to invite all to prudence, to docile and unwavering fidelity to the norms of the supreme Magisterium.

A Double Vow. Let us return to St. John, beloved sons, let us return to him who offers us these insights of paternal encouragement and confident exhortation. To the theme chosen by you – we repeat: the Gospel, the Epistles, and the Apocalypse of St. John – the concluding words of the fourth Gospel may be applied: "There are also many other things which Jesus did; which, if they were written one by one, I do not think that the world would

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be able to contain them," which were written in the three books. Therefore, the learned conferences and clear communications that will be presented in these days will be but a small part of what the writings of John offer to the mind and heart, stimulating prayer and deeper understanding. Therefore, we will not dwell on the individual chapters of this hymn, which you intend to raise to the glory of the Apostle of Love, in order to derive knowledge and instruction for yourselves and your disciples.

(John 21:25).

[*Latin ed. p. 718*]

Acta Apostolicae Sedis - Official Commentary 718. "We say this with a keen sense of responsibility, and we would wish to convey to you that, in large part, the pastors of souls of tomorrow will be among you." We content ourselves with formulating a twofold aspiration:

1. First and foremost, may the love of the Sacred Texts be ever more deeply cultivated, and may it lead to the meditation of their message. This should be the aim of your studies. Even the most erudite research, the new insights that come from the Sacred Book through the contributions of auxiliary sciences, have their ultimate justification in this commitment to spreading love for the revealed Word, and to guiding minds to the understanding of its spiritual and didactic meanings. In this regard, the works of the Church Fathers, and the voices of the Popes and the Episcopate throughout the centuries, are always a new and indispensable aid, even though they must be read with the discerning eye informed by the new acquisitions of textual criticism. Before and above all learned displays, there must be a hunger and a thirst for the Divine Word, for it is life for the soul, light for the mind, and a vivifying breath. Jesus proclaimed it, and John reported the exact words: "The words that I have spoken to you are spirit and life" (Io. 6, 64).

2. The second aspiration hopes for the penetration of the Divine Word into the lives of peoples, families, and communities. Is not the Gospel the good news that they await? Is it not the "Letter of God to men" that could free them from so many sentimental, or coldly and purely scientific and technical, constructs? Is it not the revelation of "new heavens and a new earth," that attracts human hearts, as a foretaste of celestial blessedness? The man of today, no less than the one who read the *Biblia pauperum* on the walls of the ancient churches, has a living desire for the word of God. Man awaits and listens to it with the same devotion with which the Jewish people received the reading of the Sacred Book, which Ezra read to them after the fortunate events of the return from captivity. What accents of trembling emotion are in the account in the Book of Nehemiah, as is related in chapter eight: "And Ezra brought the book unto the law of Moses which the Lord God had given: and the law was read in the book before the men and women, and before all that could hear, in the city that was found. And

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Ezra read it aloud in the book, before the square that was before the water gate: and they gave attention, and they stood up, and they blessed the Lord: and they answered, Amen, Amen, with great voice: and they blessed Ezra, because he had made the law great, and it was good in the sight of all that had heard the law." (Neh. 8:1-3).

[*Latin ed. p. 719*]

The Acts of Pope John XXIII shone brightly, and when Ezra opened the book of the law before the Lord, God the great, raising his hands to heaven, he opened it, and stood, and read it distinctly, and the people gave attention. And all the people gathered together as one man to hear the reading from the law of God. And Ezra the scribe stood upon a high platform made of wood, and beside him stood Matthias, and Anaiah, and Uriah, and Shephania, and Petahiah, and Jeheziel, and Ezra read aloud from the book before the assembly, in the sight of men and women, and those who could understand, attending with attention. And Ezra read, and they stood up, and they blessed the Lord, and they answered, Amen, Amen. And Ezra the scribe commanded them to eat cakes and drink wine, because he had been faithful, and the bread and wine were brought before him. And they said, "Go forth, and eat this day the unleavened bread and the cakes of corn, and beans, and olives, and oil, and the first fruits of all that you have brought, and rejoice greatly, for the Lord your God has prospered you." And they ate and drank, and rejoiced before the Lord, for they had understood his words. Amen.

Beloved sons, what words! There is everything that pertains to the teaching and worship of the Divine Book: your priestly mission, which is a most fruitful apostolate of the sacred ministry; the duty of clarity and pastoral diligence: *distincte et aperte ad intelligendum*; the courage and zeal to propose the heavenly doctrine to all: *in conspectu virorum et mulierum et sapientium*; and the generous response of souls to your efforts: *aures erectae ad librum*. In this way, the renewed flourishing of biblical studies announces the joyful news, and offers to souls a continuous pasture of holy teaching.

Conclusion: To this you wish to contribute, offering at the same time to the Council, which is at the door, a shining example of faith and of high scientific dignity, a prelude to the great ecumenical assembly, which will have as its symbol and encouragement the Sacred Books and the Chalice of blessing: Books and Chalice, which on November 23, 1958, we placed upon the altar of the Lateran, when taking possession of that august Chair, to signify those pastoral concerns, which from the temple wish to radiate throughout the whole world.

Beloved sons, in this light, we wish your works to bear all the fruit that you promise. And that you yourselves may be more intimately transformed into apostles of light and love, we invoke upon you, upon your studies,

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upon your teaching, the continued assistance of the Divine Paraclete, of whose vivifying splendor our Apostolic Blessing will be a reflection and a pledge.

4 Nehemiah 8:2-5-6, 8.

[*Latin ed. p. 720*]

Acta Apostolicae Sedis - Commentarium Officiale 720 III ,. , ., Ad Excellentissimum Virum Hubertum Maga, Praesidem Rei Publicae Dahomeyensis.

* Domine Praeside, Visita quae hodie nobis adhibetur, profunde nos satisfacit. Est enim naturale, ut Nos — quibus placet appellatio Patris Communis Christianitatis adhiberi — omnes populos aequa sollicitudine circumdant. Singuli autem inter eos in corde nostro benevolentiam particulariter inveniunt, propter proprias suas virtutes et locum quem inter gentes occupat. In persona Tua, Domine Praeside, populum valde amabile accipimus. Dahomey non exspectavit ut inter ordines civitatum independentium appareat, ut mundo virtutes suorum filiorum et filiarum ostenderet. Cum ingenio prompto et acuto, cum sensu actionis et amore operis, hi suam influentiam extendunt: iam diu, longe ultra fines suae Patriae. Multi inter eos, cordibus eodem, iam plus quam unum saeculum, seminatam acceperunt praeciosam seminem Evangelii; ita ut gaudeamus salutare communitatem catholicam Dahomeyensem ut unam ex ferventissimis in Africa Nigra. Per doctrinam suam et devotium suorum filiorum, Ecclesia, sine dubio, auxilium efficacem praebet ad solutionem quaestionum variarum et importantium quae ad attentionem Ducum Tuae Patriae impositae sunt: incrementum demographicum, progressus oeconomicus, stabilitas pecuniaria, cohaesio nationalis, vel relationes constructivae cum civitatibus vicinis, et omnes institutiones internationales. Ecclesia, — ut bene voluntarie agnoscitis, Domine Praeside — Ecclesia, dicimus, per opera educationis et servitutis socialis, per actionem hospitalarem et formationem humanam et civicam quam dat, libenter et utile contribuit ad bonum populi et ad confirmationem institutionum. Quare, Domine Praeside, in Tua praesentia, felicitas nostra est de excellentibus relationibus quae inter Ecclesiam et Civitatem in Dahomey exsistunt. Et amamus cogitare quod congressus huius diei signum erit huius bonae concordiae, et fidem eius prosperarum progressuum.

* Die 25 Septembris mensis anno 1962.

[*Latin ed. p. 721*]

Acta Ioannis PP. XXIII 7 2 1 At the conclusion of this meeting, We are pleased to reiterate in person the paternal wishes that We expressed before God upon the accession of your nation to independence, adding Our satisfaction for the good progress made since those two years. To yourselves, to your worthy Spouse, to the distinguished members who comprise your

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retinue, and to all your fellow citizens, We gladly wish true prosperity in concord and justice. And it is with these sentiments that We wholeheartedly grant you the Apostolic Blessing, a pledge of the most excellent heavenly favors.

To those who participated in the assembly of various nations in Rome, held by the "International Council of Music of UNESCO."

* Dear Gentlemen,

It gives Us great pleasure to share with you the joy that the Pope feels in welcoming men from all countries, gathered together under the banner of culture that transcends all boundaries, especially since God has endowed you with the universal language of music. For it is music that has called you to Rome for an international congress of studies under the auspices of UNESCO. The entire Bible and the history of the Church resound with hymns and are a continuous evocation of the harmonies of the earth, because they are in harmony with those of heaven. This thought immediately indicates to you, Gentlemen, with what spirit you are received here, and how much your Congress is appreciated. Among the human means that Providence offers to man for purification and elevation, for escaping from his selfishness and turning towards universal horizons, music is certainly among the first and most sublime. Indeed, religion itself has consecrated it and makes use of it. Its rites are accompanied by modulations that interpret the most fervent sentiments of the soul: adoration, repentance, consolation, gratitude. The program of study and work for your days also includes some restful interludes: works by authors admired throughout the world.

* On the 29th of September, in the year 1962.

46 - ACTA, vol. IV, n. 12. — 25-H-1962.

[*Latin ed. p. 722*]

Acta Apostolicae Sedis - Commentarium Officiale

Everything there is made audible. And We desire to emphasize that the history of the world, as it is recounted throughout the centuries in the extraordinary pages of the sacred books, the Sacrifice of Christ, the epics of the heroes of faith, and the great themes of life and death, have inspired immortal hymns. Priests are familiar with the recitation and singing of the Psalms, and they find in them the source of their piety, to which their words subsequently give a universal application. What tenderness – which excludes neither sacred awe nor confident surrender – does choral singing evoke in an abbey, in a monastery, in a convent! Listen, listen to one of these hymns: "My heart is ready, O God, my heart is ready. I will sing, I will play for you! Awake, my glory. Awake, harp, psaltery, that I may awaken the dawn. I will praise you among the nations, O Lord, I will play for you in the lands. Your love is great to the heavens, and your truth to the clouds. O God, arise above the heavens! Upon all the earth, your

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glory!" It is unnecessary to add anything to demonstrate the interest We take in your meeting. Allow Us, however, to formulate, in conclusion, a triple wish: – That you may lead the young to love music, and thus reap the fruits of your labor through a true enrichment and the elevation of the human spirit. – That music may make men more humble and generous, and that it may unite them with each other, not only temporarily under the influence of a fleeting sentiment, but by instilling in them the great idea of fraternity. – That the musical productions of modern times may achieve the lofty goals they pursue, and that they may continue to draw inspiration from the great themes by which man recognizes himself as he is, and as he aspires to live as a son of God. Here, dear gentlemen, are the thoughts that We are inspired by this pleasant meeting. And finally, accept the invitation We extend to you to read chapter forty-four of the Book of Ecclesiasticus, where one finds: 1 Ps. 57, 8-12.

[*Latin ed. p. 723*]

The Acts of Pope John XXIII speak of famous men, and among them, those "who cultivated music and wrote poetic accounts." 2 We are pleased to have been able to converse with you for a short time, and with a generous heart, We invoke upon yourselves, upon your families, and upon the work of your International Congress, the abundance of divine graces, as a pledge of which We grant you a special Apostolic Blessing. Amen.

Having arrived at the Basilica of Loreto, the Supreme Pontiff, after departing from the Vatican City by the first train on the iron road, and greeted by the faithful throughout the journey, made this pilgrimage, so that, on the very eve of the beginning of the Ecumenical Council, he might implore the help of the Blessed Virgin Mary for this great undertaking.

Motives of religious piety have led Popes and illustrious figures of every age to pause in prayer in this Basilica of Loreto, which stands on the slopes of the Picene hills overlooking the Adriatic Sea. Animated by a fervent faith in God and a veneration for the Mother of Jesus and our own, they came here on pilgrimage, sometimes in difficult times and of grave anxiety for the Church. It is enough to recall, among others, the Popes Pius II, Paul III, the initiator of the Council of Trent, Pius VI and Pius VII, Gregory XVI, and Pius IX, and also St. Charles Borromeo, St. Francis de Sales, and other Saints and Blesseds, to gain an inspiring encouragement. On the eve of the Second Vatican Council, here is the humble Successor of Peter, discreetly joining the many who have preceded him here. This present apostolic pilgrimage to this ancient and venerated sanctuary seeks to seal the supplications that have been raised to God in all the temples of the world, both east and west, and in the sacred recesses of sorrow and penance, for the happy progress of the great ecumenical assembly; and it also symbolizes the journey of the Church towards the conquests of that spiritual dominion, achieved in the name of Christ, who is the light of the nations; 1 dominion which is service

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and fraternal love, a sigh of peace, and ordered and universal progress. The act of veneration to the Madonna of Loreto, which We perform today, brings to mind, 62 years ago, when We came here for the first time. 2 Ecclesiasticus, 44, 5. * On October 4, 1962, at noon. Cf. Luke 2:32. 1

[*Latin ed. p. 724*]

Acta Apostolicae Sedis - Official Commentary. Returning from Rome, having purchased the Indulgences of the Jubilee proclaimed by Pope Leo, it was September 20, 1900. At two o'clock in the afternoon, after receiving Holy Communion, we were able to pour out our soul in prolonged and heartfelt prayer. For a young seminarian, what could be more delightful than to converse with the beloved Mother of Heaven? But, alas! The painful circumstances of those times, which had spread a subtle vein of mockery towards everything that represented the values of the spirit, of religion, of the Holy Church, turned that pilgrimage into bitterness, as soon as we heard the chatter of the square. We still remember our words of that day, just as we were about to resume our journey home: "O Virgin of Loreto, I love you so much, and I promise to remain faithful to you and to be a good seminarian. But you will not see me here again." Yet, we returned to you several times later, after many years. And today, here we are, with the family of our closest collaborators; here we are received with great joy by a splendid gathering of chosen souls: by the President of the Italian Republic, by the noble Delegation of the Italian Government, and by representatives of every class and origin, so that we are led to believe that even here, in this exceptional circumstance, the characteristic feature that inspires admiration is that of Catholicism and universality.

* * *

The meeting of this day, under the benevolent gaze of Mary, suggests three thoughts, to which this basilica itself, a glorification of the mystery of Nazareth, alludes and celebrates. The mystery of the Incarnation of the Word and of His hidden life is a hymn of praise to the family, to human labor.

1. The Incarnation of the Word is a reason for prayer at the hour of the Angelus Domini, recited by pious souls throughout the world. This contemplation, which is so familiar to us, particularly here seeks to inspire men to reflect on that union of heaven with earth, which is the purpose of the Incarnation and Redemption; and therefore, in concrete terms, it is also the purpose of the Ecumenical Council, which seeks to extend its beneficial influence ever more widely in all aspects of social life. The great historical fact of the Incarnation, which opens the New Testament and begins Christian history, deserves to be greeted by the bells of the whole world three times a day; and it is natural that churches and chapels, up to this magnificent

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Basilica, should be dedicated to...

[*Latin ed. p. 725*]

Acts of Pope John XXIII, 725, remembering the first joyful Mystery, which has become a source of meditation and good resolutions. In truth, we are all pilgrims on earth, with a prayer upon our lips, which, though expressed in many ways, is common to all: we journey towards the homeland! There lies the goal of our daily striving, the yearning of our sighs: the heavens open above our heads, and the heavenly messenger renews the memory of the miracle by which God became Man, and Man became brother to the Son of God. The Mystery of the Incarnation marks the thirtieth year of life, spent by Jesus in the silence of Nazareth with Mary and Joseph. And just as from the Incarnation, the journey of man towards the heavenly homeland begins anew, and his elevation to the nobility of co-heir of heaven, so too, from the hidden life, arises the hymn of praise to the dignity and greatness of the family, to the sacred duty of labor and its nobility.

2. The Family. It was precisely when we came to Loreto in the year 1900 that the world resounded with the fervent appeals of the late Pope Leo XIII to the sanctity of marriage, to domestic discipline, to the responsibility of parents in the education of their children, and to the protection of the sacred values of Christian civilization. This living example, emphasized so strongly by our great predecessor, stemmed from the Holy Family of Nazareth, with its lessons of piety, love, and sacrifice. With Jesus and his Mother Mary, there was also Saint Joseph, who, at long last, took his place in the Providence of God's plan for the ages and in the wonderful development of the Mystical Body. Here is the teaching of Nazareth: holy families; blessed love; domestic virtues, blossoming in the warmth of ardent hearts, of generous and good wills. The family is the first exercise of Christian life, the first school of fortitude and sacrifice, of moral rectitude and self-denial. It is the nursery of priestly and religious vocations, and also of apostolic endeavors for the Christian laity; the parish acquires new dignity and a distinctive character, and is enriched with new lifeblood of regenerated souls, living in the grace of the Lord. The Ecumenical Council will also be a solemn reminder of the greatness of the family, and of the duties inherent to it. Receive this, beloved children, as the first lesson from our words, which call you to consider ever more deeply, in the light of the Holy Family, the height of the tasks that are expected of you by the Church.

[*Latin ed. p. 726*]

Acta Apostolicae Sedis - Official Commentary 726 3. Labor: This is the third teaching of Nazareth. We know little about the hidden life of Jesus; but concerning His labor during those thirty years, we know enough. Following the example of Jesus, two thousand years of Christianity have helped man to recognize himself in his entirety, elevating him to the

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awareness of his dignity. There can be a work that is purely intellectual, which, however, must be sustained by the physical strength of man. But there is no work that is purely material: the breath of the Spirit, with which God impressed His image and likeness in man, must vivify all that proceeds from man: the tools of agriculture, the marvelous machines of technology, the instruments of acute research. Otherwise, matter could prevail over man, and take away from him the dominion over the very laws that he has managed to discover. Instead, it is man who must dominate the cosmos, according to the ancient command: "Fill the earth, and subdue it" (Genesis 1:28). He is indeed called to cooperate with the designs of God the Creator, and this nobility of human labor, even the most humble, is remembered and sublimated by the work of Jesus in the workshop of Nazareth. Venerable Brothers, beloved sons. Every Sunday – as we have already mentioned – from Our window in the Apostolic Palace in the Vatican, at the hour of the Angelus, there is a gathering of souls in St. Peter's Square, which brings so much comfort and delight. At the voice of the Pope, who repeats with emotion: "Angelus Domini nuntiavit Mariae," the crowd, coming from all over the world, echoes: "Et concepit de Spiritu Sancto." Thus, the earth joins in the joy of Heaven in a single heartbeat of love and praise to the Divine Savior, and to His and our Blessed Mother. May this Shrine of Loreto, in which, following the example of Our Predecessors, we wish to once again crown the pious Marian image, always be like a window open to the world, a call to hidden voices, announcing the sanctification of souls, families, and peoples; may it also transmit the perfect harmony with the voice of the Church, the joyful announcement of the Gospel, for a fraternal coexistence. 2 Cf. Genesis 1:26. 3 Ibid. 1:28.

[*Latin ed. p. 757*]

The Acts of Pope John XXIII, page 757, mention 757 theological works, followed by the Order of Philosophical Studies, then the Pontifical Institute which they call the "Scientific Mission Institute," and also works of either Canon Law or what they call "Missiology." All of these encompass everything pertaining to the dignity of a University, according to the standard of the Apostolic Constitution "Deus scientiarum Dominus," issued by Our Predecessor, the blessed and remembered Pope Pius XI. Therefore, We desire that this Our Athenaeum obtain a place of esteem before this Apostolic See, and also before learned men of every nation, which it deserves, and that the rights due to it be duly recognized. Wherefore, having seized these illustrious opportunities, whether it be the completion of forty years since We began to dedicate Ourselves to the Association for the Propagation of the Faith, or the imminent convening of the Second Vatican Ecumenical Council, which will clearly show to all the sons of the Church of Christ, wherever they may be, We decree and declare, by Our own motion and

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Apostolic authority, that the Athenaeum Urbanianum, canonically erected and associated with the Council for the Propagation of the Faith, which contains the Orders of Studies mentioned above, shall henceforth be called the Pontifical Urbanian University; and We also command that this new designation be included in the statutes and laws of the Athenaeum, which shall continue to have force. Furthermore, whatever has been decreed by Us in these Letters, issued by Our own motion, We command to be firm and valid, notwithstanding any contrary provisions. Given at Rome, at St. Peter's, on the first day of the month of October, in the year 1962, in the fourth year of Our Pontificate. 7 8 JOHN PP. XXIII 7 Cf. A. A. 8., XXII, 1931, pp. 241-284. » Cf. A. A. 8., TAY, 1962, p. 431.

[*Latin ed. p. 758*]

Acta Apostolicae Sedis - Official Commentary 758. APOSTOLIC CONSTITUTIONS: MANILENSE - LIPENSE (MALOLOSINE AND IMUSENSE).

From the Archdiocese of Manila and the Diocese of Lipa, certain territories are detached, and two dioceses are established, named "Malolosina" and "Imusense."

JOHN, Bishop, Servant of the Servants of God, desiring, for the eternal memory of Christ, to promote the well-being and benefit of the faithful, and considering it our duty, which we have received from divine authority, to grant, after having heard the petitions presented by the Most Reverend Brother Salvator Siino, Archbishop with the title of Perugia and Apostolic Nuncio in the Philippine Islands, and after consulting with the local Ordinaries concerned, to the Apostolic See, that two new dioceses be founded there; for it is undoubtedly more conducive to the flourishing of Catholic affairs where the number of Bishops is increased to govern the flock of the faithful Christians.

Therefore, after having consulted with our Most Reverend Brothers, Cardinals of the Holy Roman Church, who preside over the Sacred Consistorial Affairs, and after having heard the Most Reverend Brothers Rufino S. R. E. Cardinal Santos, Archbishop of Manila, and Alexander Olalia, Bishop of Lipa, by the supreme and apostolic authority of Ourselves, We decree and order the following:

From the Archdiocese of Manila, we separate the entire territory which constitutes the civil province commonly called Bulacan, together with the cities and towns located within that territory, and from this we establish a new diocese, to be called Malolosina, named after the principal city of Malolos, and to be bounded by the same limits and territory as that civil province. The Episcopal See shall be in the city of Malolos; and the episcopal cathedra shall be in the curial temple, dedicated to God in that city in honor of the Blessed Virgin Mary, conceived without original sin, and which We raise to the rank and dignity of a cathedral church.

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Furthermore, from the Archdiocese of Manila, we separate the territory that lies within the boundaries of the civil province commonly called Cavite; and from the Diocese of Lipa, we separate the territory of the city commonly called Tagaytay City, which is part of the same province of Cavite; and from these, we establish a new diocese, Imusense, from...

[*Latin ed. p. 759*]

The Acts of Pope John XXIII, 759, decree that the city shall be called the "principal city," and its boundaries shall be defined, and it shall be part of the civil province of Cavite. The episcopal see shall be located in the city commonly called Imus, and the episcopal cathedral shall be in the curial temple, which is located there, dedicated to God in honor of the Blessed Virgin Mary, which we consider to be of the rank and dignity of a cathedral. Thus, we establish these churches and grant them all the rights and privileges that belong to them by law; and we likewise impose upon their bishops, in addition to the rights we grant them, duties and obligations by which all other bishops throughout the world are bound. Furthermore, we decree that these new dioceses shall be suffragan to the See of Manila, just as their sacred prelates shall be subject to the Metropolitan of Manila. A college of canons shall be established in each diocese, as is fitting according to Canon Law, according to the rules to be set forth in other documents; and in the meantime, we grant that consultors be chosen for each diocese, who shall assist the sacred prelate with counsel and aid. With regard to the clergy, we decree that as soon as these Our documents are put into effect, the clergy shall be considered to belong to that church, in which they have their legitimate domicile. And with regard to the acts and documents pertaining to these new dioceses, they shall be transferred to the curia of each, to be kept religiously in the archive. The episcopal table, which is called the curia, shall be provided with funds from the contributions of the faithful and from a portion of the goods that belong to the Sees of Malolos and Imus, according to Canon 1500 of the Code of Canon Law. It shall be the duty of the Bishops of Malolos and Imus to establish at least a small seminary in their respective dioceses, so that boys may be received there who have been called by God to the priestly ministry. When they have grown older, those of them who are outstanding in piety and intelligence shall be sent to Rome, so that, apart from the Pontifical College-Seminary of the Philippines, they may be instructed in philosophical and theological disciplines. Furthermore, we wish that these Our documents be carried out by the one who is currently in charge of the Apostolic Nunciature in the Philippine Islands, or by the one whom he may delegate, with all the necessary means. When the business has been completed, the same person shall order that the documents be drawn up and sent to the Sacred Congregation for the Consistory as soon as possible. And if, at the time when this matter must be completed, someone else is in charge of the

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same Nunciature, he shall take care to carry out Our mandates. We wish these documents to be effective now and in the future; so that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, shall be able to hinder the effectiveness of these documents, since by these documents we derogate from all other prescriptions. Therefore, if anyone,

[*Latin ed. p. 760*]

Acta Apostolicae Sedis – Official Commentary 760, endowed with all authority, whether knowingly or unknowingly, if anyone acts contrary to it, we command that it be considered entirely invalid and void. Furthermore, no one is permitted to divide or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full force and effect as if they were presented in person. Whoever disregards or in any way disparages Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-fifth day of the month of November, in the year of Our Lord nineteen hundred and sixty-one, in the fourth year of Our pontificate.

IACOBUS A. Card. COPELLO, Secretary of State of the Holy Roman Church.

CAROLUS Card. CONFALONIERI, Secretary of the Sacred Congregation of Consistories.

Franciscus Tinello, Apostolic Secretary.

Franciscus Caesar H. Ferretti, Protonotary Apostolic.

Federici, Protonotary Apostolic.

[Reference to a document in the Apostolic Archives]

Regarding the establishment of the Prefecture "Sancti Ludovici de Montes Belos": Certain territories have been separated from the Archdiocese of Goiania and from the Dioceses of Goias and Jatai, and a new "nullius" prefecture is established, called "Sancti Ludovici de Montes Belos."

IOANNES, Bishop, Servant of the Servants of God, for perpetual memory:

With our venerable brother, Armandus Lombardi, Archbishop with the title of Caesarea Philippi, and Apostolic Nuncio to the Federative Republic of Brazil, having, after hearing the local Ordinaries concerned, made supplications to Us, We... [The sentence is incomplete in the provided text.]

[*Latin ed. p. 761*]

The Acts of Pope John XXIII, concerning the Goianensis, 761 Goiasensis,

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and Jataiensis regions: A new ecclesiastical division is established therein. After careful consideration and with the approval of the Most Reverend Fathers, our Cardinals, who preside over the Sacred Consistorial Affairs, We, exercising Our apostolic authority, decree and order the following: We separate territories of municipalities from the archdiocese of Goianensis, as they are currently defined by civil law, namely those called Anicuns, Nazário, and Turvânia; from the diocese of Goiasensis, the territories of municipalities commonly known as Sâo Luis de Montes Belos, Amerinópolis, Aurilândia, Cachoeira de Goias, Diorama, Firminópolis, Iporá, Israelândia, Ivolândia, Jaupací, and Maiporá; and finally, from the diocese of Jataiensis, the territories of municipalities called Aragarças, Baliza, Bom Jardim de Goiás, Piranhas, and a portion of the territory of the municipality called Caiapônia, located to the north and east, bounded by imaginary lines that, starting from the "Rio Araguaia," follow the "Rio Peixe" up to its confluence with the "Rio Paraíso," then proceed along the division between the "Rio Paraíso" and the "Rio Peixe" up to the head of the stream called "Corrego Antas," and follow this stream up to its confluence with the stream "Ribeirao da Envernandina." From these territories, We establish a new exempt prelature, dedicated to Saint Louis of Montes Belos, with the same boundaries and territories as those mentioned above. The seat of this prelature will be in the city commonly called Sâo Luis de Montes Belos; and the prelate's church will be the sacred chapel located in the curial building, which We dedicate to God in honor of Saint Louis the Confessor and King, elevating it to the rank and dignity of churches of the same order, with corresponding rights. Furthermore, We grant the Sacred Prelate, in addition to just rights, obligations that are incumbent upon exempt prelates by common law. We also make this prelature a suffragan of the archdiocese of Goianensis, and the Metropolitan will have jurisdiction over the Sacred Prelate of the new Church. Moreover, We urge him to diligently ensure that, as soon as possible, a seminary is built to receive boys called to the priesthood. And those who excel in intellect and virtue should be sent to Rome, to the Pontifical College Pio Brasileiro, to be instructed in philosophical and theological disciplines. The expenses for the newly established prelature will be provided by collections from the faithful and by a portion of the goods that accrue to it, according to the prescription of canon 1500 of the Code of Canon Law. With regard to the clergy, We decree that, once these documents have been put into effect, priests of the Church shall be considered to be attached to the territory in which they hold an office or benefice; and other clerics shall be those who have their legitimate domicile therein.

[*Latin ed. p. 762*]

Acts of the Apostolic See - Official Commentary 762. Finally, all documents and acts pertaining in any way to the Holy See of Saint Louis of

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Montes Belos, which are received from the Curias of Goianésia, Goiás, and Jataí, shall be sent to the aforementioned [Holy See], to be carefully preserved in a designated archive. The venerable Brother Armandus Lombardi, whom we have mentioned, shall take care of all of this, either personally or through another, provided that the person is a man adorned with ecclesiastical dignity. Whoever undertakes this task shall order that authentic copies of the documents be drawn up, which, signed and sealed, shall be sent to the Sacred Congregation of the Consistory as soon as possible. If, at the time of execution, another person is in charge of the Apostolic Nunciature in the Federative Republic of Brazil, this person shall take care to execute our mandates. We intend these Letters to be effective now and in the future; in such a way that those for whom these decrees are intended shall observe them religiously, and thus obtain their full effect. No prescription of any kind shall be able to oppose the effectiveness of these Letters, since through these Letters we nullify all such prescriptions. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be considered entirely invalid and void. Furthermore, it is not permitted for anyone to alter or corrupt these documents expressing Our will; rather, all copies of these Letters, whether printed or handwritten, which bear the seal of a person of ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Whoever disregards or in any way rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who do not obey the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-fifth day of the month of November, in the year of Our Lord nineteen hundred and sixty-one, in the fourth year of Our Pontificate.

IACOBUS A. Card. COPELLO
S. R. E.
Chancellor

CAROLUS Card. CONFALONIERI

S. Congr. Consistorialis
Secretis
Franciscus Tinello
Apostolic Chancery
Regem Loco
£ß Plumbi
In Ap. Conc. tab., vol. CVIII, n.
Franciscus H. Ferretti,
Albertus Serafini,

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Proton.

Proton.

Apost.

Apost.

[*Latin ed. p. 763*]

Acta Ioannis Pp. X-XIII 763 III BELEMENSIS DE PARA (ABAETIENSIS AD TOCANTINSUM)

Certain territories having been detached from the archdiocese of Belém de Para, a new "nullius" prelate is established, to be called "Abaetensis ad Tocantinsum."

IOANNES, EPISCOPUS, SERVUS SERVORUM DEI, FOR PERPETUAL REMEMBRANCE.

Since the birth of any new Church, like the rising sun, illuminates the region, spreading its light and kindling an unusual fervor, which not only allows for the more fitting instruction of Christian truths by newly appointed prelates, as if by a light, but also ensures that the faithful are held more closely to the faith by them with greater zeal and solicitude, therefore, we always rejoice in establishing new sees and adding to their number, thereby adorning the Church universal like the heavens with stars.

Therefore, having heard the request of the venerable Brother Armando Lombardi, Archbishop with the title of Caesariensis, and Apostolic Nuncio in Brazil, that a new "nullius" prelate be established in that nation, and after having heard the venerable Brother Albertus Gaudentius Ramos, Archbishop of Belém de Para, we gladly grant this request, and by our supreme authority, we decree the following:

We separate from the archdiocese of Belém de Para the municipalities known in the vernacular language as Abaeté do Tocantins, Acara, Barcarena, Bujaru, Mojú, and Tomé-Açu; and within these territories, as they are defined by civil law, we establish a new "nullius" prelate, to be called Abaetensis ad Tocantinsum.

We establish the prelate's seat in the city of Abaeté do Tocantins, and the sacred prelate will place the cathedral in the parish church, which is the sacred church of the Blessed Virgin Mary, called by the people "Nossa Senhora da Conceição," and we bestow upon it the due rights and honors.

We make the newly established prelate a suffragan of the metropolitan See of Belém de Para; and we declare that its Ordinary is subject to the venerable Brother Archbishop of that same See, according to the norms of law.

We command the sacred Abaetensis prelate, and this is a weighty precept, to at least establish a seminary for the reception of boys called to the

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priesthood, according to canon 1354 § 2 of the Code of Canon Law and the regulations of the Holy Congregation for Seminaries and Universities.

From among these, he will, in due time, send the best of them to Rome, so that they may be properly instructed in philosophy and sacred theology at the Pontifical College of the Brazilian Pious Society.

The prelate's income will be: revenues from the curia.

[*Latin ed. p. 764*]

Acts of the Apostolic See - Official Commentary 764: Concerning the collation of benefices, the stipend to be given by civil authority, and finally, the portion of goods which shall accrue to the new See, according to the prescription of Canon 1500 of the Code of Canon Law. Regarding the clergy, We decree that, with these Letters brought into effect, priests of the Church shall be assigned to that territory or benefice or office in which they hold it; and other clerics, to that in which they legitimately reside. Furthermore, We desire that documents and acts pertaining to the new circumscription be sent to its prelatic curia, and that they be diligently preserved there. Moreover, the venerable Brother Armandus Lombardi, or whoever he may designate, shall strive to bring these Letters to fruition, having the necessary faculties for that purpose. Once the matter is completed, he shall cause the aforementioned documents to be drawn up, and shall promptly send true copies thereof to the Sacred Congregation of the Consistory. If, at that time, another Apostolic Nuncio presides in Brazil, he shall execute Our mandates. We will and order that these Letters be effective now and in the future; in such a way that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind shall be able to oppose the effectiveness of these Letters, since by these Letters We derogate from all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be considered entirely null and void. Furthermore, it shall be permissible to no one to divide or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which are signed by a public notary, shall be held to be entirely valid, as if they were presented. Whoever shall in any way despise or disregard Our decrees in general, let him know that he shall incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fifth and twentieth day of the month of November, in the year of Our Lord nineteen hundred and sixty-one, in the fourth year of Our pontificate.

IACOBUS A. Card. COPELLO, Secretary of State.

CAROLUS Card. CONFALONIERI, Prefect of the Sacred Congregation of the Consistory.

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Franciscan Tinello, Regent of the Apostolic Chancery.

© Lead, in Ap. Cane, tab., vol. CVIII, n. 89.

Caesar Federici, Apostolic Protonotary.

Iosephus Rossi, Apostolic Protonotary.

[*Latin ed. p. 765*]

Acta Ioannis PP. XXIII 76. IV. MECHLINIENSIS (ANTVERPIENSIS). A certa parte del territorio dell'arcidiocesi di Mechlin, viene eretta una nuova diocesi, che sarà chiamata Antverpiensis; inoltre, si stabilisce che l'arcidiocesi di Mechlin-Bruxelles sarà chiamata con un nome diverso.

IOANNE, vescovo, servo dei servi di Dio, per la perpetua memoria di Cristo, la Chiesa, oltre a essere nutrita dallo Spirito della Divinità adorata, come da un principio vitale, e rinnovata dalla sua potenza perenne, è anche, in una certa misura, influenzata nel suo aspetto esteriore, cosa che è evidente a tutti i fedeli che la contemplano, e alle stesse diocesi, di cui la Chiesa è composta; per questo motivo, a volte è necessario, per un maggiore vantaggio dei fedeli e per un maggiore bene, fondare nuove sedi, e anche, se le circostanze lo richiedono e il bene lo esige, modificare i confini di quelle esistenti, affinché, così facendo, la vita cristiana possa fiorire sempre di più, e, con maggiore zelo, la fede sia nutrita con ardore e fiamma.

Per questo motivo, quando il venerabile fratello Ephraem Forni, arcivescovo con titolo di Darnitan, e anche Nunzio Apostolico in Belgio, ci ha chiesto di erigere una nuova diocesi, dividendo il territorio dell'arcidiocesi di Mechlin, desiderosi di accogliere la sua richiesta, con la nostra massima e apostolica autorità, decretiamo e ordiniamo quanto segue:

Separamo dal territorio di quella sede che abbiamo menzionato, le regioni, o, come dicono, i "distretti", che nella lingua del popolo sono chiamati Antwerpen e Turnhout; inoltre, le province, o "cantoni", della regione di Mechlin, comunemente chiamati Lier e Heist-op-den-Berg; con tutti questi territori, erigiamo una nuova diocesi, che chiameremo Antverpiensis, con i confini stabiliti, e le regioni di cui fa parte, come sono delimitate dalle leggi civili.

La sede di questa diocesi sarà nella città di Anversa, dove risiederà il vescovo, con la cattedra situata nel tempio di Maria Santissima, chiamata dal popolo "Onze Lieve Vrouwe", con i diritti e i privilegi propri degli edifici cattedrali.

Inoltre, rendiamo questa diocesi suffraganea della Chiesa metropolitana di Mechlin, e il vescovo di Anversa sarà soggetto all'arcivescovo di Mechlin.

In questa diocesi, sarà fondato un Collegio di Canonici, secondo le norme che saranno stabilite in lettere apostoliche successive.

Nel frattempo, saranno nominati dei consultori diocesani, che assisteranno il vescovo con consiglio e aiuto; questi, tuttavia, cesseranno dal loro incarico una volta che i Canonici saranno costituiti.

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Il fondo per il vescovo sarà costituito da: entrate della curia, offerte del popolo cristiano, e una parte adeguata dei beni, che saranno destinati alla nuova sede, secondo quanto stabilito dal can. 1500 del Codice di Diritto Canonico.

Per quanto riguarda il sacro seminario, decretiamo che i seminaristi della diocesi di Antverpiensis...

[*Latin ed. p. 766*]

766 Acta Apostolicae Sedis - The official commentary concerning the philosophical and theological studies to be undertaken at the Seminary of Mechlin, until it has its own major seminary. Furthermore, with regard to administration and similar matters, these must be entirely governed by the laws of Canon Law. Once the diocese has been established through these letters, the priests who hold a benefice or office within its territory shall be assigned to it; the other clergy shall reside legitimately within its territory. Finally, all documents and records pertaining to the Archdiocese of Antwerp shall be sent to its Curia, to be kept diligently in the archives. Furthermore, the church of Saints Michael and Gudula, located in the city of Brussels, is raised to the dignity of a cathedral church, so that the Archbishop may place his chair there, and it, as well as the archdiocese, shall be called Mechlin-Brussels. Moreover, these letters will be presented to the Most Reverend Brother Ephraem Forni, or to whomever he may delegate, with the necessary powers for this purpose. When the matter has been completed, he will order the documents to be drawn up, and he will promptly send true copies to the Sacred Congregation Consistorial. If, at that time, another person presides over the same Apostolic Nunciature, he shall carry out these instructions. We intend these letters to be effective now and in the future; in such a way that those to whom they pertain will observe religiously what has been decreed through them, and thus they will obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of the person holding the highest ecclesiastical office, and which are signed by a public notary, shall have the same validity as if they were presented. Let anyone who disregards or in any way rejects Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the eighth day of the month of December, in the year of Our Lord one thousand nine hundred and sixty-one, in the fourth year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary of State. CHARLES Cardinal CONFALONIERI, Secre-

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tary of the Sacred Congregation Consistorial. Franciscus Tinello, Apostolic Secretary. Franciscus Caesar, [signature]. In Ap. Cane, tab., vol. CVIII, n. 22. H. Ferretti, Proton. Federici, Proton. Apost. Apost.

[*Latin ed. p. 767*]

Acta Ioannis PP. XXIII 767 V ARCIS LAMY In regione Tchad nova Provincia Ecclesiastica conditur Arcis Lamy; cuius dioecesis Arcis Lamy metropolitana Sedes constituitur.

IOANNES EPISCOPUS SERVUS SERVORUM DEI AD PERPETUAM REI MEMORIAM

The Kingdom of God, which is the Church, having arisen from the divine preaching of Jesus Christ, having been spread by the proclamation of the most holy Apostles, and finally having been increased by the zeal and labor of those who succeeded them in the place of the disciples of Christ, and who carried the Christian name to all peoples and nations as intrepid soldiers, has now expanded to such an extent that it truly seems that the fate of Christ has been fulfilled, as it is written: "The seed, though the smallest of all seeds, becomes the largest of all plants." In whose branches the birds of heaven, that is, the people, will build their nests.

Moved by the desire to expand this Kingdom, We today direct Our consideration and care to that part which lies within the boundaries of the region of Chad; in which, it was judged by Our venerable Brothers, the Most Reverend Cardinals of the Sacred Congregation for the Propagation of the Faith, that it would be most fitting to establish a new ecclesiastical province. Wherefore, having heard the opinion of the venerable Brother Sergius Pignedoli, Archbishop with the title of Ionia, and Apostolic Delegate for Central and Western Africa, and having considered it to be well-founded, We decree and order the following:

In the region which We have mentioned, We establish a new ecclesiastical province, of which the metropolitan see will be the Church of Arcis Lamy, with the suffragan dioceses of Mundu and Arcis Archambault, which are established today. Indeed, We exempt both from the jurisdiction of the metropolitan see of Bangui. It is understood that the metropolitan Church of Arcis Lamy, or its Ordinary, will enjoy the honors and rights proper to its rank and order; therefore, it will be able to carry the cross before it in the sacred ceremonies, and to use the pallium, provided that it duly requests and obtains this in a public Consistory.

Furthermore, the venerable Brother Paulus Dalmais, hitherto Bishop of Arcis Lamy, will be the first Metropolitan Archbishop of this see. For his gifts of mind, his piety towards God, and his experience of affairs and of men, make him perfectly suited to govern such a Church.

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Moreover, these Letters...

[*Latin ed. p. 768*]

Acts of the Apostolic See - Official Commentary 768. Our venerable Brother Sergius Pignedoli will diligently attend to the matter, using all the faculties due to him, either personally or through another whom he deems suitable. Furthermore, he will cause the necessary documents to be drawn up, and will promptly send true copies to the Sacred Congregation for the Propagation of the Faith. If, at that time, another presides over the same Delegation in Africa, he will follow these instructions of Ours. We intend these Letters to be effective now and in the future; so that those to whom they pertain may religiously observe what has been decreed therein, and thus obtain their full effect. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Moreover, no one is permitted to alter or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man of standing in ecclesiastical dignity and are signed by a public notary, shall be held to be entirely valid, just as if they were presented. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-second day of the month of December, in the year of Our Lord, nineteen hundred and sixty-one, in the fourth year of Our Pontificate.

IACOBUS A. Card. COPELLO, Secretary of R.E.

GREGORIUS P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

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Caesar Federici,

Iosephus Rossi,

Protonotaries Apostolic.

[*Latin ed. p. 769*]

Acts of Pope John XXIII, 769, June VI. The title of archdiocese is conferred upon the cathedral church of Lahti.

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Since the Chapter of the Diocese of Lahti has petitioned Us, on the happy

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and blessed occasion of the five hundredth anniversary of the founding of that church, that We might adorn it with the title of archdiocese, We have considered their request. For the See of Lahti is not only distinguished by its antiquity, but also the faithful of that region have always excelled in religious endeavors and have shown fidelity to the Apostolic See and the Roman Pontiffs, both in times of prosperity and in times of adversity.

Having considered all these things, and desiring to honor what We have said and to give a demonstration of Our benevolence to the venerable Brother Antonio Vovk, the present sacred Prelate of Lahti, and to the entire clergy and people of his Church, We, using the supreme power that is Ours, decree and order the following:

We raise the Diocese of Lahti, which has long been directly subject to the Apostolic See, to the rank and dignity of an archdiocese, but with the understanding that its suffragan sees remain as they are, and We grant it the rights that belong to such churches. Furthermore, We grant that the sacred Antistite of Lahti, for the time being, be designated with the title of Archbishop, with the authority to enjoy appropriate honors and privileges, first and foremost, to adorn himself with the pallium, after he has duly obtained it in the sacred Consistory, and to carry the cross before him, according to the norms of liturgical matters.

Moreover, We elevate the Cathedral Chapter of the sacred church of Lahti to the honor and dignity of an archdiocesan chapter, together with all the rights and privileges that chapters of that order enjoy by common law.

Furthermore, We decree that the venerable Brother Antonio Vovk, who now governs the episcopal See of Lahti, be promoted to the order of archbishops, with the due rights and obligations of that dignity conferred upon him.

Finally, We wish that the venerable Brother Francis Sëper, Archbishop of Zagreb, or whomever he may designate, provided that he is a man constituted in ecclesiastical dignity, undertake these matters. Whoever completes the task shall take care to have the documents of the accomplished matter drawn up and sent to the Sacred Congregation for the Consistory as soon as possible.

We will and order that these letters be effective now and forever; 49 - ACTA, vol. IV, n. 15. — 29-10-1962.

[*Latin ed. p. 770*]

The Acts of the Apostolic See – Official Commentary 770, so that those decrees which are contained therein may be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind can be contrary to the efficacy of these documents, since through these documents we annul all others. Therefore, if anyone, endowed with

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any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one is permitted to divide or corrupt these documents of Our will; rather, the same faith must be given to copies of these documents, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these documents themselves if they were presented. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-second day of the month of December, in the year of Our Lord nineteen hundred and sixty-one, in the fourth year of Our pontificate.

JAMES A. Cardinal COPELLO, Secretary of the Sacred Roman College.

CHARLES Cardinal CONFALONIERI, Secretary of the Sacred Congregation of the Consistory.

Francis Tinello, Apostolic Chancellor.

Caesar Federici,

Joseph Rossi,

Protonotaries Apostolic.

[Reference to a document: "In Ap. Cane, tab., vol. CVIII, n. 116."]

APOSTOLIC LETTER

Concerning the declaration of the Blessed Virgin Mary, "Miraculous," as the principal heavenly Patroness of the town of "Morbio Inferiore," in the Lugano diocese.

JOHN PP. XXIII

For the perpetual memory of this event.

— It is well known to all that the most holy Virgin Mary has often shown maternal help to her faithful. This is also the case in the town commonly called "Morbio Inferiore," located within the boundaries of the Lugano diocese, where, near an ancient image of the Blessed Virgin Mary, such great and wondrous effects have occurred, at the end of...

[*Latin ed. p. 771*]

The acts of Pope John XXIII, year 1571, recount that, in order to stir up a gathering of the faithful from distant lands and to honor the Blessed Virgin, who was called "of Miracles," a new parish church, along with a Marian shrine constructed of bronze, was built and richly decorated. Furthermore, spurred by a fervent impulse of piety, the faithful, led by the priests, took

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care to have a golden crown made at their own expense for the same Marian image, which, later, by decree of the Most Reverend Chapter of the Basilica of Saint Peter, in the year 1927, was solemnly placed upon the head of the Virgin Mary. The people themselves, for centuries, have considered and still consider that Virgin, "of Miracles," as the heavenly patroness of their town. However, that the will of the people should not lack Apostolic sanction, the Venerable Brother Angelus Joseph Jelmini, Bishop in the title of Thermes, and also Apostolic Administrator of Lugano, having learned the desires of the clergy and the faithful, urged us to declare, by our Apostolic authority, that the Marian patronage for the aforementioned town be considered valid and confirmed. We, in order to foster and expand devotion to the Mother of God, for the benefit of souls, readily decided to grant such requests. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and with the fullness of our Apostolic power, by these letters, perpetually and in all respects, We confirm and declare, for the aforementioned town of "Morbio Inferiore," in the diocese of Lugano, the Blessed Virgin Mary, "of Miracles," whose image is piously venerated in the shrine of the parish church adjoining the town, as the principal patroness before God, with all the honors and liturgical privileges that properly belong to the principal patrons of the place. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain; these present letters shall remain firm, valid, and efficacious forever; they shall have and obtain their full and complete effect; and those to whom they pertain, now and in the future, shall fully observe them; and it shall be considered and defined to be so; and if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever, it shall be considered void from now on and of no effect. Given at Rome, near Saint Peter, under the Fisherman's ring, on the fifteenth day of the month of August, in the third year of Our pontificate. HAMLETUS I. Cardinal CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 772*]

Acts of the Apostolic See - Official Commentary 772 H. The cathedral church of London is adorned with the title and privileges of a Minor Basilica. JOHN PP. XXIII. For the perpetual memory of the event. — London, a flourishing city in the Canadian jurisdiction, is greatly enhanced by this principal temple, a truly excellent work, which was constructed towards the end of the past century and, by reason of its architectural design, its impressive size, and its varied ornamentation, namely, the skillfully cut stones, the marbles, and the elegant paintings, is highly commendable. It is also to be noted that this is a monument to the wisdom of the sacred prelates and clergy, and to the active piety of the Christian faithful, since this noble house of God arose through the joint efforts of all, and especially

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through the generous contributions of the Christian people. Wishing to add a greater honor to it, the Most Reverend Brother John Christopher Cody, Bishop of London, requested that We grant it the title and the rights of a Minor Basilica, out of Our benevolence. We gladly heard these petitions, and We decreed that this cathedral temple of London should be enhanced with such an honor in memory of the twenty-fifth anniversary of the time when the aforementioned prelate was invested with the episcopal insignia. Therefore, after consultation with the Sacred Congregation for Rites, and with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters We affix the London cathedral church with the title and dignity of a Minor Basilica, with all the liturgical rights and privileges that properly belong to temples bearing the same designation. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment, they shall be declared void and null, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the tenth day of the month of December, in the year 1961, in the fourth year of Our pontificate. HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 773*]

John PP. XXII 773 III. Saint Peter of Alcantara, of the region of Extremadura in Spain, is chosen as the principal patron, together with the Blessed Virgin Mary of Guadalupe.

JOHN PP. XXIII. For the perpetual memory of this event. — A homeland usually unites all its inhabitants among themselves, both by custom of life and by the bond of friendship; and when one of its citizens, having run an excellent course on earth, has migrated to the blessed heavenly abodes, that old necessity remains, indeed it becomes stronger and more sacred. Then benevolence gives way to piety, and the fame of his name receives great honor. Thus, among Saint Peter of Alcantara, the most noble son of Extremadura, as it is said, his fellow citizens show a singular love. For he, while living on earth, desiring to restore the ancient institute of Saint Francis of Assisi, gave the most excellent examples of penance and poverty, and, burning with zeal for souls, he did not hesitate to devote himself to the work "for the brethren"; and he never ceased to pray diligently to God for the protection of his fellow citizens; and piety towards him, because of the abundance of spiritual fruits, grows more and more each day. In view of this, four centuries having passed since his most pious death, magnificent celebrations are now held, in which not only priests from both the clergy,

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but also public officials and the faithful people, with concordant hearts, are the promoters. To this is added, without doubt, the testimony of constant devotion, which is the best reason for choosing Saint Peter as the patron, together with the Blessed Virgin Mary of Guadalupe, who is already the principal patron there. Moreover, the sacred prelates of the entire region, acting as interpreters of their faithful, through Our beloved son, Henry, S.R.E. Priest, Cardinal Pia y Deniel, Archbishop of Toledo and Primate of Spain, have requested Us to ratify the election that we have mentioned. We have therefore decided to favorably receive these requests. And so, after carefully considering all things, with the advice of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters and forever, We choose Saint Peter of Alcantara, Confessor, as the principal heavenly patron of the entire region of Extremadura in Spain, together with the Blessed Virgin Mary of Guadalupe, We declare this, with all the honors and liturgical privileges that are customary for principal patrons.

[*Latin ed. p. 774*]

Acta Apostolicae Sedis - Official Commentary 774. These benefits rightly belong to the patrons. Nothing whatsoever to the contrary shall impede them. We decree, establish, and decide that these letters shall remain forever firm, valid, and efficacious; that they shall produce and obtain their full and complete effects; and that they shall fully and completely apply to those to whom they pertain or may pertain, now and in the future; and that they shall be rightly judged and defined; and that, from this moment, they shall be declared void and null, if anything contrary to these, by any authority whatsoever, knowingly or unknowingly, should be attempted. Given in Rome, at St. Peter's, under the Fisherman's ring, on the twenty-second day of the month of February, in the year 1962, in the fourth year of Our pontificate. HAMLETUS I. Card. CICOGNANI. The diocese of Mazara del Vallo, also known as "Madonna del Paradiso," is hereby established, with the Most Blessed Virgin Mary as its heavenly patron, together with the holy martyrs Vitus, Modestus, and Crescentia. JOHN PP. XXIII. For the perpetual memory of this event. — "Gate of Heaven." The Most Blessed Virgin Mary is not undeservedly called the "Gate of Heaven," for it is through her intercession that mortals, having completed their earthly journey, may attain the seat promised to them by her Son, overflowing with eternal joys. The cult of this most pious Mother holds the hearts of the faithful of the diocese of Mazara del Vallo, as we have learned, who are accustomed to call her by the common name "Madonna del Paradiso." We, for whom there is nothing more dear than to spread the Marian religion in every way, greatly approve of this and desire that those who live in that region may be inflamed with an ever-increasing love for the August Virgin. Guided by this thought, we gladly accede to the petitions of the Most Reverend Brother

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Joachim Di Leo, Archbishop-Bishop of Mazara del Vallo, who, in the name of the sacred clergy and the faithful entrusted to his care, requested Us to declare the Most Blessed Virgin Mary, called "Madonna del Paradiso," as the heavenly patron of his diocese. Therefore, after consultation with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, by these letters, in perpetuity, We declare the Most Blessed Virgin Mary, commonly called "Madonna del Paradiso," as the heavenly patron of the entire diocese.

[*Latin ed. p. 775*]

The Acts of Pope John XXIII, 775: The city of Mazara del Vallo, together with the blessed Martyrs Vito, Modesto, and Crescentia, we establish and declare as its principal patron, with all the honors and liturgical privileges that rightly belong to the principal patrons of dioceses. Notwithstanding any contrary provisions. We decree, we establish, we determine that these present documents shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these, by any authority whatsoever, knowingly or unknowingly, should be attempted. Given in Rome, at St. Peter's, under the Fisherman's ring, on the tenth day of March, in the year 1962, the fourth year of Our Pontificate.

HAMLETUS I. Cardinal CICOGNANI.

Titles and privileges of the Basilica Minor, the cathedral church of the diocese of Mobile-Birmingham, are granted.

POPE JOHN XXIII.

For the perpetual memory of this event.

The sacred splendor of the building, as befits Him who is to be worshipped "in spirit and in truth" (John 4:23), greatly benefits the piety of the faithful. For whoever enters the temple, to offer prayer to God, is immediately drawn, by a certain free and swift movement, towards heaven, towards heavenly things, and towards the divine, as soon as he contemplates with his eyes and mind the magnificence of the art, the beautiful furnishings, and the very structure of the building itself. Thus, the cathedral church of the diocese of Mobile-Birmingham in the United States of America, which, adorned with the most excellent name and title of the Immaculate Conception, was begun to be built in the year 1835, and afterwards, through the care of the pastors and the work of the artists, has been perfected in such a way that it expresses, with a restrained imitation, the Gothic style of construction. And it is not only excellent in its architectural

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design, but it is all the more commendable because...

[*Latin ed. p. 776*]

776 Acta Apostolicae Sedis - A brief account of the pious deeds of your see follows. Indeed, the faithful from the surrounding region eagerly flock to the Church to participate in the sacred rites, thereby drawing spiritual benefit. For these reasons, the Venerable Brother Thomas Joseph Toolen, Archbishop-Bishop of that diocese, implored us in prayer that we might enhance the aforementioned Church with the honors of a Basilica. This request, supported by the highest commendation of our Venerable Brother, Joseph, Cardinal of the Holy Roman Church, Bishop of Alba, and Prefect of the Sacred Congregation for Seminaries, Studies, and Universities, and because it pertains to the adornment of the house of God, we have, with a benevolent spirit, decided to grant it. Therefore, after consultation with the Sacred Congregation of Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic power, we hereby affix and adorn the Cathedral Church of the diocese of Mobile-Birmingham, in the United States of North America, with the title and dignity of a Minor Basilica, granting it all the rights and liturgical privileges that properly belong to Churches bearing that title. All contrary things notwithstanding. We decree, establish, and ordain that these Letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now or in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment, they shall be declared void and null, if anything contrary to these, by any authority whatsoever, knowingly or unknowingly, should be attempted. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the tenth day of the month of March, in the year 1962, the fourth year of our pontificate. HAMLETUS I. Card. CICOGNANI. Saint Agnes, Virgin and Martyr, is chosen as the principal patroness of the entire diocese of Petrograd on Long Island. JOHN PP. XXIII. For the perpetual memory of this event. — "Strong girl, endowed with the spirit of a martyr" (Prud., Peristeph. 14). The cult of Agnes is established among the ministers of the sacred order and the faithful people of the diocese of Petrograd on Long Island, in the year 1957.

[*Latin ed. p. 777*]

The acts of John XXIII, numbered 777, which We have received with great pleasure, have been dedicated to the most holy temple of the heavens. Indeed, this place is rightly honored with special veneration and enjoys the highest protection, for it is where the fragrance of unwavering virtue still lingers, and where the Virgin, redeemed by the double crown of virginity and martyrdom, never ceases to inspire men to imitate her with a bold testimony of faith. Considering these things, the Most Reverend Brother Walter

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Philippus Kellenberg, Bishop of Petrograd on Long Island, requested that We declare Saint Agnes the principal celestial patron of the diocese of his jurisdiction. And We, greatly desiring that the Catholic cause may grow abundantly in that region through the intercession of this immaculate Virgin, readily agreed to grant this request. Therefore, after consultation with the Sacred Congregation of Rites, and with full knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters We declare, establish, and proclaim that Saint Agnes, Virgin and Martyr, is the principal heavenly patron of the entire diocese of Petrograd on Long Island, before God, with all the honors and liturgical privileges that rightly belong to the principal patrons of dioceses. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, declaring that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall be fully supported by them, now and in the future; and that they shall be rightly judged and defined; and that whatever is done to the contrary, regarding these matters, by anyone, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the day and month of April, in the year 1962, in the fourth year of Our pontificate. HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 778*]

Acta Apostolicae Sedis - Commentarium Officiale 778

ALLOCUTIO

Ad sodales Pontificii Sophorum Collegii ceterosque qui interfuerunt hebdomadam, proposito argumento: « le problème du rayonnement cosmique dans Vespace interplanétaire ».

* Domini,

Nihil est quod magis gratiam nobis conferat, quam hodie accipere praesidem et sodales Academiae Pontificiae Scientiarum, simul cum viris doctis qui de toto orbe terrarum venerunt ad participandam hebdomadam studiorum de "problema radiationis cosmicae in spatio interplanetario."

Anno praeterito, vota nostra ad Academiam Pontificiam direximus, occasione vigesimo quinto anniversarii fundationis eius a praedecessore nostro, Pio X, viro illustri et erudito. Hoc anno, gaudio plenum, vos in personam salutamus et benedicimus, domini. Nam per vos, dicamus, scientiam Ecclesia ad se accipit. Scientiam quam viri docti de toto orbe terrarum, in pacifica investigatione coniuncti, conantur ad progreffendum, communitando fructibus operum suorum.

Itaque, gaudeo quod Professoris Bengt Erik Andersson, virine et insigni physiologo Scholae Superioris Regiae Veterinariae Medicinae

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in Stockholm, auream medaliam, nomine augusto fundatoris Academiae nostrae Pontificiae, tribuo.

Ecclesia libenter incitat investigationes quae in mundo fiunt, et quae tendunt ad hominem et universum melius cognoscere, secundum missionem a Deo ad Adamm datam in primis paginis Genesis.

Itaque, corde toto, congratulamur hunc virum doctum, cuius studia auctoritatem habent de mechanismis nervosis famis, siti, et temperatura corporis. Et optimas vota formamus pro fructifero opere vitae scientificae eius, ad meliorem servitium humanitatis.

1. Quomodo non notare, cum speciali satisfactione, opportunitatem thematis electi, domini, pro hebdomada studiorum vestra: "Problema radiationis cosmicae in spatio interplanetario"? Superfluum est eius actualitatem sublineare. Sed, si licet, dicamus quantum Ecclesia se occupat de problematibus * Die 5 Octobris mensis a. 1962. Cfr. Gen., 9, 7. 1.

[*Latin ed. p. 779*]

The Acts of Pope John XXIII, number 779, which rightly capture the attention of men of our time, and which are the subject of scientific examination by the finest specialists. And you know how We share in the joy that greets with emotion the brilliant achievements of today's technicians and scientists, whose accomplishments allow us to tame nature in a way that, not long ago, seemed a challenge to the most fertile imagination. We said recently: "Oh! How We would desire that these endeavors take on the meaning of a tribute rendered to God, the supreme Creator and Legislator. May these historical events, as they will be recorded in the annals of scientific knowledge of the cosmos, become an expression of true and peaceful progress, contributing to firmly establishing human brotherhood."

Thanks be to God, we have entered an era in which, we hope, the questioning of the oppositions between the achievements of thought and the demands of faith will become less frequent. The First Vatican Council, in 1869-1870, luminously affirmed the relationship between reason and faith. The exhilarating discoveries and achievements of the twentieth century, far from calling into question their validity, on the contrary, help the mind to better understand their value. The progress of the sciences, by allowing us to better know the extraordinary richness of creation, singularly enriches the praise that creation offers to its Creator, who is also the Redeemer of our souls. And always, the human heart, as well as its intelligence, remains eager to reach the absolute and to give itself to it. Therefore, how can We not, before you, gentlemen, on the eve of the opening, now imminent, of the Ecumenical Council, this great Assembly, and the promises it holds, and which are supported by the prayers of Catholics and the expectation of the entire world, evoke this vision? A fraternal, peaceful, spiritual vision of a meeting that seeks to be entirely for the praise of God and for the service of man, in his noblest aspirations to know the truth, to seek to attain it, and

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to embrace it with His love. These are the thoughts that We are inspired by by the presence of your illustrious and learned Assembly. Happy to have been able to converse with you, to tell you of the great interest We have in your work, We invoke with all our heart the abundance of divine graces upon your week of studies, upon yourselves, and upon your families, as a pledge of which We grant you a special Apostolic Blessing.

Cfr. A. A. 8. v. LIV (1962), pp. 590-591.

Blessing.

[*Latin ed. p. 780*]

Acta Apostolicae Sedis - Official Commentary 780

ACTS OF THE HOLY CONGREGATIONS

SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS

DECREE

Concerning the faculty of delegating extraordinary ministers to administer the Sacrament of Confirmation during the Second Vatican Ecumenical Council.

As the Second Vatican Ecumenical Council approaches, and since, besides other Fathers, it is necessary that the local Ordinaries, who are distinguished by the episcopal dignity, be present from all parts of the Catholic Church, having been summoned, lest the faithful entrusted to them suffer detriment in the absence of their prelates from their sees, which may even be prolonged for a considerable time, especially those children who have reached the canonical age to receive the Sacrament of Confirmation and ought to receive it, the Most Holy Pope John, by Divine Providence, Pope XXIII, having heard the prayers presented to him by several residential Bishops, has graciously granted the following general faculties to all Ordinaries of the Catholic world, not excluding those of the Latin Rite who are subject to the jurisdiction of the Sacred Congregation for the Eastern Churches:

1. All and each local Ordinaries who are attending the aforementioned Ecumenical Council, unless they have already been granted a special dispensation for this purpose, are granted the faculty to delegate, within their respective territories, their Vicar General or Pro-Vicar General, and if there are several, only one of them, or an Episcopal Delegate, or an Abbot of a monastic or religious Order or Congregation who lacks the episcopal character, or even a simple priest, to validly and lawfully administer the Sacrament of Confirmation within the limits of their territory.

2. However, if any of the aforementioned Ordinaries have Bishops or

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Auxiliary Bishops assigned to them who are attending the Council, they are not prohibited from substituting as many delegates as there are Bishops participating in the Council.

[*Latin ed. p. 781*]

Sacred Congregation for the Discipline of the Sacraments 781 2. When administering this Sacrament, the aforementioned Delegates are bound to observe the Instruction published by this Sacred Congregation on Pentecost, May 20th, in the year 1934.* 3. These Delegates must be established in some ecclesiastical dignity, unless necessity, according to the judgment of the local Ordinary, should require that even simple priests be delegated without such dignity. 4. This faculty is to be valid only as long as the aforementioned Ordinaries are compelled to be absent from their sees, solely for their own attendance at an Ecumenical Council, and until that Council is concluded and they have returned to their sees; and therefore, from the moment of their departure from the diocese until their return to it after the conclusion of the Council, it is permissible for them to avail themselves of this faculty, even if, due to a temporary interruption of the Council or some unforeseen necessity, they should have gone elsewhere. 5. The Apostolic Indult granted in specific cases by this Sacred Congregation remains valid until its expiration, and insofar as it may cease to be in force during the aforementioned Council, the aforementioned Ordinaries may make use of the faculty granted to them by the present Decree, according to the terms of the preceding paragraph 4, unless they wish to appeal to this Sacred Congregation to request a prolongation of the aforementioned prescriptions. 6. However, the intention of Holiness is that the faculty referred to in paragraph 3 of the Apostolic Letters, formerly commonly called "Trans Oceanum," remain in force for the dioceses of Latin America. 7. Furthermore, Holiness declares that the Decree of this Sacred Dicastery, "The Gifts of the Holy Spirit," for the conferral of Confirmation upon those who are in danger of death due to a serious illness, remains in full force and effect; 3 unless something to the contrary has been stipulated in specific Indults. Contrary provisions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on the fourth day of October in the year 1962. SB B. Card. Aloisi Masella, Bishop of Praeneste, Prefect. L. m s. f. C. Zerba, Archbishop titular of Colossae, Secretary. 1 Cf. A. A. 8, vol. XXVII (1935), pp. 11 ff. Cf. A. A. 8, vol. XXI (1929), p. 555; vol. XXXI (1939), p. 224, and vol. XXXXI (1949), pp. 189 ff. Cf. A. A. 8, vol. XXXVIII (1946), pp. 349 ff. 2 3

[*Latin ed. p. 782*]

782 Acta Apostolicae Sedis. Commentarium Officiale. DIARIUM ROMANAE CURIAE. SECRETARIA DI STATO. Nomine.

Per litteras Secretariae Status, Sanctissimus Pater Ioannes XXIII, felix reg-

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nans, dignatus est numerare inter "Peritos" Concilii Oecumenici Vaticani II:

— Eorum Excellentias Reverendissimos Dominos: Vittorio Bartoccetti et Francesco J. Brennan;

— Reverendissimos Patres: Luigi Oiappi et Raimondo Verardo, Ordinis Praedicatorum;

— Illustrissimi et Reverendissimi Domini: Giuseppe Rossi et Francesco Tinello;

— Suam Excellentiam Reverendissimum Dominum Silvio Romani;

— Illustrissimus et Reverendissimus Dominus Ernesto Camagni;

— Reverendissimus Pater Ferdinando Antonelli, Ordinis Fratrum Minorum;

— Illustrissimi et Reverendissimi Domini: Amleto Tondini et Giuseppe del Ton; Giuseppe Pasquazi, Boleslao Filipiak, Guglielmo Giuseppe Doheny, Pietro Mattioli, Emanuele Bonet, Giovanni Maria Pinna, Aurelio Sabattani, Carlo Lefebvre, Enrico Ewers, Ovidio Bejan, Salvatore Canals; Sergio Guerri, Martino Giusti, Nicola Ferraro; Agostino Casaroli, Igino Cardinale, Ernesto Civardi, Americo Giovanelli, Giuseppe Casoria, Ercole Crovella, Edoardo Pecoraio, Paolo Igino Cecchetti, Giacomo Violardo; Plinio Pascoli, Arturo Schwarz-Eggenhofer, Gioacchino Nabuco, Giacomo Denis, Ladislao Sikora, Roberto Sennot; Giuseppe Graneris, Antonio Piolanti, Antonio Mauro, Lauro Governatori, Giuseppe D'Ercole; Luigi Valentini, Celestino Trezzini, Donai Herlihy, Pietro Pavan, Albino Galletto, Paolo Brezanoczy, Michele Schmaus, Giovanni Steinmueller, Sebastiano Chereath, Luciano Cerfaux, Giuseppe Fenton, Rodolfo Bandas, Achille Glorieux, Grazioso Ceriani, Gerardo Philips, Roberto Masi, Sebastiano Lentini, Agostino Ferrari Toniolo, Amató Pietro Frutaz, Alfonso Giovanni Maria Mulders, Alessandro Gottardi, Salvatore Garofalo, Michele Maccarrone, Fiorenzo Romita, Mario Righetti, Angelo Felici, Goffredo Mariani, Enrico Hoffmann, Saverio Paventi, Giuseppe Géraud, Ugo Lattanzi, Giorgio Higgins, Andrea Combes, Alberto Giovannetti, Ignazio Mansourati.

[*Latin ed. p. 783*]

Diarium Romanae Curiae 783: Antonio Ramselaar, Carlo Colombo, Edoardo Stakemeier, Santo Quadri, Ferdinando Lambruschini, Vincenzo Fagiolo, Giovanni Wagner, Lorenzo McReavy, Cesare Spallanzani, Pietro Whitty, Erberto Schauf, Guglielmo Onclin, Enrico Wagnon, Agostino Di Biagio; — The Reverend Monsignors: Guglielmo Zannoni, Andrea Maria Deskur, Andrea Spada, Renato Pozzi, Giovanni Willebrands, Vincenzo Carbone, Giovanni S. Quinn, Enrico Francesco Davis, Giovanni Bernard, Dionigi Robitaille, Ferdinando Klostermann; — The Reverend Priests: Giuseppe Maria Albarèda, Giovanni Battista Belloli, Alberto

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Bonet Marrugat, Ferdinando Boulard, Antonio Chavasse, Vincenzo Che-Che-Tao, Carlo De Clercq, Giacomo Haas, Emilio Eid, Uberto Jedin, Amato Giorgio Martimort, Federico McManus, Giovanni O'Connell, Giovanni Rossi, Giuseppe Stankevicius, Gustavo Thils, Carlo K. Von Euw; — The Reverend Fathers: Ab. Carlo Egger, of the Regular Canons of the Lateran; Gommaro Van den Broeck, Sándor Klempa, of the Premonstratensians; Ab. Egilio Gavazzi, Ab. Pietro Salmón, Ulrico Beste, Giulio Fohl, Agostino Mayer, Cipriano Vagaggini, of the Benedictines; Atanasio Gregorio Welykyi, Melezio Wojnar, of the Basilian Order of Saint Josaphat; Atanasio Hage, of the Baladites; Antonino Abate, Cristoforo Berutti, Domenico Caloyeras, Tommaso Camelot, Ivo Congar, Anscario Dirks, Cristoforo Dumont, Rosario Gagnebet, Ludovico Gillon, Girolamo Hamer, Michele Labourdette, Pietro Lumbreras, Giovanni Malak, Raffaele Moya, Giacomo Ramírez, Raimondo Sigmond, Tommaso Tascon, of the Dominicans; Carlo Balie, Vitomiro Jelicic, Alessandro Kerrigan, Adolfo Ledwolorz, Ermenegildo Lio, Ermete Peeters, Gioacchino Sanchis, Basilio Talatinian, Damiano Van den Eynde, of the Friars Minor; Lorenzo Di Fonzo, Giorgio Eldarov, Daniele M. Faltin, Gaetano Stano, Pietro Tocanel, of the Conventual Friars Minor; Gommaro Michiels, Zaccaria da S. Mauro, of the Capuchin Friars Minor; Felice Gössmann, Agostino Trapé, of the Augustinian Hermits; Gennaro Fernández del S. Cuore, of the Recollect Augustinians; Bartolomeo Xiberta, of the Discalced Carmelites; Beniamino della SSma Trinità, Cirillo Bernardo Papali, of the Carmelites; Gabriele Roschini, of the Servants of Mary; Pietro Abellán, Enrico Baragli, Raimondo Bidagor, Carlo Boyer, Ludovico Buijs, Giovanni Daniélou, Enrico de Lubac, Paolo Dezza, Edoardo Dhanis, Domenico Grasso, Giovanni Hirschmann, Paolo Hnilica, Francesco Hürth, Giuseppe Jungmann, Paolo Muñoz Vega, Clemente Pujol, Carlo.

[*Latin ed. p. 784*]

784 Acta Apostolicae Sedis - Official Commentary. Bahner, Edoardo; Regatillo, Gioacchino; Sala Verri, Antonio; Stefanizzi, Pelopida Stéphanou; Sebastiano Tromp; Roberto Tucci; Alberto Vaccari; Giovanni Witte, of the Society of Jesus; Laureano Suárez, of the Piarist Schools; Barnaba Ahern, of the Passionists; Bernardo Häring; Giovanni Visser, of the Redemptorists; Giuseppe Lécuyer, of the Congregation of the Holy Spirit; Marcello Bélanger; Armando Reuter; Giuseppe Rousseau; Andrea Seumois, of the Oblate Missionaries of the Immaculate Mary; Elio Gambari, of the Montfortians; Cornelio Fabro, of the Somascans; Edoardo Heston, of the Congregation of Santa Croce; Giorgio Tavard, of the Augustinians; Enrico Evers, of the Priests of the Most Holy Sacrament; Servo Goyeneche; Anastasio Gutiérrez; Gregorio Martínez de Antoñana; Antonio Peinador, of the Claretians; Giorgio Castellino; Alfonso Stickler, of the Salesians; Placido of Saint Joseph, of the Carmelites of the Blessed Virgin Mary

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Immaculate; Giulio Bevilacqua; Clemente Tilmann, of the Oratory; Annibale Bugnini, of the Congregation of the Mission; D. Alvaro del Portillo, of Opus Dei. With the approval of the Secretary of State, the Most Holy Father, Pope John XXIII, happily reigning, has deigned to appoint the following Most Reverend Monsignors as Under-Secretaries of the Second Vatican Ecumenical Council: Filippo Nabaa, Archbishop of Beirut for the Melchites, and Gibail; Casimiro Morcillo González, Archbishop of Zaragoza; Giovanni Villot, titular Archbishop of Bosporus and Coadjutor of Lyon; Giovanni Giuseppe Krol, Archbishop of Philadelphia; Guglielmo Kempf, Bishop of Limburg.

[*Latin ed. p. 785*]

I An. et vol. LIV, 26 Novembris 1962 (Ser. DI, v. IV) - N. 14

ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE

Directio: Palazzo Apostolico - Città del Vaticano
Administratio: Libreria Editrice Vaticana

2. ACTA IOANNIS PP. XXIII

CONCILIUM OECUMENICUM VATICANUM II

SOLLEMNITER INCHOATUR

Feria quinta, die xi Octobris anno mcmlxii, festo Maternitatis Beatae Mariae Virginis, hora octava cum dimidio.

CONCILIUM OECUMENICUM VATICANUM SECUNDUM sollemniter inchoatum est devota supplicatione, a Sacello Paulino ad Basilicam Sancti Petri.

Summus Pontifex, in Aula Paramentorum sacris vestibus assumptis, comitantibus Eïs Cardinalibus tantum, cappellani Paulinam petiit, ibique adorato Augustissimo Sacramento sollemniter exposito, hymnum Ave, maris stella canere coepit.

Primo versu absoluto, ad Vaticanam Basilicam, per regias scalas ac Petrianum forum ducta pompa, perrexit, praecedentibus omnibus Concilii Patribus, et comitantibus Praelatis, Nobilibus laicis ceterisque de familia Pontificis.

Interim Clerus universus Urbis, tam saecularis quam regularis, in habitu chorali viam faciebat sollemni supplicationi in foro S. Petri, hinc inde stans a porta Sacri Palatii Apostolici ad valvas Basilicae Vaticanae.

Summus Pontifex, Basilicam ingressus, accessit ad altare et super faldis-

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torium procumbens hymnum Veni, creator Spiritus incepit, cantoribus v$ prosequentibus.

Post hymni cantum, versiculis et orationibus recitatis, consueto ritu Missa Pontificalis celebrata est "de Spiritu Sancto" ab Emo Cardinali Eugenio Tisserant, Episcopo Ostiensi, Portuensi et Sanctae Rufinae ac Sacri Cardinalium Collegii Decano.

Post Missam, PRIMA CONCILII SESSIO inchoata est, sollemni pompa.

[*Latin ed. p. 786*]

Acts of the Apostolic See - Official Commentary 786, spoken by the Secretary General, concerning the precious codex of the Holy Gospel, placed upon the prepared throne in the altar. Having rendered obedience as prescribed by the Fathers of the Council, the Supreme Pontiff, kneeling before the solemn altar, pronounced a solemn profession of faith, which the Secretary General, from his place, repeated aloud, and all the Fathers, together, recited the customary formula, touching their breasts: "I, N. N., promise, vow, etc...." Afterwards, prayers followed, to begin the Council, among which were the Litany of the Saints. Then, after the singing of the Gospel in both the Latin and Greek languages, with all the Fathers seated with their miters, the following ADDRESS OF THE SUPREME PONTIFF was given: Venerable Brothers, the Mother Church rejoices that, through a singular grace of Divine Providence, the most desired day has now arrived, on which, under the protection of the Virgin Mary, whose maternal dignity is celebrated today with solemn rites, this Second Vatican Ecumenical Council solemnly begins, here at the tomb of the Blessed Peter. The Ecumenical Councils in the Universal Church – whether the twenty Ecumenical Councils or the countless Provincial and Regional Councils – which have been held throughout the ages, manifestly demonstrate the strength of the Catholic Church, and are recorded as shining lights in its annals. The most recent and humble successor of the Prince of the Apostles, who addresses you, in gathering this illustrious assembly, has set before himself the purpose of reaffirming the Church's teaching authority, which never fails and will persevere until the end of time; this teaching authority, taking into account the errors, needs, and circumstances of our age, is presented to all men, wherever they may be on earth, in an extraordinary way through this very Council. Therefore, as he begins this universal Synod, the Vicar of Christ, who speaks to you, looks back upon past times, and hearkens to their voices, encouraging and strengthening his spirit: he gladly remembers the well-deserved actions of the Supreme Pontiffs, both of ancient and more recent times; and those who, from the fourth century to the Middle Ages and to the present day, have convened Councils, whether in the East

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or in the West.

[*Latin ed. p. 787*]

The acts of Pope John XXIII, number 787, have transmitted testimonies of this venerable and weighty matter. These extol, without interruption, the triumph of that divine and human Society, namely, the Church of Christ, which receives its name, its graces, its power, entirely from the Divine Redeemer. If these are causes for spiritual joy, we cannot deny that many sorrows and bitter experiences have darkened this history throughout its long series of nearly nineteen centuries. For it is true, and remains true, that once, the aged Simeon said to Mary, the Mother of Jesus, with prophetic words: "Behold, this child is appointed for the ruin and for the resurrection of many in Israel; and for a sign which shall be contradicted." And Jesus Himself, when He was grown up, clearly showed how men would act against Him in times to come, uttering these words: "He who hears you, hears Me." Furthermore, as we see written in the Gospel of Saint Luke, who also recounts the foregoing words: "He who is not with Me, is against Me; and he who does not gather with Me, scatters." These are indeed very grave matters and questions that must be resolved by the human race; and after nearly twenty centuries, they do not change. For Christ Jesus always holds a central place in history and in life: men either adhere to Him and to His Church, and thus enjoy the benefits of light, sweetness, right order, and peace; or they live without Him, or act against Him, and deliberately remain outside the Church, so that confusion arises among them, harsh dealings are produced, and the danger of bloody wars looms. The Ecumenical Councils, whenever they are held, in a certain way proclaim this connection with Christ and His Church, and emit the light of truth, directing the lives of individuals, domestic life, and society on the right path, exciting and strengthening spiritual forces, and constantly raising minds to true and eternal goods. The testimonies of this extraordinary Magisterium of the Church, namely, the universal Synods, are before our eyes, as we contemplate the various ages of men throughout these nineteen centuries of the Christian era. These documents are contained in numerous and weighty volumes, and should be considered as a sacred treasure, hidden in the archives of the City of Rome and in the most celebrated libraries of the entire world. 1 Luke 2:34. 2 Ibid. 10:16. 3 Ibid. 11:23.

[*Latin ed. p. 788*]

788 Acta Apostolicae Sedis - Official Commentary

The Origin and Cause of the Second Vatican Ecumenical Council.

Concerning the origin and cause of this most important event, for which We have deemed it fitting to gather you here, it suffices to once again offer a humble testimony, one which We ourselves can attest to through experience: first, almost unexpectedly, We conceived of this Council in Our

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mind, and then, with simple words, We announced it before the Sacred College of Cardinals on that auspicious day, the twenty-fifth of January of the year nineteen hundred and fifty-nine, on the feast of the Conversion of Saint Paul the Apostle, in that very patriarchal basilica on the Via Ostiense. Immediately, the minds of those present were suddenly touched, as if by a ray of heavenly light, and all were pleasantly affected in face and eyes. At the same time, a fervent desire arose throughout the entire world, and all men began to eagerly await the celebration of the Council. In the meantime, a laborious work of preparation for the Council was undertaken over three years, a work which involved more careful and extensive inquiry into matters concerning the honor of the Faith in this our age, the practice of religion, the strength of the Christian community, and especially the Catholic faith. Indeed, it seems to Us that this time spent in preparing the Ecumenical Council was, in the first place, a certain sign and a gift of heavenly grace. Therefore, illuminated by the light of this Council, the Church, as We trust, will be enriched with spiritual treasures, and, drawing strength from its new vigor, will courageously face the future. For, with suitable reforms and mutually supportive endeavors wisely instituted, the Church will bring it about that men, families, and nations truly turn their minds to those things which are above. And so, for the celebration of this Council, the greatest gratitude is due to the Supreme Giver of all good, through the duty of conscience, and the glory of Christ the Lord must be proclaimed with joy, who is the invincible and immortal King of the ages and of nations.

Another opportunity, Venerable Brothers, is that which aids you in considering this matter. Indeed, in addition to the holy joy that affects our hearts at this solemn hour, We are permitted to openly affirm in this vast assembly that the beginning of this Ecumenical Synod has occurred at a most opportune time. It often happens, as in our daily apostolic work,

[*Latin ed. p. 789*]

From the Acts of Pope John XXIII, 789, We have learned that certain voices are brought to Our ears, which, although zealous in their devotion to religion, do not always examine matters with sufficient fairness and prudent judgment. For these individuals, considering the present conditions of human society, seem to perceive only ruin and calamity; they assert that, if Our times are compared with those of past centuries, they have deteriorated considerably; and they behave as if they have learned nothing from history, which is the teacher of life, and as if, in the time of the preceding Councils, everything had progressed favorably and correctly, both in matters of Christian doctrine, in morals, and in the just freedom of the Church. But it seems to Us that We must clearly dissent from these prognosticators of adversity, who always foretell worse things, as if the destruction of all things were imminent. In the present course of human events, in which

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human society appears to be entering a new order of things, rather, the designs of Divine Providence must be recognized, which, through succeeding times, through human actions, and often contrary to their expectations, achieve their outcome, and which, with wisdom, arrange all things, even adverse human circumstances, for the good of the Church. This is easily perceived if one carefully considers the most serious political and economic questions and differences that exist today. All these things so preoccupy men that their concerns and thoughts are diverted from religious matters, which pertain to the sacred teachings of the Church. This manner of acting is certainly not without fault, and it deserves to be condemned. However, no one can deny that these new conditions of affairs have at least this advantage: that countless obstacles are removed, which formerly accustomed the children of the world to hinder the free action of the Church. Indeed, it is enough to examine the ecclesiastical annals to immediately see that even the Ecumenical Councils, whose vicissitudes are recorded in golden letters in the annals of the Church, were often held not without very serious difficulties and causes of sorrow, due to the undue intervention of civil authority. For the princes of this world sometimes, with sincere intentions, undertook to protect the Church; which, however, often happened not without spiritual detriment and danger, since they were often led by political considerations and were too concerned with their own interests. We confess that today We are deeply saddened that among you, many pastors of the Church are lacking, who are, indeed, very dear to Us, and who are held in chains or hindered by other impediments for the sake of the Faith of Christ.

[*Latin ed. p. 790*]

The Acts of the Apostolic See, volume 790, are published, and the remembrance of these events moves Us to offer the most fervent prayers to God for them; nevertheless, We see with hope and great consolation that, the Church, finally freed from so many obstacles of the profane past, can, from this Vatican Temple, as from another Cenacle of the Apostles, raise its voice, full of majesty and gravity, through you.

The principal task of the Council: to safeguard and promote doctrine. What is of the greatest importance for the Ecumenical Council is that the sacred deposit of Christian doctrine be preserved and presented with greater effectiveness. This doctrine encompasses the whole man, composed of body and soul, and it commands us, who are inhabitants of this earth, to strive for the heavenly homeland. It also shows us how this mortal life should be ordered, so that, fulfilling our duties to both the earthly and heavenly City, we may attain the end that God has set for us. Indeed, all men, whether individually or joined together in society, are constantly bound by the duty of pursuing heavenly goods, as long as this life lasts, and to achieve this, they must use earthly things, but in

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such a way that the use of temporal goods does not endanger their eternal beatitude.

Truly, Christ the Lord pronounced this sentiment: "Seek first the kingdom of God and his justice, and all these things shall be added unto you." This saying first declares to what our efforts and thoughts should be directed; nevertheless, the other words of this Lord's precept, which follow, should not be neglected: "and all these things shall be added unto you." And indeed, there have always been, and are in the Church, those who, while diligently striving for evangelical perfection, also contribute to civil life, and from their examples, and from their salutary works of charity, those things which are most excellent and noble in human society receive considerable strength and growth.

In order that this doctrine may reach the vast fields of human activity, which pertain to individuals, to the domestic sphere, and to social life, it is first necessary that the Church never turn its eyes away from the sacred heritage of truth received from its predecessors; but at the same time, it is necessary that... (Matthew 6:33). (Ibid.)

[*Latin ed. p. 791*]

Acta Ioannis PP. XXIII 791, so that it may also consider the times which have brought about new conditions of affairs, and new forms of life, and which have opened up new paths for the Catholic apostolate. For this reason, the Church has not been indifferent to those marvelous inventions of human ingenuity and to the advancements in doctrine with which we are now using, nor has it failed to properly assess them; but, pursuing all these things with vigilant care, it never ceases to remind men that, beyond the outward appearance of things, they should turn their eyes to God, the fount of all wisdom and beauty, lest those to whom it was said: "Subdue the earth and have dominion," should ever forget that most serious precept: "Thou shalt worship the Lord thy God, and him only shalt thou serve." Therefore, given these considerations, it is sufficiently manifest, Venerable Brothers, what aspects are demanded of the Ecumenical Council with regard to doctrine. Indeed, the first and twentieth Ecumenical Council – which makes use of the effective and highly esteemed assistance of those who excel in the science of sacred disciplines, in the exercise of the apostolate, and in the proper conduct of affairs – desires to present the Catholic doctrine in its entirety, without diminution or distortion, which, although amidst difficulties and controversies, has become a common heritage of men. This is not pleasing to all, but it is presented as a rich and abundant treasure to all who are endowed with good will. However, it is not our intention merely to safeguard this treasure, as if we were concerned only with antiquity; but rather, we are eager, without fear, to devote ourselves to the work that our age demands, continuing the path that the Church has followed for almost twenty centuries. And our work, as a primary objective, does not consist

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in discussing certain principal points of ecclesiastical doctrine, and thus repeating more fully those things which the Fathers and the theologians, both ancient and modern, have handed down, and which we believe you do not ignore but rightly hold in your minds. For it was not necessary to convene an Ecumenical Council merely for such discussions. However, it is now necessary that the entire Christian doctrine, without any part being omitted, be presented.

[*Latin ed. p. 792*]

From the Acts of the Apostolic See - Official Commentary 792: Let our words be received by all with renewed zeal, with serene and peaceful minds, carefully considering the precise reasoning for conceiving and formulating them, which is especially evident from the acts of the Councils of Trent and Vatican I; it is necessary that, as all sincere supporters of the Christian, Catholic, and Apostolic faith fervently desire, this same doctrine be known more deeply and extensively, and that minds be more fully imbued and formed by it; it is necessary that this certain and immutable doctrine, to which faithful obedience is due, be investigated and explained in a manner appropriate to our times. For there is one thing, namely, the deposit of faith itself, or the truths contained in our venerable doctrine; and another, the manner in which these are expressed. To this latter mode, much importance must be given, and, if necessary, it must be diligently developed; that is to say, those methods of presenting matters must be employed which are more in harmony with the magisterium, the nature of which is especially pastoral. In the early days of the Second Ecumenical Council of Vatican, it became manifestly clear that the truth of the Lord remains forever. Indeed, as age succeeds age, we observe that human opinions change, and that emerging errors often vanish quickly, like a cloud dispersed by the sun. The Church has opposed these errors at no time, and has often condemned them, and that with the firmest severity. At the present time, it pleases the Bride of Christ to apply the medicine of mercy, rather than to take up the weapons of severity; rather than condemning, it believes that it is more beneficial to current needs to explain the power of its doctrine more fully. This is not because there are no deceptive doctrines, opinions, and dangers to be avoided and dispelled; but because all these things so clearly contradict the principles of right reason, and have produced such harmful consequences, that it seems that men themselves are beginning to condemn them, and especially those ways of life that disregard God and His laws, and that excessive confidence placed in the progress of technology, and that devotion to the conveniences of life above all else. They are increasingly aware that the dignity of the human person and its proper perfection are matters of great importance and require diligent attention. Moreover, what is most important, they have finally learned through experience that external force

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imposed upon others, the power of arms, and political domination are far from sufficient to resolve the most serious problems that afflict them.

[*Latin ed. p. 793*]

Acts of Pope John XXIII, 793. In these matters, the Catholic Church, while illuminating the light of religious truth through this Ecumenical Council, desires to present herself as the most loving Mother of all, benign, patient, and moved by mercy and goodness towards those sons who are separated from her. To the human race, which is suffering so many difficulties, she says, as Peter said to that poor man who asked alms from him: "Silver and gold I have none; but what I have I give thee: in the name of Jesus Christ of Nazareth, rise and walk." Indeed, the Church does not offer to men of our time fleeting riches, nor does she promise merely earthly happiness; but she imparts the goods of heavenly grace, which, by raising men to the dignity of the sons of God, are a powerful support and aid in making their lives more human; she opens the sources of her richer doctrine, so that men, illuminated by the light of Christ, may deeply understand who they truly are, what dignity they possess, and what end they must pursue; finally, through her sons, she extends the spaces of Christian charity everywhere, for nothing is more suitable for uprooting the seeds of discord, and nothing is more effective for promoting concord, just peace, and the unity of all.

The unity in the Christian and human family must be fostered. This solicitude of the Church for the promotion and preservation of truth stems from the fact that, according to God's plan, who desires that all men should be saved and come to the knowledge of the truth, men can only be led to absolute and firm unity of mind, through which true peace and eternal salvation are joined, if they are aided by the support of the complete revealed doctrine. However, this visible unity in truth has not yet, alas, been fully and perfectly attained by the entire family of Christians. But the Catholic Church considers it her duty to diligently strive to accomplish this great mystery of unity, which Christ Jesus, as He approached His sacrifice, fervently requested of the Heavenly Father through most fervent prayers; and she enjoys the sweetest peace, knowing that she is closely united with these prayers of Christ; and she rejoices with a sincere heart, when she sees these prayers multiplying their salutary and abundant fruits, even among those who are outside her own fold. Indeed, if we consider the matter carefully, this very unity, which Jesus Christ obtained for His Church, shines forth as if with a threefold ray of heavenly and saving light. (Acts 3:6, 1 Timothy 2:4).

[*Latin ed. p. 794*]

The Acts of the Apostolic See - Official Commentary 794, to which are added: the unity of Catholics among themselves, which must be preserved with the utmost firmness and serve as a shining example; furthermore,

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the unity which consists of pious prayers and fervent desires, by which Christians separated from this Apostolic See implore to be united with us; finally, the unity based on esteem and reverence towards the Catholic Church, shown by those who profess religions other than Christianity. In this regard, it is most lamentable that a vast portion of the human race – although all men who are born are redeemed by the Blood of Christ – has not yet partaken of the sources of heavenly grace which are found in the Catholic Church. Thus, the following glorious pronouncements of Saint Cyprian are aptly applied to the Catholic Church, whose light illuminates all things and whose supernatural power of unity benefits the entire human family: "The Church of the Lord, illuminated by light, extends its rays throughout the whole world; yet, although it is one, and although the abundance of its fruit does not extend the body, it is not divided. Its light generously pours forth its streams everywhere, spreading widely throughout the entire earth: it is one head, one origin, one and the same mother, from whose womb we are born, by whose joy we are nourished, and by whose spirit we are animated." Venerable Brothers. This is what the Second Vatican Ecumenical Council proposes; which, while gathering together the principal forces of the Church, and striving earnestly that the message of salvation may be more readily received by men, paves and fortifies the way to achieve that unity of humankind, which is, as it were, a necessary foundation, so that the earthly city may be conformed to the heavenly city, whose King is Truth, whose law is Charity, and whose measure is Eternity. Conclusion. Now our mouth is open to you, Venerable Brothers in the Episcopate. Behold, we are now gathered together in this Vatican Basilica, where the hinge of Church history turns, where now Heaven and earth are joined by the closest bond; here, at the tomb of Saint Peter, at the tombs of so many of our Holy Predecessors, whose ashes seem to exult with a certain secret tremor at this solemn hour. What is beginning, is like a day dawning in the Church, splendid.

[*Latin ed. p. 795*]

Acts of Pope John XXIII, 795, shining with the brightest light. This is but the dawn; and already the first rays of the rising sun so gently touch our hearts! Everything here breathes sanctity, and excites joy. We behold the stars, with their brilliance, adding to the majesty of this temple, which, according to the testimony of the Apostle John, "you are; and through you, as it were, golden candlesticks around the tomb of the Prince of the Apostles, which are the churches entrusted to you."

We also see men of the highest dignity, who have come to Rome from the five continents of the earth, to represent their nations, and who are present here with all reverence and with the most human expectation. Therefore, it is clearly to be said that both heaven and earth are united in their efforts to celebrate this Council. The parts of the blessed in heaven are to support

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our labors; that of the Christian faithful, to continue to pour forth fervent prayers to God; that of you all, to readily obey the impulses of the Holy Spirit, and to work diligently to meet the desires and needs of the various nations.

To achieve these things, we ask of you a serene peace of mind, fraternal concord, moderation in your endeavors, dignity in your discussions, and wisdom in all your deliberations. May your studies and your works, upon which not only the eyes of the people, but also the hope of the entire world are fixed, abundantly fulfill all expectations.

O Almighty God, in You we place all our trust, in our own weak powers. Look with kindness upon these pastors of Your Church. May the light of Your grace be with us as we deliberate, as we enact laws; and may You graciously hear the prayers which we, with one faith, one voice, and one heart, offer to You.

O Mary, Help of Christians, Help of Bishops, whose love we recently experienced in a special way in Your temple at Laureto, where we were pleased to venerate the mystery of the Incarnation, dispose all things with Your help for a happy, blessed, and prosperous outcome; and together with Saint Joseph, Your Spouse, with the holy Apostles Peter and Paul, with the holy John the Baptist and Evangelist, intercede for us with God.

Jesus Christ, our most beloved Redeemer, immortal King of peoples and ages, love, power, and glory forever and ever. Amen.

13 Apoc. 1, 20.

14 Ibid.

[*Latin ed. p. 796*]

Acts of the Apostolic See – Official Commentary. With an absolute allocution and blessing imparted by the Most Blessed Father, the General Secretary of the Council lifted the sacred code of the Holy Gospel from the throne; then, he ascended the pulpit and announced the day and hour of the first GENERAL MEETING. Then, the Supreme Pontiff, having laid aside his sacred vestments, returned to the Apostolic Palace. All parts of the solemn rite were broadcast by radio waves and by the television invention, also transmitted through various stations connected together (cf. "Eurovision"),. Present at the solemn rite, in the first rows, were: His Excellency Antonius Segni, President of the Italian Republic; His Most Excellent and Eminent Lord, Brother Angelus de Mojana di Cologna, Grand Master of the Military and Hospitaller Order of Malta; His Most Excellent Highness, Prince Albert of Liege, and His Most Excellent Highness, Prince Charles of Luxembourg. All the Most Excellent Lords from the extraordinary legations, sent by sixty-eight nations or international bodies, were present, to represent their respective entities at the beginning of the Second Vatican Ecumenical Council. Their names are listed below.

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EXTRAORDINARY LEGATIONS

SENT BY GOVERNMENTS AND INTERNATIONAL BODIES

GERMANY: His Excellency Gerhard Schroeder, Federal Minister of Foreign Affairs. His Excellency A. Hilger van Scherpenberg, Ambassador to the Holy See. His Excellency Josef Jansen, Director General of Political Affairs at the Ministry of Foreign Affairs.

ARGENTINE: His Excellency Atilio Dell'Oro Maini, Former Minister of State. His Excellency General Julio Lagos, Ambassador. His Excellency Luis Roque Gondra, Ambassador to the Holy See.

AUSTRALIA: His Excellency Alfred Stirling, Ambassador. Mr. Kenneth H. Rogers, Secretary. Mr. Michael McKeown, Secretary.

[*Latin ed. p. 797*]

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AUSTRIA:

S. E. M. Heinrich Drimmel, Minister Federalis Educationis.

S. E. M. Fritz Bock, Minister Federalis Mercatorum et Reconstructionis.

D. Max Neugebauer, Consiliarius Nationalis.

BELGIUM:

S. A. R. Princeps de Liège.

S. E. M. A. E. de Schryver, Minister Status.

D. Major B. E. M. John Kervyn de Meerendre.

BOLIVIA:

S. E. M. Senator Ruben Julio Castro, Ambasator.

S. E. M. Manuel Frontaura Argandona, Ambasator ad Sanctum Sedem.

S. E. M. Guillermo Alborta, Ambasator.

BOUGANDA:

S. E. M. Leonard Nathaniel Basudde, Minister Justitiae.

BRASILIA:

S. E. Senator Alfonso Arinos de Mello Franco, Antiquus Minister Rerum Externarum.

S. E. M. Henrique de Souza-Gomes, Ambasator ad Sanctum Sedem.

S. E. M. Professor Alceu de Amoroso Lima, Ambasator.

CAMERUN:

S. E. M. Philémon Beb a Don, Ambasator.

D. Fouda Omgba, Praetor Yaounde.

D. Effa Henri, Deputatus ad Assemblam Federalem.

CANADAE:

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S. E. M. Jean Bruchési, Ambasator.

D. Reith W. MacLellan, Consiliarius.

CHILIA:

S. E. D. Fernando Aldunate Errazuriz, Ambasator ad Sanctum Sedem.

S. E. D. Fernando Orrego Vicuña, Ambasator.

S. E. M. Eduardo Cruz-Coke, Ambasator.

[*Latin ed. p. 798*]

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CHINA: S. E. M. CHÊOU-KANG, Nuntius Apostolicus ad Sanctam Sedem.

M. WEI-TSE CHANG, Minister Consiliarius.

M. CHEN MIN-CHUNG, Secretarius.

CYPRUS: S. E. M. ANTIS SOTERIADES, Commissarius Superior Republicae Londinii.

COLOMBIA: S. E. M. DARÍO ECHANDÍA, Nuntius Apostolicus ad Sanctam Sedem.

S. E. M. ELISEO ARANGO, Nuntius Apostolicus.

S. E. M. EPRAÍM CASAS MANRIQUE, Nuntius Apostolicus.

CONGO (Brazzaville): S. E. M. DOMINIQUE N'ZALAKANDA, Minister Interioris.

CONGO (Léopoldville): S. E. M. Sen. JOSEPH ILEO, Nuntius Apostolicus.

S. E. M. ÉVARISTE LOLIKI, Nuntius Apostolicus.

M. ALPHONSE MUKADI, Consiliarius.

COREA: S. E. M. Gen. CHONG CHAN LEE, Nuntius Apostolicus.

M. JIN SENG AHN, Consiliarius.

COSTA RICA: S. E. Don DANIEL ODUBER QUIRÓS, Minister Rerum Exteriorum et Cultus.

S. E. Don FRANKLIN AGUILAR ALVARADO, Nuntius Apostolicus ad Sanctam Sedem.

M. ALONSO LARA, Secretarius.

CÔTE D'IVOIRE: S. E. M. KODJO KONIAN, Vice-Praesidens Consilii Oeconomici.

M. MARCEL LAUBHOUET, Deputatus ad Assembléam Nationalem.

CUBA: S. E. M. LUIS AMADO-BLANCO Y FERNÁNDEZ, Nuntius Apostolicus ad Sanctam Sedem.

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S. E. M. LEONARDO FERNÁNDEZ SÁNCHEZ, Ambassador.

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M. ANTONIO PIÑÓN DE LA PUENTE, Secretary.

DAHOMEY

S. E. M. MARCEL DADJO, Ambassador.

DENMARK

S. E. M. VINCENS DE STEESEN-LETH TIL STEENGAARD, Ambassador.

M. ERIK ANDERSEN, Counselor.

M. FREDERIK BREYEN.

EL SALVADOR

S. E. M. Luis ROBERTO FLORES, Ambassador.

S. E. M. ROBERTO CORDERO D'AUBUISSON, Ambassador.

M. GUILLERMO PAZ LARÎN, Counselor.

EQUATOR

S. E. Don JORGE PÉREZ SERRANO, Ambassador.

S. E. M. the Senator Don Luis CORDERO CRESPO, Ambassador.

S. E. Don GONZALO ALMEIDA URRUTIA, Ambassador.

SPAIN

S. E. Don FERNANDO MARÍA CASTIELLA, Minister of Foreign Affairs.

S. E. Don ANTONIO ITURMENDI Y BANALES, Minister of Justice.

S. E. Don MANUEL LORA-TAMAYO, Minister of National Education.

UNITED STATES OF AMERICA

S. E. M. FREDRICK REINHARDT, Ambassador.

M. WILLIAM SHERMAN, Secretary.

ETHIOPIA

S. E. M. KEBEDE MICAEL, Ambassador.

FINLAND

S. E. M. OSMO LENNART ORKOMIES, Minister to the Holy See, with the rank of Ambassador.

FRANCE

S. E. M. MAURICE COUVE DE MURVILLE, Minister of Foreign Affairs.

S. E. M. JEAN FOYER, Minister of Justice.

S. E. M. the Count WLADIMIR D'ORMESSON, of the French Academy,

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Ambassador.

[*Latin ed. p. 800*]

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GABON: S. E. M. JOSEPH NGOUA, Nuntius. S. E. M. GEORGES DAMAS, Nuntius. M. MARC NANG, Secretarius.

GRANDE BRETAGNE: S. E. Sir FRANCIS D'ARCY GODOLPHIN OSBORNE, Nuntius. Hon. EDMUND HOWARD, M. V. O., Adjunctus.

GUATEMALA: S. E. M. JOSÉ GUIROLA LEAL, Nuntius. S. E. M. PEDRO DE YURRITA MAURY, Nuntius ad Sanctam Sedem. S. E. M. JOSÉ URRUTIA DE LEÓN, Nuntius.

GUINÉE: S. E. M. LÉON MAKA, Nuntius. M. JOSEPH MONTLOUIS, Director General Postarum et Communicationum.

HAÏTI: S. E. M. JEAN DUVIGNEAUD, Nuntius ad Sanctam Sedem.

HAUTE-VOLTA: S. E. M. MATHIAS SORGHO, Minister Educationis Nationalis. M. HIPPOLYTE TAPSOBA. M. XAVIER LAMOUSSA.

HONDURAS: S. E. M. ANTONIO BERMÚDEZ MILLA, Nuntius ad Sanctam Sedem. M. LEÓN PAREDES LARDIZABAL, Secretarius. M. RAMON VILLEDA BERMÚDEZ, Adjunctus.

INDIA: S. E. M. S. N. HAKSAR, Nuntius. M. A. MADHAVAN, Secretarius.

INDONÉSIE: S. E. M. GUSTAF ADOLF MAENGKOM, Nuntius. M. AGUS JAMAN, Consultor.

[*Latin ed. p. 801*]

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IRAN: S. E. M. ANOUCHIRAVAN SEPAHBODI, Ambassador to the Holy See. S. E. M. the Professor SAYED HASSAN EMAMI, the Imam of Tehran. Mr. MOHAMMED POURSARTIP, Counselor.

IRAQ: Mr. MOHAMED HASSAN ALWAN, First Secretary. Mr. AKRAM FADHEL, Director at the Ministry of Guidance.

IRELAND: S. E. M. SEAN LEMASS, Prime Minister. S. E. M. CORNELIUS C. CREMIN, Secretary General at the Ministry of Foreign Affairs. S. E. M. THOMAS V. COMMINS, Ambassador to the Holy See.

ISRAEL: S. E. M. MAURICE FISCHER, Ambassador. S. E. M. SAMUEL BENTSUR, Ambassador. Mr. Dr. SHAUL COLBY, Director at the Ministry of Religious Affairs.

ITALY: S. E. M. the Professor AMINTORE FANFANI, President of the Council of Ministers. S. E. M. ATTILIO PICCIONI, Vice-President of the Council of Ministers and Minister of Foreign Affairs. S. E. M. BARTOLOMEO MIGONE, Ambassador to the Holy See.

JAPAN: S. E. M. SETSUYA BEPPU, Ambassador to the Holy See. Mr.

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MORIZUMI YOSHIURA, Counselor. Mr. NOBUO NISHIDA, Attaché.

JORDAN: S. E. M. HANNA KHALAF, Minister of Justice. S. E. M. EDMOND ROCH, Ambassador.

KUWAIT: S. E. M. KHALIFAH AL-GHUNAIM, Ambassador.

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LIBANUS.

S. E. M. Pierre Gemayel, Minister Publicarum Operum.

S. E. M. Fouad Boutros, Minister Justitiae.

S. E. M. Joseph Harfouche, Legatus ad Sanctam Sedem.

LIBERIA.

S. E. M. J. Dudley Lawrence, Minister ad Sanctam Sedem, cum honore Legati.

S. E. M. C. L. Simpson, Praeses Republicae antecessor.

D. John Kolenky, Antecessor in Camera Repraesentantium.

LUXEMBURGCUS.

S. A. R. Dominus Princeps Carolus Luxemburgensis.

S. E. M. Pierre Grégoire, Minister Interioris.

D. Capitaneus Norbert Prüssen, Auxiliarius Ducis ad S. A. R. Ducissam Magnam Luxemburgensem.

MADAGASCAR.

S. E. M. Pierre Razafy-Andriamihaingo, Legatus.

MONACUM (Principatus).

S. E. M. Paul Noghes, Secretarius Status.

D. Colonel Jean Ardent, Gubernator Domus Principis.

S. E. M. César Charles Solamito, Minister ad Sanctam Sedem.

NICARAGUA.

S. E. M. Alfonso Ortega Urbina, Minister Rerum Externarum.

S. E. D. Enrique Fernando Sánchez, Minister Oeconomiae Nationalis et Publicarum Operum.

S. E. D. Miguel d'Escoto Muñoz, Legatus ad Sanctam Sedem.

NIGER.

S. E. M. Antoine Douramane Tahirou, Legatus.

NIGERIA.

S. E. M. L. Anionwu, Legatus.

[*Latin ed. p. 803*]

Acts of Pope John XXIII, 803.

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NORWAY: His Excellency Mr. Thore Boye, Ambassador. Mr. Inge R. Rindal, Counselor.

SOVEREIGN MILITARY ORDER OF MALTA: His Excellency the Venerable Bailiff Fra Ottone de Grisogono, Grand Commander. His Excellency the Grand Cross of Honor and Devotion, Baron Rudolf von Twickel, President of the Rheno-Westphalian Association. His Excellency the Grand Cross of Obedience, Quintin J. Gwyn, President of the Canadian Association.

UGANDA: His Excellency Mr. Felix K. Onama, Minister of Labor. Mr. Lubowa, Secretary at the Ministry of Agriculture.

PANAMA: His Excellency Professor Don Max Arosemena, Ambassador to the Holy See. His Excellency Don Rafael Vallarino, Ambassador. Mr. Don Juan Palomeras Arboix, Secretary.

PARAGUAY: His Excellency Don Guillermo Enciso Velloso, Ambassador to the Holy See. Mr. Aníbal Fernandes, Minister Counselor.

NETHERLANDS: His Excellency Count Francois de Marchant et d'Ansembourg, Ambassador to the Holy See. His Excellency Mr. the Baron R. B. van Lynden, Head of Protocol at the Ministry of Foreign Affairs. Mr. J. J. Poelhekke.

PERU: His Excellency Don German Aramburu Lecaros, Ambassador to the Holy See. His Excellency Don Adelmo Risi Ferreyros, Extraordinary Envoy and Minister Plenipotentiary. Don Alberto León y Rocca, Secretary.

PHILIPPINES: His Excellency Mr. Benigno Toda y Toledo, Ambassador to the Holy See. His Excellency Mr. Pablo Lorenzo, Ambassador. His Excellency Mr. José P. Bengzon, Ambassador.

[*Latin ed. p. 804*]

Acta Apostolicae Sedis - Commentarium Officiale 804

PORTUGAL:

S. E. M. le Professeur Mario de Figueiredo, Praeses Assemblæ Nationalis.

S. E. M. Antonio de Faria, Legatus ad Sanctam Sedem.

S. E. M. José Nosolini, Legatus.

REPUBLICA ARABICA UNITA:

S. E. M. Galal Ezzat, Legatus ad Sanctam Sedem.

S. E. M. Hassan Ahmed Kamel, Legatus.

Dominus Osman Assal, Consiliarius.

REPUBLICA CENTRO-AFRICANA:

S. E. M. Joseph Mamadou, Legatus.

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REPUBLICA SANCTI MARINI:

S. E. M. Professor Federico Bigi, Secretarius Status pro Affaribus Externis.

Dominus Professor Marino Benedetto Belluzzi, Membrum Congressus Status.

Dominus Vittorio Rossini, Membrum Magisterii Maximi Ordinis Equestris Sanctae Agathae.

REPUBLICA SOMALIAE:

S. E. M. Mohamed Scek Hassan, Legatus.

REPUBLICA DOMINICANA:

Dominus Manuel Ulises BonneLLY Fondeur, Legatus ad Sanctam Sedem.

Dominus Atilano Vicini, Consiliarius.

SENEGAL:

S. E. M. Léon Boissier-Palun, Legatus.

S. E. M. Louis Le Gros, Minister Plenipotentiarius ad Sanctam Sedem, cum ordine Legati.

SUECIA:

S. E. M. Erik von Post, Legatus.

HELVEIA:

S. E. M. Giuseppe Lepori, Præteritus Consul Federa.

S. E. M. Philippe Zutter, Legatus.

[*Latin ed. p. 805*]

Acts of Pope John XXIII, 805.

SYRIA: His Excellency Most Reverend Anouar Hatem, Ambassador to the Holy See. Mr. Hicham Diab, Counselor.

TANGANYIKA: His Excellency Most Reverend C. G. Kahama, Minister of Industry and Commerce.

CHAD: His Excellency Most Reverend Brahim Seid, Ambassador.

THAILAND: His Royal Highness Prince Wongsanuwatra Devakula, Ambassador.

TURKEY: His Excellency Most Reverend Muharrem Ihsan Kiziloglu, Ambassador to the Holy See. Mr. Bedii Karaburcak, Counselor. Mr. Kemal Ozbilgi, Secretary.

URUGUAY: His Excellency Most Reverend Alberto Arocena, Ambassador. His Excellency Most Reverend Professor Juan E. Pivel Devoto,

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Ambassador. Mr. Horacio Herrera Méndez, Chargé d'Affaires *ad interim* to the Holy See.

VENEZUELA: His Excellency Most Reverend Edgard Sanabria, Ambassador to the Holy See. His Excellency Most Reverend Senator Lorenzo Fernández, Ambassador. His Excellency Most Reverend Pablo Ruggeri Parra, Ambassador.

VIETNAM: His Excellency Most Reverend Lâm-Lê-Trinh, Ambassador. Mr. Nguyen-Duong-Don, Minister Plenipotentiary.

COUNCIL OF EUROPE: His Excellency Most Reverend Lodovico Benvenuti, Secretary General. Mr. Polys Modinos, Deputy Secretary General. Mr. Paul M. G. Levy, Director of Information and Press.

[*Latin ed. p. 806*]

Acta Apostolicae Sedis - Commentarium Officiale

COMMUNITAS EUROPEA ET DE ACIE CHARBONIS (C.E.C.A.)

S.E.M. Dominus Professor PIERO MALVESTITI, Praeses.

Dominus Professor CANZIO ALMINI, Praepositus Secretariatus.

COMMUNITAS OECONOMICAE EUROPEAE (C.E.E.)

S.E.M. Senator GIUSEPPE CARÓN, Vicepraeses.

S.E.M. LAMBERT SCHAUS, Membrum Commissionis.

COMMUNITAS EUROPEA ENERGIAE ATOMICAE (E.U.R.A.T.O.M.)

S.E.M. Dominus Professor ENRICO MEDI, Vicepraeses Commissionis Communitatis.

ORGANIZATIO NATIONUM UNITARUM PRO ALIMENTATIONE ET AGRICULTURA (F.A.O.)

S.E.M. Medicus BINAY RANJAN SEN, Legatus.

Medicus ALBERTO BRUGNOLI, Praepositus Ceremonialis.

ORGANIZATIO COOPERATIONIS ET DEVELOPMENTIS OECONOMICAE (O.C.E.D.)

S.E.M. LUCIANO GIRETTI, Secretarius Generalis.

Dominus DONNALD MALLET, Praepositus Officii Informationis.

ORGANIZATIO PRO EDUCATIONE, SCIENTIA ET CULTURA (U.N.E.S.C.O.)

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S.E.M. Dominus Professor JOSÉ A. CORREA, Legatus.

[*Latin ed. p. 807*]

Acta Ioannis PP. XXIII 807 Die sequenti,* Sanctissimus et Honorabiles illi Viri, extra ordinem Legati, a Summo Pontifice benignissime in Aedificio Sixtino accipiuntur, et haec Allocutio eis habetur:

"Altissimae, Excellentissimae et Carissimi Domini,

Vestra amabilis praesentia hodie mane renovat emotionem quam sentimus heri, in Basilica Sancti Petri, cum Concilium Œcumenicum sollemniter inaugurabatur, cui unusquisque ex vobis participavit nomine sui regni. Primum, agimus vobis gratias pro hac participatione, cuius magnitudo suam partem tulit ad granditatem huius eventus et ad eius sonum in mundo, apud omnes viros bonae voluntatis. Quare, voluimus respondere huic exceptioni concorsi per actum exceptionem, accipiens vos in Capella Sixtina, quae solitae est ad ceremonias liturgicas reservata, et in qua, ut scitis, Cardinales conveniunt ad novum Papam eligendum.

Non sine viva emotione, spero, vobis loquor in hoc loco ipso ubi, paulisper ante quattuor annos, divina Providentia, in mysteriis suis, elevationem ad Summum Pontificatum humilis Patriarchae Venetiae disposuit, qui magnam partem vitae suae servitio directo Sanctae Sedi in Oriente et Occidente deduxit. Et ecce, post quattuor annos, eadem bona Providentia mihi dat gaudium Concilium Œcumenicum aperiendi, et videre magnam partem populorum terrae per illustres vestras personas ad hunc eventum associatos, qui iam ubique attentionem ad Ecclesiam Catholicam attraxit. Hoc dicendum est quantum huius huius specialis et sollemnis congressus locum tenet in cereis conciliariis: manifestat clare quod Concilium, praeter propriam significationem religiosam, aspectum sociale habet qui vitam populorum tangit, quod vestra praesentia hic tam bene illustrat.

Notum et manifestum est quod Concilium, primo loco, Ecclesiam Catholicam tangit. Vult manifestare vitalitatem eius, et missionem spiritualem eius sublinere. Vult etiam aptare sua media, ut doctrina evangelica digne vivatur et facilius inter populos audiantur. Vult etiam aperire viam ubi erit conventus..."

* 12 Octobris mensis anno 1962.

[*Latin ed. p. 808*]

Acta Apostolicae Sedis - Official Commentary 808, concerning brothers: for it is, as We said on January 25, 1959: "a renewed appeal to the faithful of the separated Communities to follow Us also with good will in this pursuit of unity and grace, to which so many souls aspire in all parts of the earth." The Council wishes, finally, to show the world how to put into practice the doctrine of its divine Founder, Prince of Peace. For whoever lives according to this doctrine contributes to establishing peace and to

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fostering true prosperity. Among men who would know only relations of physical force, the duty of the Church would be to reveal the importance and effectiveness of the moral force of Christianity, which is a message of truth, justice, and charity. These are the foundations upon which the Pope must strive to work to establish a true peace, destined to elevate peoples in respect for the human person and to provide just religious freedom; a peace that promotes concord among the nations, and, of course, even if it requires some sacrifice from them. The natural consequences of this will be mutual love, fraternity, and the end of strife among men of diverse origins and different mentalities. Thus would be hastened the urgently needed aid for peoples in the process of development and in search of their true well-being, "excluding any aim of domination." This is the great peace that all men await, and for which they have so much suffered: it is time that it make decisive progress! It is this same peace that the Church strives to establish: through prayer, through the deep respect it has for the weak, the sick, and the elderly, and through the dissemination of its doctrine, which is a doctrine of fraternal love, because men are brothers, and, We say with great tenderness, all sons of the same Father. And the Council will undoubtedly contribute to preparing this new climate and to removing all conflict, especially war, which is a scourge of the peoples and which today would mean the destruction of humanity. Your Highnesses, Your Excellencies, and dear Gentlemen, before us stands, in this Sistine Chapel, the magnificent masterpiece of Michelangelo, the Last Judgment, the gravity of which prompts thought and reflection. Yes, We must give account to God, We, and all the heads of state who...

[*Latin ed. p. 809*]

Acta Ioannis PP. XXIII 809: Nos portons la responsabilité du destin des peuples. Que tous se souviennent qu'ils devront un jour rendre compte de leurs actions à Dieu, le Créateur, qui sera aussi leur Juge suprême. Avec la main sur la conscience, qu'ils écoutent le cri angoissé qui, de tous les points de la terre, des enfants innocents aux vieillards, des individus aux communautés, s'élève vers le Ciel : "Paix, paix." Que cette pensée de rendre compte ne les amène à négliger aucun effort pour atteindre ce bien, qui est, pour la famille humaine, un bien suprême parmi tous les autres. Qu'ils continuent à se rencontrer, à discuter, et qu'ils parviennent à des accords loyaux, généreux et justes. Qu'ils soient prêts également aux sacrifices nécessaires pour sauver la paix du monde. Les peuples pourront alors travailler dans un climat de sérénité, toutes les découvertes de la science serviront au progrès, et contribueront à rendre toujours plus agréable le séjour sur cette terre, déjà marqué par tant d'autres douleurs inévitables. Le Concile qui s'est ouvert hier en votre présence manifestait d'une manière éclatante l'universalité de l'Église. Il ne fait aucun doute que cette importante assemblée, "de tout peuple, langue et nation", en proclamant la

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bonne nouvelle du salut à un monde prodigieusement bouleversé de toutes manières depuis un siècle, apporte la lumineuse réponse de Dieu aux angoissants problèmes des contemporains, et aide ainsi la vraie promotion des personnes et des peuples. C'est là, en tout cas, Altesses, Excellences et chers Messieurs, Notre vœu le plus fervent. Et c'est de grand cœur que Nous appelons sur vous et sur tous les peuples dont vous êtes les illustres représentants l'abondance des divines bénédictions. Oui, comme le dit le Psalmiste : *Deus misereatur nostri, et benedictat nos: Amen. Et cognoscant in omnibus in nobis Deus, celebrent et exsultent nationes, populos cum in gubernas. Terra aequitate, Celebrant te populi, Deus. Celebrent te populi omnes.* (Ps. 67, 1-6) *Deus misereatur serenum suum, eius. Laetentur nobis; eius, salutem populi, regis vultum gentibus. Te et nationes benedicat terra viam. Celebrent quod et te populi omnes.*

[*Latin ed. p. 810*]

Acta Apostolicae Sedis - Commentarium Officiale 810

"(May God have mercy on us and bless us, – may His face shine upon us! – On earth, Your ways shall be known, – and Your salvation among all nations. – Let the peoples give You thanks, O God, – let all the peoples give You thanks! – Let the nations rejoice and sing, – for You judge the world with justice, – You judge the peoples with righteousness, – on earth You rule the nations. – Let the peoples give You thanks, O God, – let all the peoples give You thanks.)" 5. So be it! With solemn rites, the Ecumenical Council in the Vatican Basilica having begun, several Legates from among the Christians separated from the Apostolic See were present with religious devotion, having been permitted by the Holy See to attend the Council as Observers, whose names are listed below.

OBSERVERS DELEGATED TO THE SECOND ECUMENICAL COUNCIL OF THE VATICAN

RUSSIAN ORTHODOX CHURCH (Patriarchate of Moscow)

T.R. Archpriest VITALI BOROVOI, professor at the Theological Academy of Leningrad.

T.R. Archimandrite VLADIMIR (Kotliarov), vice-superior of the Russian Religious Mission of Jerusalem.

Substitute: Mr. NICOLAI ANFINOGUENOV, secretary of the Russian delegation to the World Council of Churches in Geneva.

COPTIC ORTHODOX CHURCH

T.R. Father YOTJHANNA GIRGIS, former inspector at the Ministry of Public Instruction of Egypt.

Dr. Tadros MIKHAÏL TADROS, former Counselor of the Court of Ap-

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peal (Alexandria).

SYRIAN ORTHODOX CHURCH

T.R. Father RAMBAN ZAKKA B. IWAS, secretary of the Executive Council of the Patriarchate.

5 Ibid.

[*Latin ed. p. 811*]

Acta Ioannis P.P. XXIII, Ecclesia Orthodoxa, 811, Aethiopiae. R. P. Abba Petros Gabre Sellassie. Dr. Haile Mariam Teshome. Ecclesia Armeni Orthodoxa (Catholicosatus Ciliciae). R. P. Archimandrita Karekin Sarkissian, rector Seminarii Armeni in Antelias (Libanus). Ecclesia Orthodoxa Russa, Exteriorem. S. E. Episcopus Antonius, Genevensis. R. P. Archipresbyter Igor Troyanoff, rector Ecclesiarum Orthodoxarum Russicarum in Lausanne et Vevey (Helvetia). Substitutus: Professor Dr. Serge Grotoff, Romae. Ecclesia Vieille Catholique (Unionis Utrechtensis). R. P. Canonica Pierre Jean Maan, professor Scripturae Sacrae in Seminario Amersfoort (Batavia). Communio Anglicana. R. P. Dr. John Moorman, Ecclesiae Angliae, Episcopus Anglicanus Riponensis (Anglia). R. P. Dr. Frederick Grant, Ecclesiae Protestantis Episcopalem Americae, professor emeritus theologiae biblicae in "Union Theological Seminary", Nova Eboraco (America). Reverendissimus Dr. Harold de Soyza, Ecclesiae Indiae, Pakistan, Birmae et Ceyloniae, archidiaconus Columboensis, director "Divinity School" Columboensis (Ceylan). Reverendissimus Canonica Bernard Pawley, canonica-tresorarius Cathedralis Elyensis (Anglia). Foederatio Lutherana Mundialis. Dr. Kristen E. Skydsgaard, professor theologiae systematicae, Hafniae (Dania). Dr. George Lindbeck, professor historiae theologiae, Universitate Yale, New Haven (America).

[*Latin ed. p. 812*]

Acta Apostolicae Sedis - Commentarium Officiale 812.

Substitutes: Dr. Vilmos Vajta, director of the theological section of the World Lutheran Federation. Prof. Dr. Walter Leibrecht, professor at the University of Chicago ("Divinity School").

WORLD PRESBYTERIAN ALLIANCE. Reverend Hébert Roux, of the Reformed Church of France, in charge of inter-confessional relations. Reverend Dr. Douglas W. D. Shaw, of the Presbyterian Church of Scotland. Reverend James Nichols, professor at the theological college of Princeton (United States).

Substitute: Dr. Vittorio Subilia, dean of the theological faculty of the Waldensian Church, Rome.

EVANGELICAL CHURCH OF GERMANY. Dr. Edmund Schlink, professor of dogmatic theology at the University of Heidelberg (Germany).

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WORLD CONVENTION OF CHURCHES OF CHRIST (Disciples of Christ). Reverend Jesse M. Bader, secretary general of the World Convention, New York.

WORLD COMMITTEE OF FRIENDS. Dr. Richard Ullmann, professor at Birmingham (England).

WORLD COUNCIL OF CONGREGATIONALISTS. Dr. Douglas Horton, former moderator of the World Council (United States). Dr. George B. Caird, professor at Oxford (England).

Substitute: Reverend George Huntston Williams, professor of ecclesiastical history at Harvard University (United States).

WORLD COUNCIL OF METHODISTS. T. R. Bishop Fred. P. Corson, president of the World Council, Philadelphia (United States).

[*Latin ed. p. 813*]

Acts of Pope John XXIII, 813. Dr. Harold Roberts, principal of the Theological College of Richmond (England). Dr. Albert C. Outler, professor of theology at Dallas (United States). Substitutes: Professor Fr. Hildebrandt, professor of Christian theology at Drew University, Madison (United States). Dr. José Miguez-Bonino, rector of the Evangelical Faculty of Theology at Buenos Aires. Dr. Robert E. Cushman, dean of the "Divinity School," Durham, N.C. (United States). Reverend Reginald Kissack, Rome. INTERNATIONAL ASSOCIATION OF LIBERAL CHRISTIANITY. Professor Dr. L. J. Van Holk, professor at the University of Leiden (Netherlands). Dr. Dana McLean Greeley, president of the Universalist Unitarian Association, Boston (United States). Substitute: Professor Dr. J. Luther Adams, professor at the "Divinity School" of Harvard, Cambridge (United States). COUNCIL OF CHURCHES (Geneva). Dr. Lucas Vischer, secretary for research of the Commission "Faith and Constitution." HOSTS OF THE SECRETARIAT. His Excellency, Monsignor Cassien, rector of the St. Sergius Institute of Orthodox Theology, Paris. Pastor Robert Schutz, prior of the Protestant Community of Taizé (France). Pastor Max Thurian, of the same Community. Professor Oscar Cullmann, of the Universities of Basel and Paris. Dr. G. C. Berkouwer, professor at the Protestant Free University of Amsterdam.

[*Latin ed. p. 814*]

Acta Apostolicae Sedis - Official Commentary 814

The Reverend Archimandrite ALEXANDRE SCHMEMANN, Vice-Dean of the Orthodox Seminary of St. Vladimir in New York.

Dr. STANLEY I. STUBER, Jefferson City, Missouri (United States).

Dr. JOSEPH JACKSON, Chicago, Illinois.

"The Most Blessed Father graciously received these Reverend Observers and addressed them with the following words:

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"Gentlemen, our meeting today, so pleasant, has a familiar and confidential character. It seeks to be marked by both respect and simplicity. The first word that comes to my heart is a prayer: it is a lesson useful to all, taken from Psalm 67: 'Benedictus Dominus per singulos dies: portat onera nostra Deus, salus nostra.' Blessed be the Lord, day after day! He carries us, the God of our salvation.

"In 1952, Pope Pius XII, with an unexpected and surprising gesture, asked me to become Patriarch of Venice. I informed him that I did not need to reflect much to accept. Indeed, my will had no part in this proposal; there was in my soul no desire to be directed towards one function or ministry rather than another. My episcopal motto sufficed as an answer: 'Obedientia et Pax!' When, therefore, after thirty years of direct service to the Holy See, I prepared to begin a kind of new life and to encounter, as a pastor, the people of Venice, whom I was to guide for six years, I recalled, meditating upon them, these words of the psalm: 'Portat onera nostra Deus,' God carries us. He carries us as we are and with what we have: with His riches within us and with our miseries.

"This same thought was present when I accepted, four years ago, the succession of Saint Peter, and in all that has been done since, day after day, up to the announcement and the beginning of the Council.

"As for my humble person, I do not like to refer to particular inspirations. I adhere to the sound doctrine: it teaches that everything comes from God. It is in this same perspective that * on October 13, 1962, Psalm 67, verse 20."

[*Latin ed. p. 815*]

In the Acts of Pope John XXIII, page 815, I considered the idea of the Council, which recently opened on October 11th, as a heavenly inspiration. On that day, I can assure you, I was deeply moved. At this providential and historic hour, I was particularly attentive to my duty of the present moment, which consisted of reflecting, praying, and thanking the Lord. However, my gaze would occasionally turn to so many sons and brothers. And as soon as it rested upon your group, upon each of your persons, I found in your presence a reason for comfort. Without anticipating the future, let us simply acknowledge the fact today. "Benedictus Deus per singulos dies!" As for you, please read my heart: you may find there more than in my words. How could I forget the ten years spent in Sofia? And the other ten spent in Istanbul and Athens? These were twenty happy and fulfilling years, during which I met venerable personalities and young people full of generosity. I regarded them with friendship, even though my mission as representative of the Holy Father in the Near East did not directly concern them. Later, in Paris, which is one of the crossroads of the world, – and which was particularly so immediately after the last war – I had many encounters with Christians belonging to various denominations. To my knowledge, there was never confusion among us regarding principles, nor

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any contention on the level of charity in the common work that circumstances imposed upon us to assist those who were suffering. We did not "parley," but spoke; we did not argue, but we loved one another. One day, long ago, I gave a venerable old man, a prelate of an Eastern Church not in communion with Rome, a medal of the pontificate of Pope Pius X. This gesture was intended to be – and was – a simple act of amiable courtesy. Shortly thereafter, this old man, about to close his eyes to the light of this world, wished that the medal be placed upon his heart at his death. I saw it with my own eyes, and this memory still moves me. I deliberately allude to this episode because, in its touching simplicity, it is comparable to a wildflower that the renewal of the seasons allows us to pick and offer. May the Lord always accompany our steps in this way with His grace!

[*Latin ed. p. 816*]

Acta Apostolicae Sedis - Official Commentary 816 Your cherished presence here, the emotion that grips my heart as a priest – (as I said on Thursday before the conciliar assembly, *Episcopus Ecclesiae Dei* – the emotion of my collaborators, and yours as well, of which I am certain, invite me to confide in you the desire of my heart, which burns to work and to suffer so that the hour may draw near when, for all, the prayer of Jesus at the Last Supper will be fulfilled. But the Christian virtue of patience must not harm that of prudence, which is also fundamental. Yes, I repeat: *Benedictus Deus per singulos dies*: May God be blessed each day. Therefore, for today, let this suffice. The Catholic Church is at work, serene and generous; you, in your role as observers, with renewed and benevolent attention. May celestial grace descend upon all and upon everything, inspiring, moving hearts, and crowning merits. "Furthermore, even from all nations, journalists and writers, many of whom had come to Rome for important events, were admitted into the Sistine Chapel, and heard these words of the Supreme Pontiff: Dear Gentlemen, This audience today is meant to be a testimony of the esteem that We profess for the Representatives of the Press, and of the importance that We attach to your role as informers. From the very day following Our election, We were eager to welcome an elite of journalists from all over the world. Since then, during these four years of pontifical service, We have had various opportunities to address words of encouragement and exhortation to qualified representatives of your profession. In view of the Council, We have also created, as you know, a Press Office and a Secretariat for the techniques of dissemination. And We have instituted a conciliar commission to deal with the Press, Radio, and Entertainment, along with the apostolate of the laity. This is to say to you, both the importance that your mission holds in Our eyes, and Our desire to help you to fulfill it well. The solemn circumstance of the inauguration of this twenty-first Ecumenical Council of the Catholic Church invited Us to give you..." *Die 13 Octobris mensis a. 1962.* (On the 13th day of the

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month of October in the year 1962.)

[*Latin ed. p. 817*]

Acta Ioannis PP. XXIII 817, a particular mark of benevolence. It was also a need of Our heart to tell you personally how much We desire your loyal collaboration in presenting this very important event to the public, in its true light. We have deliberately chosen, to emphasize the importance We wished to give to this audience, the setting of the Sistine Chapel: at the foot of the famous Last Judgment fresco by Michelangelo – as We said here yesterday to the Extraordinary Missions – indeed, everyone can profitably meditate on their responsibilities. Yours too, dear gentlemen, are great. You are in the service of truth, and it is to the extent that you are faithful to it that you respond to the expectations of men. And We say deliberately: of men, in general; for if there was a time when the press reached only a small elite, it is evident that today it ultimately ends up influencing the thoughts, feelings, and passions of a large part of humanity; therefore, the distortion of truth by information outlets can have incalculable consequences. The temptation is certainly great to sacrifice to the taste of a certain clientele, to be more concerned with speed than with accuracy, more interested in the "sensational," as it is called, than in what is objectively true. Then, an external detail is exaggeratedly highlighted, and the profound reality is obscured in the presentation of a fact, in the analysis of a situation, of an opinion, of a belief. This too, you understand, is a way of obscuring the truth. And if this is serious in every field, how much more so when it comes to what is most intimate and most sacred in the world: the realm of religion, of the soul's relationship with God! An Ecumenical Council naturally has external and secondary aspects, capable of providing food for the curiosity of an eager public. It can also, in the long term, exert a happy influence on relations between men in the social sphere and even in the political sphere. But above all, it is a great religious event. And We sincerely hope that you can contribute to highlighting this fact properly. This is to say what tact, what reserve, what concern for understanding and accuracy one is entitled to expect here from an informant who is eager to do honor to his noble profession. We ask you all to make an effort to understand and to present [the truth] faithfully.

[*Latin ed. p. 818*]

Acta Apostolicae Sedis - Commentarium Officiale 818, considering above all the religious and spiritual nature of these solemn conciliar proceedings. We expect, dear gentlemen, that from the conscientious exercise of your mission of informing about the Council, there will be very happy effects for the orientation of world opinion regarding the Catholic Church in general, its institutions, and its teachings. It can happen that, in this matter, here or there – and especially when a loyal and

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objective account cannot be made known – there are prejudices, sometimes persistent, which maintain in souls centers of distrust, suspicion, and misunderstanding, the consequences of which are deplorable for the progress of harmony among men and among peoples. These prejudices are most often based on inaccurate or incomplete information. Doctrines are attributed to the Church that she does not profess, she is blamed for attitudes that she may have taken in given historical circumstances, and which are unduly generalized without taking into account their accidental and contingent nature. What more beautiful opportunity, gentlemen, than that of an Ecumenical Council, to make true contact with the life of the Church, to inform yourselves from the responsible bodies, which reflect clearly the thought of the Episcopate of the universal Church, here assembled! The mere announcement of the Council has aroused considerable interest throughout the world, to which you have largely contributed. And just yesterday – we congratulate you on this – it was thanks to your presence and your sometimes difficult work that, for the first time in history, the whole world was able to be associated with the opening of an Ecumenical Council, directly by radio and television, and also by press reports. We sincerely hope that your information will maintain the public's sympathetic interest in the Council, and will contribute to revising, if necessary, erroneous or incomplete opinions. You will be able to make it understood that there are no political machinations here. You will be able to discern and proclaim the true motives that inspire the action of the Church in the world, and you will be able to testify that she has nothing to hide, that she follows a straight and straightforward path, that she desires nothing so much as the truth, for the happiness of men and the fruitful understanding among the peoples of all continents. Thus, thanks to you, many prejudices will be dispelled. By serving the truth, you will thereby contribute to that "disarmament of minds," which is the primary condition for establishing a true peace on this earth.

[*Latin ed. p. 819*]

"Acts of Pope John XXIII, 819. Behold, dear Gentlemen, Our hopes, Our encouragements, and Our wishes. Permit Us to add a word of gratitude. For We appreciate your efforts to make known to the general public the manifestations of the life of the Church. And as for Us, We have every reason to be satisfied with the respectful sympathy with which you have, in general, spoken of Our humble person. Called by the designs of Providence to this high office, and, moreover, called at an advanced age, after many experiences, We certainly find comfort and encouragement in what is said about Us: Our personality, Our character, Our initiatives of apostolate; but this does not alter the tranquil peace of Our soul. In 1953, when We took leave of France, which has always remained so dear to Us, We said: 'For My personal consolation, as long as I live – and wherever the Holy Father may

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assign Me a task and a responsibility in the service of the Holy Church – it will suffice that every good Frenchman, recalling My humble name and My presence, may say: He was a loyal and peaceful priest: always and in every circumstance, a sure and sincere friend of France.' We repeat today, dear Gentlemen, this wish of ten years ago, and We amplify it by applying it to your profession: in every occasion, it will suffice for Us that you may write, as the only and true title of honor for Us: He was a Priest before God and before the peoples; a sure and sincere friend of all nations. And now, We shall bless you. According to the beautiful biblical expression that you may know, 'The blessing of the father strengthens the house of the sons.' 2 This is a thought that is familiar to Us, and which an old father may allow Himself, turning with tenderness the gaze towards his sons. Therefore, it is with a heart full of affection that We invoke upon you, in conclusion, the best graces from on High, and We grant to you, as well as to your families and to all those who are dear to you, the Apostolic Blessing."

1 A. G. Card. Roncalli: Scritti e Discorsi, vol. I (1953-1954), p. 14.

a Eccli. 3, 11.

[*Latin ed. p. 820*]

Acta Apostolicae Sedis - Commentarium Officiale 820. Die quo Concilium Oecumenicum inchoatum est, sub noctem ingens ex Urbe multitudo civium, collucentes faces manu gerentium, in forum Sancti Petri convenit ac ante Aedes Apostolicas sistens Summo Pontifici laeta plausit. Beatissimus Pater, e fenestra Palatii Apostolici illos filios carissimos aspiciens eorumque obsequium commoto animo excipiens, audivit eos « Credo » canentes. Postea ipsos familiariter est allocutus, inter alia haec proferens verba: "Cari figliuoli, sento le vostre voci. La mia è una voce sola, ma riassume la voce del mondo intero; qui di fatto tutto il mondo è rappresentato... Noi chiudiamo una grande giornata di pace; sì, di pace: 'Gloria a Dio, et pace in hominibus bonae voluntatis'." 1... "Figliuoli di Roma, voi sentite di rappresentare veramente la Roma caput mundi, così come per disegno di Provvidenza è stata chiamata ad essere: per la diffusione della verità e della pace christiana. In queste parole c'è la risposta al vostro omaggio... Fratres sumus! La luce che splende sopra di noi, che è nei nostri cuori, e nelle nostre coscienze, è luce di Christo, il quale veramente vuol dominare, con la Grazia sua, tutte le anime. Questa mattina abbiamo goduto di una visione che neppure la Basilica di San Pietro, nei suoi quattro secoli di storia, ha mai contemplata. Apparteniamo quindi ad un'epoca, nella quale siamo sensibili alle voci dall'alto: e perciò vogliamo essere fedeli e stare secondo l'indirizzo che il Christo benedetto ci ha lasciato. Ora vi do la benedizione. Accanto a me amo invitare la Madonna Santa, Immacolata, della quale oggi celebriamo eccelsa prerogativa. Ho sentito qualcuno di voi che ha ricordato Efeso e le fiaccole accese intorno alla basilica di quella città, in occasione del III Concilio Oecumenico, nel 431. Io ho veduto, alcuni anni or sono, con i

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miei occhi, le memorie di quella città, che ricordano la proclamazione del Dogma della Divina Maternità di Maria. Ebbene, invocando Lei, elevando tutti insieme lo sguardo verso Gesù, il Figlio suo, ripensando a quanto è con voi, e nelle vostre famiglie, di gioia, di pace e anche, un poco, di tribolazione, di tristezza, accogliete di buon animo questa benedizione del Padre. In questo momento lo spettacolo offertomi è tale da restare a lungo nel mio animo, come 1 Cfr. Luc. 2, 14."

[*Latin ed. p. 821*]

Acta Ioannis PP. XXIII 821 will remain with you. Let us honor the memory of this precious hour. May our sentiments always be as we now express them before Heaven and in the presence of the earth: faith, hope, and charity. Love of God, love of brothers; and then, all together, supported by the peace of the Lord, let us proceed in works of good! Returning home, you will find the children; give them a caress and say: this is the caress of the Pope. You may perhaps find some tears to dry. Have a word of comfort for those who suffer. Let the afflicted know that the Pope is with his children, especially in the hours of sorrow and bitterness. Finally, let us all remember, especially, the bond of charity, and whether we sing, or sigh, or weep, but always filled with trust in Christ who helps us and who hears us, let us proceed serenely and confidently on our path. Numisma ob inchoatum Concilium Oecumenicum Vaticanum Secundum excusum.

[*Latin ed. p. 822*]

Acta Apostolicae Sedis - Official Commentary 822. A MESSAGE TO ALL MEN, SENT BY THE FATHERS, WITH THE CONSENT OF THE SUPREME PONTIFF, DURING THE ONGOING (ECUMENICAL VATICAN II) COUNCIL. The Fathers of the Holy Council, desiring to send a message to all men, declare: It pleases us to send a message of salvation, love, and peace to all men and nations, which have been brought to the world by Christ Jesus, the Son of the Living God, and entrusted to the Church. For this reason, having been assembled at the command of the Most Blessed John XXIII, we, the successors of the Apostles, together with Mary, the Mother of Jesus, united in prayer, have come together, forming one apostolic body, whose head is the successor of Peter. May the face of Christ Jesus shine forth. In this assembly, guided by the Holy Spirit, we desire to seek how we ourselves may be renewed, so that we may be found more and more faithful to the Gospel of Christ. We will strive to present the whole and pure truth of God to the men of this age, so that they may understand it and willingly assent to it. As pastors, we desire to satisfy the needs of all those who seek God, "lest perhaps they should seek him and find him, though he be not far from any one of us." Therefore, obeying the will of Christ, who gave himself up to death "that he might deliver the Church, that she should not have spot or wrinkle, but that she should be

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holy and without blemish," we dedicate all our strength and thoughts to ourselves, the bishops, as well as to the flocks entrusted to us, so that they may be renewed, so that the lovable face of Jesus Christ, which shines in our hearts, "may be the light of the glory of God," be made manifest to the nations. Thus God loved the world... We believe that the Father loved the world so much that he gave his only Son, that whoever believes in him should not perish, but have eternal life.

[*Latin ed. p. 823*]

Acta Ioannis PP. XXIII 823, liberavit, omnia per eum reconcilians in ipsum, "pacificans per sanguinem crucis eius," ita ut "filii Dei nominemur et simus." Spiritus insuper nobis a Patre datur, ut vitam Dei viventes, Deum et fratres dirigamus, qui omnes unum in Christo sumus. Tantum vero abest ut Christo adhaerentes a terrenis officiis et laboribus avertamur, ut fides, spes et caritas Christi nos impellant ad inserviendum fratribus nostris, hoc modo ad exemplum Divini Magistri conformatos, qui "non venit ministrari sed ministrare." Ideo et Ecclesia non ad dominandum nata est sed ad serviendum. Ipse pro nobis animam posuit, et nos debemus pro fratribus animas ponere. Proinde, cum ex Concilii laboribus fore speremus ut lux fidei clarior et vividior splendeat, spiritualem expectamus renovationem, ex qua etiam felix procedat impulsus quo proficiant humana bona, scilicet scientiae inventa, artis technicae progressus eruditionisque latior diffusio. Caritas Christi urget nos: "Ex omni natione quae sub coelo est adunati, omnium populorum nobis creditorum in cordibus nostris gerimus aerumnas, corporis et animae angustias, dolores, desideria, spem. Ad omnes anxietates, quibus hodie homines punguntur, instanter animum intendimus. Con volet imprimis igitur sollicitudo nostra ad humiliores, pauperiores debilioresque; Christum sequentes, miser eamur super turbam fame, miseria, ignorantia laborantem; constanter in eos respicientes qui, deficiente auxilio opportuno, nondum ad vivendi rationem homine dignam pervenerunt. Quapropter in labore obeundo nostro magni faciamus quaecumque ad dignitatem hominis spectant, quaecumque conferunt ad veram populorum communitatem. "Caritas Christi urget nos"; nam "qui viderit fratrem suum necessitatem habere et clauserit viscera sua ab eo, quomodo caritas Dei manet in eo?" Duae quaestiones maioris momenti nobis proponuntur: Summus Pontifex Ioannes XXIII in radiophonico nuntio die 11 Septembris 1962 dato, duo praesertim inculcavit. Cfr. Col. 1, 20. * Matth. 20, 28. Cfr. 1 Io. 3, 16. 2 Cor. 5,14. * 1 Io. 3,17.

[*Latin ed. p. 824*]

824 Acta Apostolicae Sedis - Commentarium Officiale. Primarily, those matters which pertain to peace among peoples. No one is a peacemaker who does not hate evil, nor who does not strive with ardent desire for

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peace. But above all, the Church desires this, since she is the mother of all. She has never ceased to declare openly her love for peace, as well as her willingness to offer her assistance to any sincere effort made with a whole heart towards peace. She strives with all her might to unite peoples, and to promote mutual understanding and esteem among them. This our Conciliar assembly, remarkable for its diversity of races, nations, and languages, does it not bear witness to the communion of fraternal love, and does it not shine as a visible sign of it? We declare that all men are brothers, whatever their race or nation may be. Furthermore, the Supreme Pontiff urges social justice. The doctrine expounded through the Encyclical *Mater et Magistra* clearly shows that the Church is most necessary in the modern world, to denounce injustices and unworthy inequalities, to restore the true order of things, so that, according to the principles of the Gospel, human life may become more human. We certainly lack the virtues of the Holy Spirit, or human resources, or the power of the earth; but we place our trust in the power of the Spirit of God, promised by the Lord Jesus Christ to the Church. Therefore, we humbly and earnestly call upon not only our brothers, to whom we minister as pastors, but also all those who believe in Christ, and all other men of good will whom God "wills to be saved and to come to the knowledge of the truth," 9 to work together with us to build a more just and more fraternal society in this world. For it is the divine plan that, through charity, the Kingdom of God may shine forth in some way on earth, as a foreshadowing of the eternal Kingdom of God. Let the light of great hope in Jesus Christ, our only Savior, shine forth in the midst of this world, which is still far from the desired peace, because of threats arising from the very progress of science, a progress that is indeed wonderful, but not always guided by the higher law of morality.

9 Cf. 1 Timothy 2:4.

[*Latin ed. p. 825*]

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ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE

Directio: Palazzo Apostolico - Città del Vaticano
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ACTA IOANNIS PP. XXIII

SACRUM CONSISTORIUM

Die quinta, die XV mensis Novembris anno MCMXLII, in Basilica Vaticana habitum est Consistorium unicum, loco trium Consistoriorum (secreti, publici et semipublici), cuius acta ex ordine referuntur.

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Primo, Summus Pontifex haec praefatus est: "Hodie, consessus vestrus – ut videtis – amplior atque adeo sollemnior quam pro consuetudine est. Quod ex eo est natum, quia Concilium Oecumenicum Vaticanum II, abhinc triginta circiter dies inchoatum, non uno nomine adduxit, ut in locum trium Consistoriorum, quae hisce occasionibus haberi solebant, unum tantum subderetur. Est igitur, ut quo densior hodie vestra corona offertur, eo maior fiat Nostra laetitia."

Deinde, Beatissimus Pater nuntiavit adsignavisse S.E. Hamleto Ioanni S. R. E. Cardinali Cicognani titulum Ecclesiae suburbicariae Tusculanae; et S.E. Iosepho S. R. E. Cardinali Ferretto, iam Episcopo Sabinensi et Mandelensi, titulum eiusdem Ecclesiae suburbicariae.

I - PROVISIO ECCLESIARUM

Confirmata electione canonice facta, in Synodo Episcoporum Armenorum, Excmi P. D. Aloisii Batanian, iam Archiepiscopi Coloniensis in Armenia, ad Sedem Patriarchalem Ciliciae Armenorum, Summus Pontifex sequentem proposuit Ecclesiam:

Titulari Episcopali Ecclesiae Anaeae praefecit R. P. D. Ioannem.

[*Latin ed. p. 826*]

Acta Apostolicae Sedis - Official Commentary 826. Picco, the General Vicar of the archdiocese of Vercelli, whom the Most Reverend Father Francis Imberti, Archbishop of the same archdiocese, had appointed as Auxiliary Bishop, was appointed. Furthermore, the Most Blessed Father publicly announced the resignation of other Sacred Ministers, having already received their renunciations through Apostolic Letters sealed with lead: the Archbishop of Odessa, Xavier Ferdinand Thoyer, formerly the Archbishop of Fianarantsoa; Fianarantsoa, Gilbert Ramanantoanina, formerly the Bishop of Acmon; Groritien and Gradisca, Andrea Pangrazio, formerly the Bishop of Liburn; Judicifore, a diocese erected within the archdiocese, Gerald Maria de Morais Penido, formerly the Bishop of the same diocese; De Pouso Alegre, a diocese erected within the archdiocese, Joseph D'Angelo Neto, formerly the Bishop of the same diocese; Uberaba, a diocese erected within the archdiocese, Alexander Gonçalves do Amaral, formerly the Bishop of the same diocese; Heliopolis in Phoenicia, Octavius De Liva, Apostolic Delegate in Indonesia; Hierapolis in Syria, Anthony Del Giudice, Apostolic Delegate in Korea; Nisibe, Joseph a Cruce Turcios et Barahona, formerly the Archbishop of Tegucigalpa; Tegucigalpa, Hector Henry Santos, formerly the Bishop of Santa Rosa de Copan; Corcyra and Bishop of Zacynthus and Cephallonia, Antonius Varthalitis; Capua, Thomas Leonetti, formerly the Bishop of Ferentino; Darnita, Clement Gaddi, formerly the Bishop of Nicosia, Coadjutor with right of succession

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to the Most Reverend Father Hector Baranzini, Archbishop of Syracuse.

[*Latin ed. p. 827*]

Acta Ioannis P.P. XXIII, 827.

De Lourenço Marques, Custos, Alvim Pereira, nunc Episcopus Neptensis.

Synnadem in Phrygia, Marcellus Lefebvre, nunc Episcopus Tutelensis.

Calcuttense, Albertus Vincentius D'Souza, nunc Episcopus Semneaensis.

Laodicense ad Libanum, Ecclesia ad Archiepiscopalem, pro hac vice, electus, Ioannes Baptista Scapinelli di Leguigno.

Colossense, Caesar Zerba.

Caesariense in Cappadocia, Petrus Palazzini.

Heracleopolitanum, Ecclesia ad Archiepiscopalem, pro hac vice, electus, Paulus Philippe.

Carpasiensis, Ecclesia ad Archiepiscopalem, pro hac vice, electus, Henricus Dante.

Aureliopolitanum in Asia, Ecclesia ad Archiepiscopalem, pro hac vice, electus, Beniaminus Nardone.

Lancianense et Episcopus Ortonensis, Pacificus Marianus Aloysius Perantoni, nunc Episcopus Hieracensis-Locrensis.

Paranense, Adolphus Servandus Tortolo, nunc Episcopus Catamarcensis.

Rivi Nigri, Agnelus Rossi, nunc Episcopus Barrensis de Pirahy.

Heracleense in Europa, Marianus Cagna, Internuntius Apostolicus in Japonia.

Aureliopolitanum in Lydia, Ecclesia ad Archiepiscopalem, pro hac vice, electus, Salvator Asta, Delegatus Apostolicus in Indosinia.

Tomitanum, Vitus Roberti, Delegatus Apostolicus in Congo.

Bizyenum, Fridericus Eduardus Camillus Lamy, nunc Archiepiscopus Senonensis.

Senonense, Renatus Aloysius Marianus Stourm, nunc Episcopus Ambianensis.

EPISCOPI:

Tarnoviense, Georgius Ablewicz.

Assiense, Sigfridus Kowalski, Auxiliarius Excmi. P. D. Casimiri Iosephi Kowalski, Episcopi Culmensis.

[*Latin ed. p. 828*]

828 Acta Apostolicae Sedis - Commentarium Officiale

Monzensem, noviter erecta dioecesi, Jacobum Corboy.

Ketapangensem, noviter erecta dioecesi, Gulielmum Sillekens.

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Adramythenum, Nicolaum Agnozzi, Auxiliarem Excmi P. D. Francisci Constantini Mazzieri, Episcopi Ndolaënsis.

Campifontis-Capitis Girardeaunensem, Ignatium I. Strecker.

Aulonensem, Emmanuelem Cárdenas, Auxiliarem Emi P. D. Antonii S. E. E. Cardinalis Caggiano, Archiepiscopi Bonaërensis.

Carpitanum, Ernestum Segura, Auxiliarem Emi P. D. Antonii S. R. E. Cardinalis Caggiano, Archiepiscopi Bonaërensis.

Campaniensem, Georgium Carreras, Auxiliarem Emi P. D. Antonii S. R. E. Cardinalis Caggiano, Archiepiscopi Bonaërensis.

Amisenum et Praelatum "nullius", Iosephi de Antiquonia, noviter erecta Praelatura, Cornelium De Wit.

Aegaeum et Praelatum "nullius", Tocantinopolitanum, Cornelium Chizzini.

Thagorensem, Carolum Livraghi, iam Episcopum Verulanum - Frusinatensem.

Araditanum, Eduardum Schick, Auxiliarem Excimi P. D. Adolfi Boite, Episcopi Fuldensis.

Tjmraënsem, noviter erecta dioecesi, Danilum Catarzi.

Taichungensem, noviter erecta dioecesi, Gulielmum Franciscum Kupfer.

Nagoyaënsem, noviter erecta dioecesi, Petrum Magoshiro Matsuoka.

Niigataënsem, noviter erecta dioecesi, Ioannem Shojiro Ito.

Fodianum, Iosephum Lenotti, iam Episcopum Bovensem.

Thermularum, Ioannem Proni.

Tiniensem, Mauritium De Keyzer, Auxiliarem Excmi P. D. Aemilii Iosephi Mariae de Smedt, Episcopi Brugensis.

Salopiensem, Villelmum Ericum Grasar.

Lancastrensem, Brennum C. Foley.

Garthadensem in Columbia, noviter erecta dioecesi, brielem Calderón, iam Episcopum Victorianensem.

Iosephum Ga-

[*Latin ed. p. 829*]

Acta Ioannis P.P. XXIII, 829:

Facatativensem, dioecesi nuper erectae, Radulfum Zambrano Camader, qui iam est Episcopus Risinitanus. Liburnensem, Aemilium Guano. Utinensem, Iacobum Patria, Auxiliarem Excmi. P. D. Petri Lacointe, Episcopi Bello Vacensis. Foroiuliensem-Tolonensem, Aegidium Henricum Alexium Barthe, Grimley, primum Vicarium, qui iam est Episcopus Monoecensis. Thuburbitanorum Minorum, Nicolaum Apostolicum Capitis Palmensis. Bovensem, Aurelium Sorrentino. Lamdiensem, Aloisium Eduardum Henríquez Jiménez, Auxiliarem Emi. P. D. Iosephi Humberti

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S. R. E. Cardinalis Quintero, Archiepiscopi Caracensis. Gadoenum, Iacobum Landriault, Auxiliarem Excmi. P. D. Rosarii L. Brodeur, Episcopi Alexandrini in Ontario. Xapecoënsem, Vilsonem Laus Schmidt; Xylopolitanum, Silvestrum G. Treinen, qui iam est Episcopus Rhaede-stenum. Calyndensem, Varnerium L. Boudreaux, Auxiliarem Excmi. P. D. Mauritii Sehexnayder, Episcopi Lafayettensis. Appiarensem, Thomam A. Murphy, Auxiliarem Excmi. P. D. Laurentii I. Shehan, Archiepiscopi Baltimorensis. Macrensem in Mauretanien et Praelatum "nullius" Humajtanensem, Michaelem D'Aversa. Goelenum, Ioannem Marchesi, Coadiutorem cum iure successionis, Excmi. P. D. Petri Massa, Praelati "nullius" Fluminis Nigri. Sabinensem et Mandelensem, Marcum Caliaro, qui iam est Episcopus Tamiathitanus. Tusculanum, Aloisium Liverzani. Antipyrgensem, Myles Me Keon, Auxiliarem Excmi. P. D. Remundi Prendiville, Archiepiscopi Perthensis. Acheloium, Owen Snedden, Auxiliarem Excmi. P. D. Thomae Me Keefry, Archiepiscopi Vellingtonensis. Apatzinganiensem, dioecesi nuper erectae, Victorinum Alvarez Tena.

[*Latin ed. p. 830*]

Linarinum, noviter erecta dioecesi, Anselmum Zarza.

Dusensem et Praelatum "nullius" Nauarianum de Iesu et Maria, noviter erecta Praelatura, Emmanuelem Romero.

Suessanum, Victorium Mariam Constantini.

Hipponensem, Antonium Angioni, Auxiliarem Excmi P. D. Hugonis Camozzo, Archiepiscopi Pisani.

Callinicensem, Franciscum Zayek, Auxiliarem Emi P. D. Iacobi S. R. E. Cardinalis de Barros Cámara, Archiepiscopi S. Sebastiani Fluminis Januarii et Ordinarii pro fidelibus ritus orientalis in Brasilia.

Alexandrinum Minorem, Danielem Tavares Baêta Neves, iam Episcopum Januariensem.

Januariensem, Ioannem Baptistam Przyklenk.

Carolopolitanum, Franciscum F. Reh.

Buaënsem, Iulium Peeters.

Beneennensem, Vincentium I. Baldwin, Auxiliarem Excmi P. D. Gualteri Philippi Kellenberg, Episcopi Petropolitani in Insula Longa.

Thalensem, Iacobum Weinbacher, Auxiliarem Elmi P. D. Francisci S. R. E. Cardinalis König, Archiepiscopi Vindobonensis.

Dunensem et Gonnorensem, Villelmum Philbin, iam Episcopum Clonfertensem.

Amathusium in Palaestina, Hugonem Gerbermann, Praelatum "nullius".

Gerontopolitanum.

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Monoecensem, Ioannem Rupp, iam Episcopum Arcenum.

Termessensem, Iosephum Michaelem Medina, Auxiliarem Excmi P. D. Alfonsi Mariae Buteler, Archiepiscopi Mendozensis.

Rhaedestenum, Carolum Ponce de León, Auxiliarem Excmi P. D. Roberti Tavella, Archiepiscopi Saltensis.

Sanctae Rosae de Copan, Iosephum Carranza Chévez.

Paracatuensem, noviter erecta dioecesi, Raymundum Lui.

Geraldtonensem, Franciscum Xaverium Thomas.

Tehuacaniensem, noviter erecta dioecesi, Raphaelem Ayala.

Germanicopolitanum, Auxiliarem Leonillum Berti, Excmi P. D. Stephani Loosdregt, Vicarii Apostolici Vientianensis.

[*Latin ed. p. 831*]

Acta Ioannis PP. XXIII 831: Arcenum, Hugonem Aufderbeck, Auxiliarem Excmi P. D. Adolfi Boite, Episcopi Fuldensis.

Mainensem, Petrum Boillon, Coadiutorem cum iure successionis Excmi P. D. Mariae Georgii Petit, Episcopi Virodunensis.

Tigiensem, Geraldum Vincentium McDevitt, Auxiliarem Excmi P. D. Ioannis Iosephi Krol, Archiepiscopi Philadelphiensis.

Trisipensem, Michaelem Iosephum Green, Auxiliarem Excmi P. D. Iosephi Henrici Albers, Episcopi Lansingensis.

Tremithusium, Candidum Padin, Auxiliarem Emi P. D. Iacobi S. R. E. Cardinalis de Barros Cámara, Archiepiscopi S. Sebastiani Flubastiani Fluminis Januarii.

Rhodopolitanum, Iosephum Gonçalves da Costa, Auxiliarem Enii P. D. Iacobi S. R. E. Cardinalis de Barros Cámara, Archiepiscopi S. Sebastiani Fluminis Januarii.

Durensem, Canutum Ansgarium Nelson, iam Episcopum Holmiae.

Holmiae, Ioannem Taylor.

Yolaënsem, noviter erecta dioecesi, Patricium Iosephum Dalton.

Loloënsem, noviter erecta dioecesi, Ignatium Iosephum Waterschoot.

Isangiensem, noviter erecta dioecesi, Aloisium Jansen.

Iamshedpurensem, noviter erecta dioecesi, Laurentium Trevor Picachy.

Mahagiensem, noviter erecta dioecesi, Thomam Kuba.

8agalassenum, Fortunatum Viega Coutinho, Coadiutorem cum iure successionis Excimi P. D. Michaelis Rodrigues, Episcopi Belgaumensis.

ñozusenum in Lybia, Duraisamy Simonem Lourdusamy, Auxiliarem Excmi P. D. Thomae Pothacamury, Archiepiscopi Bangalorensis.

Mataritanum in Proconsulari, Raymundum Ndudi, Auxiliarem Excmi P. D. Andreae Jacques, Episcopi Bomaènsis.

Palmiriensem Indorum, noviter erecta dioecesi, Octavium Aguiar, iam

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Episcopum Campinae Grandis.

Colbasensem, Paschalem Bacile, Auxiliarem Excmi P. D. toris Russo, Episcopi Jaciensis.

Helenensem, Raymundum J. Hunthausen.

Salva-

[*Latin ed. p. 832*]

Acta Apostolicae Sedis - Commentarium Officiale 832

Thasiensem, Carolum Schmidt, Auxiliarem Excmi. P. D. Matthiae Wehr, Episcopi Trevirensis.

Monasteriensem, Iosephum Hoeffner.

Muranum, Humbertum Altomare, iam Episcopum Carpasiensem.

Aeserniensem et Venafranum, Achillem Palmerini.

Palmopolitanum, noviter erecta dioecesi, Acacium Rodrigues Alves.

Gorydalensem, Henricum Iosephum Thünemann, iam Episcopum Keimoesanum.

Keimoesanum, Franciscum Esserl, iam Episcopum Claniensem.

Pyrgensem, Iosephum Mancuso, Coadiutorem "sedi dato" Excmi. P. D. Ioachimi Di Leo, Archiepiscopi-Episcopi Mazariensis.

Ferentinum, Constantinum Caminada, iam Episcopum Thespiensem.

Tulancingensem, Iosephum Ésau Robles.

Dïbonensem, Petrum Birch, Coadiutorem cum iure successionis Excmi. P. D. Patricii Collier, Episcopi Ossoriensis.

Druensem, Iosephum Heusehen, Auxiliarem Excmi. P. D. Villelmi Mariae van Zuylen, Episcopi Leodiensis.

Mustitanum, Anscarium Villena, Auxiliarem Emi. P. D. Antonii S. R. E. Cardinalis Caggiano, Archiepiscopi Bonaërensis.

Maracayensem, Felicianum González.

Theleptensem, Ioannem Mouisset, Coadiutorem cum iure successionis Excmi. P. D. Pauli Remond, Archiepiscopi-Episcopi Nicensis.

Tamiathitanum, Antonium Cece, iam Episcopum Isclanum, Coadiutorem cum iure successionis Excmi. P. D. Antonii Teutonico, Episcopi A ver sani.

Goradenum, Augustinum Frotz, Auxiliarem Emi. P. D. Iosephi S. R. E. Cardinalis Frings, Archiepiscopi Coloniensis.

Dumkaënsem, noviter erecta dioecesi, Leonem Tigga.

Darjeelingensem, noviter erecta dioecesi, Ericum Benjamin.

De Fairbanks, noviter erecta dioecesi, Franciscum Gleeson.

Verulanum-Frusinatensem, Aloisium Morstabilini.

Coracesiotanum et Praelatum "nullius" Juigalpensem, noviter erecta

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Praelatura, Iulianum Barni.

[*Latin ed. p. 833*]

Acta Ioannis PP. XXIII, 833. Isclanum, Dominicum Thomasini. Eudoxiadensem, Pium Paschini. Aquaealbensem in Byzacena, Paulum Chevrier, qui iam est Episcopus Cadurcensis. Gadurcensem, Andream Bréheret. Gampinae Grandis, Emmanuelem Pereira da Costa, qui iam est Episcopus Nazarense in Brasilia. Goronensem, Miltonem Correa Pereira, Auxiliarem Excmi. P. D. Alberti Gaudentii Ramos, Archiepiscopi Belemensis de Para. Frontensem, Thaddaeum Prost, Auxiliarem Excmi. P. D. Gaudentii Ramos, Archiepiscopi Belemensis de Para. Kilvaënsem, in nova dioecesi erecta, Alanum Leroy. Boriensem, Symphorianum Lucas, Vicarium Apostolicum Pilco-mayoënsem. Spelaeopolitanum a Bono Iesu, in nova dioecesi erecta, Iosephum Nicomedem Grossi. Thespiensem, Aloisium Civardi. Tianum, Alfredum Cavagna. Diocaesariensem in Isauria, Aloisium Paro. Rivi Quarti, Moisem Iulium Blanchoud, qui iam est Episcopus Belalitanus. Zephy Heusern, Andream Collini, Coadiutorem cum iure successionis Excmi. P. D. Ioannis Baptistae Adriani Llosa, Episcopi Adiacensis. Auzegerensem, Alonsum Arteaga Yepes, Auxiliarem Excmi. P. D. Didaci Mariae Gómez Tamayo, Archiepiscopi Popayanensis. Aveirensem, Emmanuelem Almeida Trindade. Hieracensem-Locrensem, Michaelem Albertum Arduino, qui iam est Episcopus Sciaoceuvense. Sidy mensem, Michaelem Federici, Coadiutorem cum iure successionis Excmi. P. D. Dominici Petroni, Episcopi Melphiensis et Rapollensis et Venusini. Fori Sanctae Annae, in nova dioecesi erecta, Iacsonem Prado, qui iam est Episcopus Victoriense de Conquista. Avellanediensem, Hieronymum Iosephum Podestà. Berenguer.

[*Latin ed. p. 834*]

Acta Apostolicae Sedis - Official Commentary 834: Gatamarcensis, Peter Alphonsus Torres. Anneciensis, John Sauvage. Fidentinus, Mary Zanchin. Nicosiensis, Constantine Trapani. Juazeiriensis, newly erected diocese, Thomas Murphy. Inhambanianus, newly erected diocese, Ernest Gonçalves da Costa. Ocanienensis, newly erected diocese, Raphael Sarmiento Peralta. Barrancabermejensis, newly erected diocese, Bernard Arango Henao, already Bishop of Belen. Victorienensis in the Island of Vancouver, Remigius De Roo. Gonensis, Clarence E. Ehvel, Auxiliary to the Most Reverend Father Edward Francis Hoban, Archbishop-Bishop of Cleveland. PRELATE ((OF)) NULLIUS: Ghuquibambensis, newly erected Prelature, Redempt Gauci.

II - REPORT ON THE CAUSES FOR CANONIZATION:

Subsequently, the Reverend Cardinal Arcadius Maria Larraona, Prefect of the Congregation of Sacred Rites, having obtained the permission of the

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Most Blessed Father, delivered a discourse on the life and miracles of the Blessed: Vincent Pallotti, Confessor, founder of the Society of the Catholic Apostolate; Peter Julian Eymard, Confessor, founder of the Congregation of Priests and the Society of the Handmaids of the Most Holy Sacrament; Anthony Mary Pucci, Confessor, priest of the Order of the Servants of the Blessed Virgin Mary; Francis Mary of Camporubeo, Confessor, lay professed of the Order of the Friars Minor Capuchin. The same Reverend Father then recounted all the acts which, in the cause for the canonization of the aforementioned Blesseds, the Congregation of Sacred Rites admitted and approved after a prior and careful examination. Having completed the report, the Supreme Pontiff first sought the votes of the Most Reverend Fathers Cardinals, and then of the other Prelates. These then revealed their opinions. Then, the following was said:

[*Latin ed. p. 835*]

Acta Ioannis PP. XXIII 835 III - SUMMI PONTIFICIS ALLOCUTIO

Venerable Brothers, we are most pleased to hear that you, with one mind and one will, agree with what pleases us as well, that we may, with our apostolic authority, enroll these four Blesseds among the ranks of the Saints. For who is ignorant of the great benefit that flows from this to the Catholic Church? For, as it presents its children, adorned with the merits for which they have received heavenly glory, enjoying eternal happiness, it likewise demonstrates its own fecundity in holiness through the ages. Furthermore, the Church of Christ, when it proclaims those children who have been led to the realms of immortality, does not doubt that it will have, with God, most present intercessors; through whose help and support it may seek the salvation of the people entrusted to it. Moreover, since the life of the Saints is a model for others, the faithful will likewise learn from these most religious men, who have gone to the court of the Eternal King, to love, desire, and yearn for that life to which all who run, do not walk the path of their feet, but the path of morals; and they will likewise have new guides, following in whose footsteps they will persevere. Therefore, moved by your support, and by the reasons already explained, we will, with the greatest pleasure, enroll the aforementioned Blessed men in the list of Saints, according to the proper rite of the Apostolic See. And we will do so for Blessed Peter Julian Eymard, Anthony Mary Pucci, and Francis Mary of Camporubeo, on the ninth day of the coming month of December of this year; and for Blessed Vincent Pallotti, on the twentieth day of the month of January of the year one thousand nine hundred and sixty-three. Having announced this, we believe it is our duty both to thank you, Venerable Brothers, for the diligence and care that you have shown in examining and considering this matter, and to urge you earnestly not to cease your prayers to God, so that, moved by the prayers of these Blesseds,

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whom we have just mentioned, He may grant us His grace.

[*Latin ed. p. 836*]

836 Acta Apostolicae Sedis – Official Commentary. After the Second Vatican Council had begun, we shall adorn the Saints with their mitres, and may this Synod proceed with a happy course, and may abundant fruits be derived from it. Concerning all these matters, the Most Reverend Father Henry Dante, titular Archbishop of Carpasiensis and Prefect of the Apostolic Ceremonies, ordered that a record be made, with the assistance of the Apostolic Protonotaries, according to custom. IV – THE REQUEST FOR PALLIA. Immediately, the Most Blessed Patriarch Ignatius Peter Batanian swore the prescribed oath and requested the sacred Pallium for the Patriarchal Church of Cilicia of the Armenians. Also, personally, the sacred Pallium was requested for the Metropolitan Churches by: Fianarantsoa, Most Reverend Father Gilbert Ramanantoanina; Goritiensis and Gradiscana, Most Reverend Father Andreas Pangrazio; Judiciforensis (by elevation of the See), Most Reverend Father Gerald Maria de Moráis Penido; of Pouso Alegre (by elevation of the See), Most Reverend Father Joseph D'Angelo Neto; Uberabensis (by elevation of the See), Most Reverend Father Alexander Concai ves do Amaral; Tegucigalpensis, Most Reverend Father Hector Henry Santos; Gorcyrensis, Most Reverend Father Antonius Varthalitis; Gapuana, Most Reverend Father Thomas Leonetti; of Lourengo Marques, Most Reverend Father Custodius Alvim Pereira; Galcuttensis, Most Reverend Father Albert Vincent D'Souza; Lancianensis, Most Reverend Father Pacific Maria Aloisius Perantoni; Paranensis, Most Reverend Father Adolf Servandus Tortolo; Bivi Nigri, Most Reverend Father Agnel Rossi; Senonensis, Most Reverend Father Renatus Aloisius Maria Stourm.

[*Latin ed. p. 837*]

Acta, Ioannis PP. XXIII, 837. CONSTITUTIONES APOSTOLICAE.

I. MIYAZAKIENSIS (OITAENSIS).

Apostolica Praefectura Miyazakiensis est ad ordinem dioecesim redita, et "Oitaënsis" appellanda.

IOANNES, EPISCOPUS, SERVUS SERVORUM DEI.

Ad perpetuam rei memoriam, cum coetui universo hominum, dioeceses praestant singulis familiis, et toti Ecclesiae. Ex illis, per Episcopos eorum, pretiosa supernae vitae dona et instituta in fideles emanant.

Ita, animo laeto accipimus quod venerabiles Fratres Nostri, Sacro Consilio Christiano Nomini propagando praesidentes, iudicaverunt faciendum, ut Apostolica Praefectura Miyazakiensis in dioecesium

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ordinem redigeretur; quod profecto ad incrementum vitae christianae in perillustri terra Iaponensium haud parum prodesse confidimus.

Ita, sententia venerabilis Fratris Dominici Enrici, Archiepiscopi titulo Ancusensis et Apostolici in Iaponia Internuntii, et summa Nostra potestate, ea quae sequuntur decernimus et iubemus.

Apostolican Praefecturam Miyazakiensem ad gradum dioecesis tollimus, Oitaënsis nomine.

Sedes eius condita est, et sacer Praesul eius Nagasakiensi metropolitanae Ecclesiae eiusque Antistiti erunt obnoxii, tamquam suffraganei; caput dioecesis urbs Oita erit, in qua Episcopus cathedram figet sui magisterii, in templo videlicet Sancto Francisco Xaverio dicato, quod ad dignitatem aedis episcopalis attollimus, cum iuribus et honoribus debitis.

Ad Collegium Canonicorum, quod attinet, censemus ut, quoadusque id condi non potest, Consultores dioecesani nominentur, qui Episcopo consilio et ope adsint.

Mensam episcopalem, quam vocant, fidelium collationes efficiant, Curiae proventus et bona quae Miyazakiensi Praefecturae Apostolicae propria erant.

Ad regimen, administrationem dioecesis, quod pertinet, ad electionem Vicarii Capitularis, Sede vacante, ad hisque similia, leges Iuris Canonici serventur.

Ceterum, has Litteras venerabilis Fra-

[*Latin ed. p. 838*]

Acta Apostolicae Sedis - Official Commentary 838 ter. The Reverend Dominic Enrici, as we have stated, will endeavor, either personally or through another whom he deems suitable, to provide the necessary means for the execution of these matters. Furthermore, he will cause the same documents to be drawn up, and will promptly send true copies thereof to the Sacred Congregation for the Propagation of the Faith. If, at that time, another presides over the same Apostolic Delegation, he shall carry out Our mandates. We desire that these Letters be effective now and in the future; in such a way that those to whom they pertain shall religiously observe what has been decreed through them, and thus obtain their full effect. The efficacy of these Letters will not be hindered by any prescriptions of any kind, since through these Letters We annul all such. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the same faith shall be given to copies of these Letters, whether printed or handwritten, which bear the seal of a person holding a position of prominence in the ecclesiastical hierarchy, and which have been signed by a public notary, as would be given to these Letters themselves

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if they were presented. Let anyone who, in general, disregards or in any way rejects Our decrees know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-second day of the month of December, in the year of Our Lord nineteen hundred and sixty-one, in the fourth year of Our Pontificate.

IACOBUS A. Card. COPELLO, Secretary of State of His Holiness.

GREGORIUS P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery in Loco.

£B Plumbi In Ap. Cane, tab., vol. CVIII, n. 29.

Albertus Serafini, Apostolic Protonotary.

Iosephus Rossi, Apostolic Protonotary.

[*Latin ed. p. 839*]

The Acts of Pope John XXIII, 839, Section II, concerning Saint Francis in California – Sacramento (including Quercopolis, Saint Rose in California, and Stockton).

From the archdiocese of Saint Francis in California and the diocese of Sacramento, certain territories are separated, and three new dioceses are established; furthermore, the boundaries of these churches are changed.

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT:

Just as, in the springtime, the earth is adorned with flowers, foliage, and trees, and the serene night is decorated with bright stars, which illuminate the eternal realms with their radiant splendor, so too, in years, seasons, and days, the Church is enriched and expanded with new dioceses, as if it were the branches of that tree which Christ, the Son of God, provided and foretold. A clear example of this is the request made by the venerable Father Aegidius Vagnozzi, Archbishop with the title of Myrensis, and also in the United States of America, that new dioceses be established by dividing certain ecclesiastical territories, and that the boundaries of others be changed. Therefore, after having consulted our venerable brothers, the Cardinals of the Holy Roman Church, and the local ordinaries whose interests are involved, we, by our apostolic authority, establish and decree the following:

From the archdiocese of Saint Francis in California, we separate two counties, as they are called, Alameda and Contra Costa, which, according to civil law, are defined as such. Within these territories, we establish a new diocese, to be called Quercopolis, with its principal city being Oakland. Furthermore, from the territory of the same metropolis, we detach the following counties: Sonoma, Napa, Lake, and Mendocino; and from the territory of the diocese of Sacramento, we detach the counties of Del

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Norte and Humboldt; within all of these, as they are defined by civil law, we establish a second diocese, to be called Saint Rose in California, with its principal city being in the county of Sonoma.

Moreover, from the same archdiocese of Saint Francis, we separate the counties of San Joaquin and Stanislaus; and from the diocese of Sacramento, we separate the counties of Calaveras, Toulumne, and Mono; within all of these...

[*Latin ed. p. 840*]

840 Acta Apostolicae Sedis – With an official commentary, in accordance with civil law, we establish a third diocese, to be called the Diocese of Stockton, situated near the city of Stockton, in the county of San Joaquin. From the same metropolis of San Francisco in California, we separate the county of Solano, and we join it permanently with the Diocese of Sacramento, so that it becomes a part of that Church. The seat of the metropolitan, the city of Oakland; the Diocese of Santa Rosa in California, the city of Santa Rosa; and finally, the Diocese of Stockton, the city of Stockton. The cathedrals of these churches will be, in order: St. Francis of Sales, St. Eugene, Pope and Confessor, and the Blessed Virgin Mary, greeted by the Angel, each in its principal city, with the appropriate rights and honors granted to each temple. We establish these churches as suffragan dioceses of the metropolitan See of San Francisco in California; furthermore, their bishops will be subject to the sacred authority of the Archbishop of that archdiocese. Moreover, we command that, if a Canonical College cannot be established in these dioceses, diocesan consultors be chosen by the Bishop, who, with their help and counsel, may assist the Bishop. As for the clergy, we decree that as soon as these letters are brought to a conclusion, the clergy of that Church shall be assigned to the territory in which they legitimately reside. Finally, the documents and records pertaining to the new boundaries must be promptly sent to their respective episcopal curias, to be religiously preserved in the archives. Furthermore, the execution of these letters will be overseen by the venerable Brother Aegidius Vagnozzi, or by whomever he may delegate, with the necessary powers for that purpose. Whoever undertakes this task will cause the acts and documents to be drawn up, and will promptly send true copies thereof to the Sacred Congregation Consistorial. If, at that time, another person presides over the same Apostolic Delegation, he will carry out these mandates of Ours. We intend these letters to be effective now and in the future; in such a way that those things which have been decreed through them will be religiously observed by those to whom they pertain, and thus will obtain their full force. Nothing, of any kind, contrary to the efficacy of these letters, will be able to take effect, since through these letters we abolish all such things. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null

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and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which are signed by a public notary, shall have the same full faith as if they were presented. And if anyone should attempt to pervert these decrees in any way...

[*Latin ed. p. 841*]

Let him know who shall have, in any way, detracted [from the authority], that he shall incur the penalties established by law for those who have not obeyed the orders of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the thirteenth day of the month of January, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate.

IACOBUS A. Card. COPELLO, Prefect of the Sacred Congregation of the Holy Office.

CAROLUS Card. CONFALONIERI, Secretary of the Sacred Congregation Consistorial.

Francis Tinello, Regent of the Apostolic Chancery.

Caesar Federici, Apostolic Protonotary.

Iosephus Rossi, Apostolic Protonotary.

[Reference to a document: "In Ap. Cane, tab., vol. CVIII, n. 63."]

III. OLINDENSIS ET RECIFENSIS - GARANHUNENSIS (PALMOPOLITANAE)

Having withdrawn certain territories from the archdiocese of Olinda and Recife, and from the diocese of Garanhuns, a new diocese is established, to be called "Palmopolis."

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT:

We firmly believe that it is our duty to divide the Churches and to define their boundaries more appropriately, from the day that the most merciful God entrusted to us the care of the entire family of the faithful, we strive with all our strength so that the path to eternal salvation may be safer for all our children, and so that they may be instructed in all the benefits of the Catholic religion.

Therefore, having received the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi, and Apostolic Nuncio in the United States of Brazil, after having heard the venerable Brothers Carolus Gouvêa Coelho, Archbishop of Olinda and Recife, and Iosephus Adelinus

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Dantas, Bishop of Garanhuns, who had requested from this Apostolic See that, with the territory of the archdiocese of Olinda and Recife and of the diocese of Garanhuns divided, a new [diocese] be established in that place.

[Reference to a document: "ACTA, vol. IV, n. 15. — 28-12-1962."]

[*Latin ed. p. 842*]

842 Acta Apostolicae Sedis – We grant, with willing hearts, that the Church be established, according to the foregoing provisions. Therefore, after hearing the advice of our venerable Brothers, the Most Reverend Cardinals, Prefects of the Consistorial Affairs, and after obtaining their consent, those who have or deem themselves to have some right in this matter, we, with our supreme authority, decree the following. We separate the territory of the archdioceses of Olinda and Recife, including the municipalities commonly known as Rio Formoso, Sirinhaém, Gameleira, Ribeirão, and Cortes; and from the diocese of Garanhuns, we separate the municipalities known as Palmares, Barreiros, Agua Preta, Joaquim Nabuco, Catende, Bezerra de Menezes, Maraial, Lagoa dos Gatos, and Cupira, and from these, we establish a new diocese, to be called Palmopolitan, and it shall be bounded by the same limits as the municipalities mentioned above, as they are currently defined by civil law. Furthermore, we decree that that part of the municipality commonly known as São Joaquim do Monte, which has hitherto been part of the diocese of Garanhuns, be separated from it and attached to the diocese of Caruaru, so that the entire territory of the municipality mentioned above, as currently defined by civil law, shall be under the jurisdiction of the Bishop of Caruaru. The seat of the new diocese of Palmopolis shall be in the city commonly called Palmares, and the episcopal cathedra shall be in the curial temple dedicated to the Most Blessed Virgin Mary, known as "Nossa Senhora da Conceição dos Montes," which we elevate to the dignity of a cathedral. We grant to this temple and to the Prelate appropriate rights, and we impose upon the Bishop the obligations proper to his office. We make the newly established diocese of Palmopolis a suffragan diocese of the archdioceses of Olinda and Recife, and we place its Bishop under the metropolitan jurisdiction of the Most Reverend Archbishop of Olinda and Recife. The episcopal table, which is the source of support for the Bishop, shall be provided by free offerings of the faithful, by revenues of the Curia, by a suitable portion of the goods that, according to canon 1500 of the Code of Canon Law, shall accrue to the new see, and by contributions from the civil government. It shall be the greatest concern of the Bishop of Palmopolis to establish, as soon as possible, a seminary, according to the particular norms of civil law and the laws of the Sacred Congregation for Seminaries and Universities. When the number of students increases, those of the best talents and piety shall be sent to Rome, to the Pontifical College Pio Brasileiro, for studies in sacred philosophy and theology. A chapter of canons shall be established,

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according to the norms to be set forth in other documents; however, until such time as it is formally established, diocesan consultors shall be chosen, who shall assist the Bishop with their counsel and help, and who shall cease from this duty once the canons are formally instituted. With regard to the governance and administration of the diocese, in the absence of a Bishop, the election of a capitular vicar shall be governed by the norms of civil law. Furthermore, we prescribe that, upon the execution of these letters, the priests of the Church shall be considered assigned to that territory, in which a benefice is located.

[*Latin ed. p. 843*]

The acts of Pope John XXIII, 843, or they shall have an office; and the other clerics shall reside in the legitimate domicile assigned to them. Furthermore, all documents and acts pertaining in any way to the new diocese shall be sent to the Curia of Palermo, to be religiously preserved in the archives. Finally, the execution of these mandates shall be overseen by the venerable Brother Armandus Lombardi, whom We have appointed with full authority and the power to delegate others, provided they are endowed with ecclesiastical dignity. If, at the time of execution in the Republic of Brazil, there is another Apostolic Nuncio, he shall carry out these mandates. Whoever completes the task shall bear the responsibility of preparing the documents relating to the completed work, and these, signed and sealed, shall be sent to the Sacred Congregation Consistorial as soon as possible. We intend these Letters to be effective now and in the future; so that those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind shall be able to be contrary to the effectiveness of these Letters, since through these Letters We repeal all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were the original, if it should be shown. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the thirteenth day of the month of January, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our pontificate.

IACOBUS A. Card. COPELLO

S. R. E.

Cancellarius

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CAROLUS Card. CONFALONIERI

8. Congr. Consistorialis
a Secretis
Franciscus Tinello
Apostolicam Cancellariam Regens
Franciscus H. Caesar
Federici,
Loco Qt Plumbi
In Ap. Cane, tab., vol. CVIII, n. 59.
Ferretti, Proton.
Proton. Apost.
Apost.

[*Latin ed. p. 844*]

844 Acta Apostolicae Sedis - Commentarium Officiale.

LITTERAE APOSTOLICAE

I. Titulus et privilegia Basilicae Minoris ecclesiae Sancti Georgii Martyris in urbe "Walldürn", archidioecesis Friburgensis, conferuntur.

IOANNES PP. XXIII.

Ad perpetuam rei memoriam.

Populi concursibus celebratur, antiquitate, architecturae ratione rebusque artificiosis excellit, ut ad Nos est allatum, templum Sancti Georgii, nobile decus urbis "Walldürn", intra fines archidioecesis Friburgensis.

Vetus enim ecclesiae aedificium saeculo xv conditum est, cuius loco, cum adventantium piae peregrinationis causa Christifidelium turmas capere non potuisset, novum opus, structurae genere, quod "Barocum" audit, saeculo xvii et xviii ineunte erectum est, molis amplitudine ac magnificentia insigne atque spectabile; siquidem cultus Reliquiae Pretiosissimi Sanguinis, ibidem asservatae, populi animos tenet.

Quod religiosis studium etiamnum pectora obtinet, ita ut sacrorum administri atque Christifideles perfrequentes eodem se conferant et sollemnia ibidem splendide atque decore agantur.

In divinis vero officiis sufficientes numero sacerdotes ex Ordine Eremitarum Sancti Augustini versantur, quibus praeclarum hoc pietatis domicilium creditum est.

Quod honore cupiens augere simulque Christifideles ad religionem, quae summum est praesidium in hac mortali vita, colendam exercendamque vel magis accendere, Venerabilis Frater Hermannus Schaufele, Friburgensis

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Archiepiscopus, Nos rogavit, ut templum, quod dictum est, Basilicae Minoris nomine ac iure donaremus.

Quae vota libenti animo implentes, Nos, e Sacrae Rituum Congregationis consulto, certa scientia ac matura deliberatione Nostra deque Apostolicae potestatis plenitudine, harum Litterarum vi perpetuumque in modum ecclesiam Deo in honorem Sancti Georgii Martyris consecratam in urbe, quae "Walldürn" vulgo appellata finibus archidioecesis Friburgensis continetur, ad dignitatem Basilicae Minoris evehimus, omnibus adiectis iuribus ac privilegiis, quae templis eodem nomine insignibus rite competunt.

Contrariis quibusvis non obstantibus.

Haec edicimus, statuimus, decernentes praesentes Litteras firmas, validas atque efficaces iugiter exstare ac permanere; suosque plenos atque integros effectus sortiri et.

[*Latin ed. p. 845*]

Acta Ioannis PP. XXIII, 845, sunt adhibenda; et illis, ad quos ea pertinent, vel pertinere poterunt, nunc et in perpetuum, plenissime suffragari; et sic recte iudicare et definire; et si quid contra haec, a quocumque, cum scientia vel ignorantia, attentari contigerit, id ab hoc momento et in perpetuum irritum et vanum fieri. Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die XVI mensis Februarii, anno MCMXLII, quarto Pontificatus Nostri anno. HAMLETUS I. Card. CICOGNANI, a publicis Ecclesiae negotiis, II Titulo, et privilegiis Basilicae Minoris paroecialis ecclesiae Beatae Mariae Virginis, Auxiliatricis Christianorum, in urbe Lima, decoratur. IOANNES PP. XXIII, ad perpetuam rei memoriam.

Ad perpetuam gloriam urbis Limae, notum est esse sacrum paroeciale templum Beatae Mariae Virginis, quae ut Auxilium Christianorum a plebe Dei saepe invocatur. Quae ecclesia, opere nobili, insigni religione, anno MCMXXI, cum sollemnia agerentur ob unum saeculum ex quo Civitas Peruviana sui iuris facta erat, absoluta est et, lectissimo coetu potentatum sacrorumque Antistitum, fidelis populi stipante multitudine, a Summi Pontificis Legato extra ordinem dedicata; scilicet, pii obsequii causa, Natio Peruviana, memores copiae benefactorum, quam Deipara Virgo ei largita erat, hoc egregium monumentum, sodalibus Societatis Sancti Francisci Salesii annitentibus, erexit. Ex quo tempore ecclesia reapse est domicilium pietatis Marianae, Christifidelium concursibus celebratum. Eorum spiritualem curam ii Sancti Ioannis Bosco filii gerunt, qui ad illud templum iuventuti instituendae multiplicem operam navant. Ipsa vero Mater, ibi culta, populum sibi devotum tueri non desinit, sicut anno MCMXXXIV evenit, cum urbs Lima terrae fremitu et motu quateretur. Ob singulare igitur studium pietatis marialis, quo fideles tenentur, Apostolica Sedes toti archidioecesi Limanae concessit, ut festum Beatae Mariae Virginis Auxiliatricis Christianorum quotannis celebraretur. Molis vero amplitudine, marmorum va-

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rietate, altarium, praesertim maximae arae, nitore et cultu, imaginibus colorum.

[*Latin ed. p. 846*]

846 Acta Apostolicae Sedis - The official commentary notes that this church, adorned with works of art and other artistic creations, is so distinguished that it holds a prominent place among the sacred buildings of that city. Desiring, in these troubled times, to increase devotion to the Mother of God, who is the strongest protection in this mortal life, Our Beloved Son, John, Cardinal Landázuri Ricketts, Priest of the Holy Roman Church, Archbishop of Limana, and also on behalf of the clergy and faithful entrusted to his care, requested that We grant the church the title and rights of a Minor Basilica, out of Our benevolence. These requests, gladly received, We, after consulting with the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, grant and declare perpetually that the church in Limana, dedicated to the honor of the Blessed Virgin Mary, Help of Christians, is adorned with the title and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to churches bearing the same title. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment, anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be null and void. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of March, in the year 1912, the fourth year of Our pontificate. HAMLETUS I. Card. CICOGNANI. The principal patrons of the Congregation of the Most Precious Blood are confirmed: the Blessed Virgin Mary, "Help of Christians," and Saint Francis Xavier. JOHN PP. XXIII. For the perpetual memory of this event. The Congregation of the Most Precious Blood has, from its very beginning, devoted itself to the Most Fruitful Mother Mary, who is commonly invoked as "Help of Christians," and has a special protector. This most praiseworthy devotion is governed by the very laws by which that religious institute is governed.

[*Latin ed. p. 847*]

The acts of Pope John XXIII, 847, state that this association is governed and sanctioned. Furthermore, it is customary to invoke the special intercession of Saint Francis Xavier, who is recognized as the most outstanding example of missionary work and the care of souls. Moreover, desiring that this association be honored with due reverence, its legitimate founder, Saint Gaspar del Bufalo, willed and decreed it. Now, the esteemed son,

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the General Procurator of the Congregation of the Precious Blood, at the command of the Supreme Moderator and Council, humbly requests that We solemnly confirm the patronage of both the heavenly patrons, legitimately accepted by the brethren. Confident that the religious members of this association, aided by the intercession and supplication of the Most Holy Virgin and Saint Francis Xavier, will attain the perfection they have proposed for themselves and will be most eager to undertake the apostolic labors for the Church of Christ, We gladly consent to this request. Therefore, after consultation with the Congregation of Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby establish, in perpetuity, the Blessed Virgin Mary, called "Help of Christians," as the principal patroness before God, together with Saint Francis Xavier, Confessor, for the entire Congregation of the Precious Blood; We confirm, or rather, We re-establish and declare this, with all the honors and liturgical privileges that rightfully belong to the principal patrons of important groups. Notwithstanding any contrary provisions. We decree these things, We establish, We ordain that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be null and void from this moment. Given at Rome, near Saint Peter, under the Fisherman's ring, on the thirtieth day of the month of March, in the year 1962, in the fourth year of Our pontificate. HAMLETUS I. Cardinal CICOGNANI, Prefect of the Congregation for Affairs of the Public Church.

[*Latin ed. p. 848*]

848 Acta Apostolicae Sedis - Official Commentary IV. Saint Genevieve, Virgin, Principal Celestial Patron of the French, is Established as the Public Patron of the Military. JOHN PP. XXIII. For the Perpetual Remembrance of This Matter. — As is the ancient and venerable custom, Christian armies often commend themselves to the protection of the Heavenly Saints, that they may be sheltered by their defense in times of adversity, shielded from dangers, and may attain the desired victory. The guardians of public safety, whose duty it is to uphold the laws of the state, to promote the good of society, and to restrain the audacity of criminals, are no less in need of such patronage. The French soldiers have been accustomed to turn to Saint Genevieve, Virgin, the light of their homeland, who, as history has shown, in times of great peril, proved to be a helper to her people, and, shining with heavenly glory, has never ceased to bestow benefits upon those who invoke her. Therefore, Our beloved son, Mauricius, Cardinal Priest of the Holy Roman Church, Archbishop of Paris, and Vicar of Castres in Gaul,

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made supplications to Us, that We might declare Saint Genevieve the Public Patron of the French military under the protection of God, and that, through Our benevolence, We might grant this request. We, however, in order to increase their piety and to strengthen them with heavenly aid, have decided with great pleasure to fulfill this request. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We declare, establish, and proclaim that Saint Genevieve, Virgin, is the principal celestial Patron of the French military under the protection of God, perpetually, with all the liturgical privileges and honors that rightly belong to the principal patrons of various groups or orders. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, declaring that these present letters shall remain forever firm, valid, and efficacious; shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that, from this moment, anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the 18th day of the month of May, in the year 1962, in the fourth year of Our pontificate. HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 849*]

Acts of Pope John XXIII, 849. LETTERS

I. To His Eminence, the Most Reverend Father James Aloysius Cardinal Cappeletti, Chancellor of the Holy Roman Church, completing the sixtieth year since his ordination to the priesthood.

JOHN PP. XXIII

Moved by the affection of charity, we gladly adorn the happy anniversary of the day on which you were raised to the priesthood with our best wishes, prayers, and promises, which we sincerely make from the depths of our heart. Since it is pleasing for you to recall the labors which you have diligently performed over this long period of time in the sacred ministry, especially as Archbishop of Bologna, endowed with piety and diligence, it is most fitting to give thanks to God, the giver of all good things, who has been a strong and generous helper to you. We earnestly desire that, as Chancellor of the Holy Roman Church and diligently engaged in important work in the Roman Curia, you may abound in new merits, and that, protected by heavenly grace, you may enjoy a vigorous and fruitful old age. We ask for these blessings for you, our beloved Son, and as a pledge of them, we impart the Apostolic Blessing with all our heart, which we wish

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to extend to those who are present at this festive celebration of your sacred anniversary.

From the Vatican, on the twenty-fifth day of the month of September, in the year 1962, the fourth year of Our Pontificate.

JOHN PP. XXIII

II. To His Eminence, the Most Reverend Father Andrew S.R.E. Cardinal Julien, about to celebrate his eightieth birthday.

JOHN PP. XXIII

We eagerly anticipate all that is good, bright, and joyful for you as you are soon to celebrate your eightieth birthday, and we are very pleased that we are given the opportunity to openly declare to you the singular affection and high esteem with which we regard you. We gladly do so, because you yourself have served in the Roman Curia, especially during the time when you were an Auditor and later Dean of the Sacred Roman Rota, and now as a Cardinal.

[*Latin ed. p. 850*]

Acta Apostolicae Sedis - Commentarium Officiale 850. To the esteemed College, renowned for its learning, legal expertise, and sagacity of counsel, distinguished by its youth, you have earned and continue to earn most worthy merits; and for many reasons, you are deemed worthy of honor and praise. For piety, modesty, kindness, and diligence in your duties, you are esteemed by all, and you have shown these qualities most excellently. May God, from whom every perfect gift and every good endowment proceeds, constantly protect you, and may He refresh you with holy joys: may you long enjoy the blessings of this earthly light, and may you always be blessed in the coming eternity. These things, beloved Son, we impart to you with a "heart and mind most willing," the Apostolic Blessing. From the Vatican Palaces, on the eighteenth day of the month of October, in the year 1962, in the fourth year of Our Pontificate. IOANNES PP. XXIII. To the Most Reverend Father, John Baptist, Cardinal of the Holy Roman Church, Archbishop of Milan, who was present at the solemn ceremonies during which the bronze statue of John Paul XXIII was erected in the sacred Basilica of the Blessed Virgin Mary, called "Madonna del Bosco." Your Eminence, with a pleasant thought, the mind turns to the Shrine of the Madonna del Bosco, which in our childhood brought an ineffable smile from heaven, and which welcomed us many times as a pilgrim during our life, and in our periodic returns to our native land during the years of our service to the Holy See. The inauguration today of a bronze memorial erected there in honor of our humble person adds a welcome reminder. Therefore, we wish to express

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our joyful sentiments for this beloved act, which makes our spiritual presence in this blessed place more vivid and tangible. We imagine that, almost drawn by the festive sound of the bells that spreads along the shores of Brianza, there will be a gathering of souls from heaven and earth, rejoicing together with our dear fellow citizens of the three dioceses that gather there – Milanese, Bergamaschi, and Comaschi – and exhorting them to live well and to do good in the present and for the future, in the radiant light and under the maternal protection of the Most Holy Virgin. 1 Cf. Jas. 1:17. 2 Macc. 1:3.

[*Latin ed. p. 851*]

We seize this opportune moment to recall two dates that have remained deeply etched in Our hearts with a particular sweetness: August 29, 1954, when, in the solemn coronation ceremony of the sacred image venerated there, We were given the opportunity to perform this act in the name and by the authority of the Most Reverend Archbishop Schuster, the day before his most pious death; and August 24, 1958, which marked Our last visit to the Madonna del Bosco, just two months after the beginning of Our service to the universal Church. That pious and simple image of the Virgin suggests and inspires the fervent prayer that We offer today to the Mother of Jesus and our Mother, and the encouraging and grateful greeting that We extend – through Her voice, Your Eminence, Cardinal – to all who have gathered for this present manifestation, of which We cherish the meaning as a devoted homage to the Apostolic See and to the Pope. We therefore exhort the populations of Lombardy, whose fervor of faith and generosity in Christian practice are universally known, to continue and to increase their prayers for the Holy Church, and – particularly now – for the Conciliar Assembly gathered in St. Peter's. May the propitious and special Blessing, which We impart from the heart, serve to confirm every noble and pious intention, and be a pledge of abundant heavenly favors, for the common joy, prosperity, and peace. From the Apostolic Palace at the Vatican, October 28, 1962 – The fourth year of Our Pontificate.

IOANNES PP. XXIII

HOMILY

On the Anniversary of the Coronation, in the Vatican Basilica, during the Pontifical Mass celebrated according to the Ambrosian Rite by the Most Reverend Archbishop of Milan.

* Venerable Brothers, beloved Sons: This day has filled Our heart with a singular joy; today, the anniversary is celebrated of Our assumption into the Supreme Pontificate and Our coronation; today, it is the liturgical feast of Saint Charles Borromeo; today, in the Vatican...

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* On November 4th of the year 1962.

[*Latin ed. p. 852*]

852 Acta Apostolicae Sedis - Official Commentary. Basilica, a most magnificent gathering and splendid spectacle, all the Bishops are present, who have come to Rome for the purpose of celebrating the Second Vatican Ecumenical Council. It seemed more fitting to Us, beloved sons and venerable brothers, to address you entirely in Latin, since this common language is used by the Prelates of the universal Church when they communicate with the apex of the Catholic name, namely, the Apostolic See, and is customarily used in conciliar sessions. We are certain that our actions will be rightly understood by you, if, when a liturgical assembly is celebrated outside the norms and order of the Council, in which, along with the clergy, the Christian people also participate, we deem it sufficient to begin only in the Latin language. Therefore, we greet all the Bishops of the Catholic world in Latin, and then we will use the Italian language more extensively, because it is easier for most of those present to understand, namely, the people, who have come here in large numbers to honor the birthday of their Pastor and Father, the Pope. With these words, with which we, as it were, introduce our entire discourse, we wish to give the Latin language its rightful place. And with those words that will follow in the Italian language, we will humbly and joyfully sing of the outstanding merits of Saint Charles Borromeo, whose liturgical feast day is observed annually on the fourth day of the month of November by all Churches of the Latin rite throughout the world: merits that the aforementioned Bishop acquired for himself, and who was a zealous helper in the restoration of the Catholic faith, which was happily begun in his time. As an example, consider these testimonies, presented by two of our most illustrious predecessors, namely, Gregory XIII and Benedict XIV. And indeed, on the twenty-seventh day of the month of October, in the year one thousand five hundred and seventy-five, Cardinal Alciati, in a letter to Cardinal Borromeo, informed him that Pope Gregory XIII had greatly congratulated the Cardinal Archbishop of Milan, because...

[*Latin ed. p. 853*]

The Acts of Pope John XXIII, 853, record that a solemn synod was inaugurated after the Holy Father had addressed his priests in Latin with two most opportune prayers. These are the very words: "In so great an assembly, concerning matters so grave, I have spoken in Latin." Furthermore, the Supreme Pontiff Benedict XIV, whose authority in matters pertaining to the canonization of saints was immense, summarized the glorious praises and merits of Saint Charles with these words: "Saint Charles Borromeo, an example for bishops and a most splendid light." With these final words, which sound so sweetly: "an example and a light," the spirit finds rest; from

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this, all bishops draw a double and most fervent strength, so that they may always diligently strive to attain sanctity and to care for souls. Finally, these most fitting words, with which the Ambrosian liturgy adorns this feast, are perfectly suited to all who are present here, to the sacred prelates and the officials of the Roman Curia, to the clergy and the Christian people, and which we gladly offer to you, like a flower, before we begin to speak in the Italian language. You have heard with what voices we entered into the liturgical work of this feast day: "Peace in heaven: peace on earth: peace in all the people: peace to the priests of the churches of God." Venerable Brother, beloved sons. This fourth anniversary of our coronation, which falls on November 4th with the liturgical feast of Saint Charles Borromeo, takes on this year a characteristic radiance, which reflects upon the vast horizons of the universal Church. Indeed, a higher and more exceptional reason for extraordinary solemnity, so as to make it an event unsurpassed in the history of past centuries, and scarcely surpassable in the future, is your noble, devoted, and joyful presence, O venerable brothers in the episcopate and beloved sons in the various orders of the Prelature, – O, how many! – who have come together from the farthest corners of the universe for this great work of the Vatican Ecumenical Council I, so well begun with the help of God, and followed by the most respectful expectation of the entire world. We remember that last year, on this festive date of November 4th...

[*Latin ed. p. 854*]

Acta Apostolicae Sedis - Official Commentary 854, where we requested inspiration for a discourse from the words of Saint Leo the Great – the fifteenth centenary of whose death was being commemorated – just as the same Pontiff was wont to say, on the feast of his Nativity. From there, we gathered the finest expressions of humility and paternal affection, to thank for the splendid attendance of the venerable priests of the City, who were seen gathered in great devotion around his person, and who gave him the impression "as if of a gathering of angels and saints together united in heavenly exaltation."

The Venerable Ambrosian Liturgy

Venerable and beloved Brothers and sons! What can the servant of servants of God say today before the spectacle of your personal presence, composed not only of the prelates of Rome in the fifth century, the time of Saint Leo the Great, but of this immense choir of two thousand five hundred Bishops, as many as are united here with this Our Apostolic See, and variously distributed in the governance of almost all the dioceses of the world? We bless God for this joy, which softly beats in our souls.

The liturgical coincidence of this day – dedicated to the sacred memory of Saint Charles Borromeo – does it not also bring a heavenly light, most welcome to our eyes and our hearts, in the remembrance of that great

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and distinguished expression of the highest pastoral apostolate, which the name of the Saint, successor and emulator of Saint Ambrose, signifies and exalts, and which our Ecumenical Council intends to magnify and serve at the same time?

With a happy thought, in accordance with what was done in the First Vatican Council, our general assemblies begin with the intonation of the Gospel, so that the sacred code of the doctrine and law of Christ may remain shining and in its central place in our gatherings of peaceful discussion and study; while the celebration of the Holy Mass opens and sanctifies the common work of the highest spiritual order.

As a more eloquent sign of unity and catholicity, it has been deemed fitting, and rightly so, that the Divine Sacrifice, as an introduction to the daily Conciliar work, be celebrated by Prelates of various nationalities, and in succession of the various rites: Latin and Eastern. Thus, the image of the Holy Church, in the unity of the Catholic faith,

(Reference: A. A. S. LUI. 1961., page 763).

[*Latin ed. p. 855*]

Acta Ioannis P. XXIII, 855, and in the variety of liturgical rites, it appears in its full mystical splendor. The Queen stood to your right, clothed in gold, surrounded by variety. The commemoration of the feast of Saint Charles Borromeo calls us all to the Ambrosian rite, of which the saintly Cardinal was, in his time, a powerful and staunch defender. And since the arrangement of ecclesiastical matters dictates that the anniversary Mass of the Papal Coronation be sung by the first Cardinal created by the Pope, and this honor now belongs to our venerable brother, the Cardinal Archbishop of Milan, it is a great source of our pleasure that, in this succession of gestures and chants, the rite that most closely resembles the ancient Roman rite takes its place today among the liturgies of the East and West, here represented. From the very first notes of joyful consent, you have seen how the devoted and fervent children of the vast Archdiocese of Milan have held it in great honor to participate in large and noble numbers in today's rite, which is part of the celebrations of the sacred Vatican Ecumenical Council. And from the fervor of their Ambrosian liturgical tradition, the sincerity of their Roman fidelity shines forth, following the example of their fathers and ancestors. Regarding the vibrant spirit of these children of Milan, their great patron, Saint Ambrose, left us testimonies worthy of him and his people, concerning some uncertainties of that time regarding certain particulars of the rite still in formation, such as these: "In all things, I desire to follow the sense [of the Church]: therefore, the Roman Church: for what is preserved elsewhere, we also preserve, and more rightly." A little earlier, speaking of the washing of feet, he wrote: "We are not unaware that the Roman Church does not follow this custom in all its forms." A preeminent example of Saint Charles. It is also significant that Pope Martin V,

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when he accepted, on October 16, 1418, to consecrate the main altar of the Milan Cathedral, wished to perform the ceremony in the Ambrosian rite, in honor of the venerable traditions of that place, where in the metropolitan church and in the basilica of Saint Ambrose, no one could celebrate except in accordance with the rites. (Psalm 44:10; De Sacramentis, 3, 1-5).

[*Latin ed. p. 856*]

Acts of the Apostolic See - Official Commentary 856 altar — while it can now be placed on the side altars — not even privately, unless in accordance with the Ambrosian rite. And let us, venerable Brothers, invite your and our spirits to contemplate the illustrious example, and the most fervent encouragement that Saint Charles Borromeo offers to the Catholic episcopate of all rites and of all nations of the world regarding the celebration of the First Vatican Council. First, the example. It is well known to the historians of the Holy Church that the Council of Trent — undoubtedly one of the most important ever held — recognizes in Saint Charles Borromeo the merit of having, through his personal activity, contributed to bringing it to a successful conclusion, a conclusion of which serious doubts were being raised at that time. Hear what Giussano, the most reliable historian of Saint Charles, testifies, concerning the resolution of the great difficulties that made it doubtful whether it would be possible to succeed. Pope Pius V, who was the uncle of the Cardinal, "entrusted the Borromean affair to him, so that he might complete, with his diligence, the work begun by the Council. Thus, whatever difficult or dangerous matters arose, the legates reported them to him in writing. And this happened so often that he scarcely had any certain times for rest at night. "After so many and such inconveniences in his studies, he would be awakened by those who were taking a little sleep in the bedroom of the Prefect, whenever a messenger arrived from Trent..." 4 Immense personal work — even sleepless nights — for which the two Bishops of Lanciano and Modena asserted, "that there would be more labors than those for which one Borromeo would suffice at that time." 5 The affairs of the Council had become so entangled in Trent, that the activity of Cardinal Borromeo was necessary in every way, with grace, wisdom, and strength, so that the same historian Giussano used vivid expressions in describing them, indicating the general admiration aroused by the young Cardinal "in the sight of the truly admirable fortitude with which he endured the contests and almost insurmountable difficulties that arose within the Council itself. He was often disturbed by the Fathers, often by the orators of the princes: and with such contention of minds, that it seemed that nothing could be accomplished among so many disputes, nor could the disputes themselves be appeased... Then, indeed, Charles rejected adverse counsels, sought out reasons for concord, strengthened the mind of the Pope; and finally, with constant prayers to God..."

4 Giussano: De rebus gestis S. Caroli, Mediolani 1751, ex Typ. Am-

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brosiana, p. 35. Letters of St. Charles to the Ambrosian Library concerning the Council; Giussano: cited place.

5

[*Latin ed. p. 857*]

Acta Ioannis PP. XXIII 857 contendere, ne rem eius auspiciis inchoatam ullis hominum artibus intercipi pateretur." 6. Cum Concilium feliciter conclusum esset, ecce, cum splendore semper extraordinario et sapienti, ingenium pastorale characteristicum Sancti Caroli se manifestavit, qui ipse et definitive ad Milanum suam se transtulit, ut deliberationes Tridentinae promovens et in earum applicationibus secutus esset. Monumentum huius instancabilis et sapientis activitatis Acta Ecclesiae Mediolanensis sunt, quae saepe impressa sunt. Ultima et perfecta editio eorum est illa quae ab Achille Ratti, de cuius gloria sciuntur, facta est: nobilissima et pretiosa opera illorum annorum laboriosorum investigationum historicarum, in quibus magnus bibliothecarius Ambrosianae, sine sciendo, maturabat suum transferendum ad successionem et sollicitudines Cardinalis Borromei, ut Archiepiscopus Mediolanensis, et paulo post ad fastigium supremi Pontificatus Papae Pii V, qui multum debuit nepoti suo, ipsi Cardinali Borromei, merito conclusionis magni Concilii. "Homiliae" et "Orationes": In voluminibus potissimis Acta Ecclesiae Mediolanensis, locus honoris datur illis quae celebrationem Conciliorum Provincialium et Synodorum Dioecesanium tangunt. Homiliae habitae in Conciliis Provincialibus et Synodis Dioecesanis a Borromeo, occasione exemplaris applicationis Concilii Tridentini ad diocesim suam, et totam regionem Lombardiae, etiam post quattuor saecula, odorem et claritatem praebent opportunorum praeceptorum practicorum characteris pastoralis. Sunt sex orationes pro quoque Concilio Provinciali ab eo collectis et praesidis, cum Episcopis provinciae suae, ab conclusione Tridentini ad ultima annos vitae suae: et aliae sex orationes reservatae clero diocesano suo, quibus illas dixit occasione undecim Synodorum quas habuit in pene viginti annis regiminis Sacrosanctae Mediolanensis Ecclesiae. Venerabiles Fratres, accipiens vota vestra pro occasione anniversaria initii humilis servitii Nostri Domini, felicitas huius coincidentiae cum praesentia vestra cara apud tumulum Sancti Petri, inspirationem bonam nobis dedit, ut vos, Pastores... 6 Ibid. 55 - ACTA, vol. IV, n. 15. — 28-12-1962.

[*Latin ed. p. 858*]

Acta Apostolicae Sedis - Commentarium Officiale 858. As members of the flock of Christ, let us briefly reflect upon this great figure of a Saint – Borromeo – who, in history, embodies one of the highest expressions of pastoral genius and activity. Each century and each nation preserves the memories and glories of other personalities, of other Saints distinguished and eminent in this order of spiritual relationships: great Patriarchs and

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Bishops, both ancient and recent, from the East and the West, great missionaries and religious of every order. To the glory of Saint Charles, it was a source of exceptional merit that he found himself at the service of the Church during a Council, the celebration of which could no longer be postponed, and in conditions that allowed him to providentially contribute to its definitive success, and then to dedicate approximately twenty years of his holy and sanctifying life – from 1565 to 1584 – to the most blessed realization, as we have said, through pastoral and apostolic visits, the celebration of Provincial Councils and Diocesan Synods, to a complete restoration of ecclesiastical life, which bore his blessed name and marked an era – the era of Saint Charles – which, thanks be to God, still continues, giving us hope for the future.

Precious Encouragement. Venerable Brothers, as you can see, these are observations and sacred words. To the great example of Saint Charles, he adds a precious encouragement for us all. It is natural that new times and circumstances suggest various forms and attitudes of external expression and presentation of the same doctrine: but the living essence is always the purity of the evangelical and apostolic truth, in perfect conformity with the teaching of the Holy Church, which often allows us, with advantage, the application of *ars una: species mille*.

Particularly when it comes to the *bonum animarum*, that is, to practical expressions, to those solicitudes which the tenth chapter of Saint John evokes and commands: "The good shepherd calls his own sheep by name, and leads them out... The good shepherd lays down his life for his sheep... I have other sheep, which are not of this fold; I must bring them in also..."

Venerable Brothers, what images, what tenderness, and what anxiety in the soul of the good shepherd, who seeks contact with individual souls, to bring the light of Christ into social life!

* Cfr. Io. 10, 3-4, 11, 16. (Reference to John 10:3-4 and 10:16 in the Vulgate Bible)

[*Latin ed. p. 859*]

Let us conclude, for the common encouragement, with the words of Saint Paul to the Thessalonians: "Fratres, state firmiter : et tenete traditiones quas didicistis, sive per sermonem, sive per epistolam nostram. Ipse autem Dominus noster Iesus Christus, et Deus et Pater noster, qui dilexit nos, et dedit consolationem aeternam, et spem bonam in gratia, exhortetur corda vestra, et confirmet in omni opere et sermone bono."

We lovingly offer these words, and give thanks for your charity for the precious wishes that you have graciously offered us at the beginning of the fifth year of our paternal and pontifical service, with a gentle invitation to join us in prayer, which our venerable brother, the Cardinal Archbishop of Milan, will now pronounce, according to the indications of the Ambrosian

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rite. Saint Charles could not be better assured of our devoted admiration, and together with the protection of all the Catholic Episcopate here assembled for the happy success of the Second Vatican Ecumenical Council, we repeat once more, with the holy words that salute and invoke him, as *vitae magister in terris, et patronum in caelis*: "Deus, qui beatum Carolum Sanctorum tuorum numero sociasti: exaudi propitius supplicum preces: et concede, ut quem vitae magistrum habuimus in terris, eundem in caelis mereamur habere patronum."

ADDRESS To the faithful gathered in St. Peter's Square on the Sunday at midday, after the recitation of the prayers of the "angelic salutation."

"Dear children. The voice of the Father loves to spread sweetness and confidence; and his word has higher and more penetrating vibrations when the eyes contemplate, as happens to me now, the variety and beauty of a festive gathering of children. It is four years today, since the Lord willed it, on October 28th of the year 1962 (the fourth year since the election of the Supreme Pontiff)."

[*Latin ed. p. 860*]

Acts of the Apostolic See - Official Commentary. For sixty years, I have entrusted myself to the succession of the Apostle Peter; and to kindle a more fervent love in my heart for the entire human family. These have been years of prayer and service, of meetings and conversations, of joy and also of some suffering; but each day has been spent in prompt obedience to the divine will and with the certainty that all things cooperate for the general edification. On this present feast of Christ the King, I feel something deeply moving that leads my spirit to serenity. Indeed, the word of the Gospel is not silent: but it resounds from one end of the world to the other, and finds its way into the hearts of men. Dangers and sorrows, human prudence and wisdom, all must dissolve into a hymn of love; into a renewed supplication addressed to all men to desire and to will the establishment of the kingdom of Christ: a kingdom of truth and life; a kingdom of holiness and grace; a kingdom of justice, of love, and of peace. Throughout the world, there is a fervor of works to build and to restore: and to make the supernatural light shine more brightly upon mankind. Proof of this are the international assemblies and congresses of various kinds and scope, which offer a spectacle of a new spirit that is penetrating the minds of politicians and economists, of scientists and scholars. Beloved children, let the example of each one of you, of all of us, be exemplary, in order to make the splendor of the face of Jesus penetrate and renew individuals, families, and society. Our Lord Jesus Christ, offering Himself as an immaculate and peaceful victim on the altar of the cross, has restored man to the embrace of the heavenly Father and has opened the ways of true progress, which elevates and sanctifies human civilizations. With these sentiments of trust, asking God to dispel from the horizons of international coexistence the harmful clouds, I impart

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the Apostolic Blessing upon this Sunday gathering of the Angelus and upon those dear to each of you: a pledge of grace, comfort in the pains and difficulties of life, and a wish for great joy. 1 Cf. Preface of the Feast of Christ the King.

[*Latin ed. p. 861*]

Acta Ioannis PP. XXIII, 861. NUNTII RADIOPHONICI I. Ad omnes gentes et suos Moderatores missus: Imminente periculo belli, Beatissimus Pater eos instanter hortatur, ut operam activam ad servandum bonum pacis dant. *"Domine, audi orationem servitoris tui, orationem servorum tuorum qui timent nomen tuum."* Haec antiqua oratio biblica hodie ad labia nostra tremula ascendit ex corde commotum et affligendum. Cum iam apertus est Secundus Concilium Oecumenicum Vaticanum, in gaudio et spe omnium hominum bonae voluntatis, ecce nubes minantes iterum caelum mundi obscurant et metum in milliones familiam seminant. Ecclesia – ut diximus etiam accipiens octuaginta sex Missiones extraordinarias praesentes ad initium Concilii – Ecclesia nihil plus ad cor habet quam pacem et fraternitatem inter homines, et laborat, sine lassitate, ad eas constituendas. Hoc proposito, meminimus gravium debitum eorum qui munus potestatis gerunt. Et addidimus: "Cum manu super conscientiam, sint audiendi clamor angusti qui, ex omnibus partibus terrae, ab innoculis infantibus ad senes, ab individui ad communitates, ad caelum ascendit: Pax! Pax!" Hodie hanc sollemnem adjurationem renovamus. Omnes Gubernatores imploramus, ut non surdos ad clamorem huius humanitatis maneant. Ut omnia quae in se possunt faciant ad pacem conservandam. Sic mundum eruerunt horribiles bella, quarum nullus praesagire potest terrores consequentes. Ut perseverent in tractationibus, quia haec actio lealis et aperta magnum testimonium habet pro conscientia cuiusque et coram historia. Promovere, favorire, accipere colloquia, omnia gradus et omnia tempora, est regula sapientiae et prudentiae quae benedictionibus caeli et terrae invitat. Die 25 Octobris, mensis a. 1962. 1 Nehem. l Ih f.

[*Latin ed. p. 862*]

Acta Apostolicae Sedis - Official Commentary 862 May all Our sons, all those marked with the seal of baptism and nourished by Christian hope, all those, in short, who are united to Us by faith in God, join their prayers to Ours to obtain from Heaven the gift of peace: a peace that will be true and lasting only if it is based on justice and equity. And may the great blessing that We bestow upon them with love, in the name of He who wished to be called the "Prince of Peace," be granted to all those who work for this peace, to all those who, with a sincere heart, strive for the true good of men.

2. To the Supreme Pontiff, sent from the Neo-York exhibition, which displayed works from all nations, destined for the building of the Apostolic See. With a spirit present at the solemn ceremony, in which the exhibition

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of works from all nations, destined for the building of the Apostolic See, begins in the city of Neo-York, We deem it fitting to follow this most auspicious event with Our congratulations and to foretell its successful outcome. Indeed, this event, while clearly demonstrating what human ingenuity and labor can achieve for the progress of civil society, will greatly contribute to the closer bonds between peoples and to their cooperation in a friendly alliance for the common good. We are therefore fully confident that the admirable advancements of the technical arts will effectively contribute to the spiritual progress of men, in which alone true peace and prosperity in the true sense are found. This is the aim of the Apostolic See, which gladly wishes to participate in this exhibition; and that Our wishes may be happily fulfilled, We implore the Almighty God with fervent prayers to grant His divine assistance. Is. 9, 6.

3. On the 1st day of October, in the year 1962.

[*Latin ed. p. 863*]

Acta Ioannis PP. XXIII 863 WRITTEN MESSAGES

I. To all the Fathers of the Sacred Ecumenical Council, wishing the Supreme Pontiff a happy and blessed birthday.

* Deeply moved by your kind wishes and greetings, strengthened by the love of brothers and sons, which, on the occasion of my return birthday, were to us among so many expressions of piety, we offer our most heartfelt thanks for this renewed act of kindness. In return, with tested loyalty, moved by reciprocal charity, we earnestly implore God that the good things you have wished for us may abound in each and every one of you and in the flocks entrusted to you; and may the Apostolic Blessing be a sign and pledge of this, bestowed with the greatest affection upon you and your endeavors. From the Vatican, on the twenty-fifth day of November in the year 1962.

IOANNES PP. XXIII

II. To the Fathers of the Sacred Ecumenical Council, who, in the year following the fourth year of his election, offered the Supreme Pontiff fervent wishes and greetings in a message.

* We have recently received with great emotion the singular expression of your charity, through which you wished to offer us fervent greetings on the day when the most loving will of the Father of Heaven was revealed to the entire world.

Here are the words of the message sent by the Fathers of the Sacred Ecumenical Council to Pope John XXIII:

To Pope John XXIII, beloved Pastor, the Fathers of the Sacred Council, which is held under your guidance, turn their eyes, minds, and hearts to

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you, celebrating the day of your birthday, and they wish that for many years to come you may govern the Church with safety, and that you may bring forth the fruits of unity and peace to the glory of the Bride of Christ. Holy Father, we ask that you confirm us and our labors with your paternal Apostolic Blessing.

Here are the words of the message from the Fathers of the Ecumenical Council to Pope John XXIII:

On this most auspicious day, when the Catholic world celebrates the ascent of Your Holiness to the Supreme Pontificate, we, the Conciliar Fathers, united in one accord, humbly and fervently offer our prayers for you, that Almighty God, through the intercession of the Blessed Virgin Mary and her chaste Spouse, Saint Joseph, the Patrons of the Ecumenical Council, may preserve you, our most blessed and beloved Father, and Christ's Vicar, for a long time, and that He may protect the labors of the Council, so auspiciously begun, so that they may proceed successfully and reach the desired outcome according to your hopes. And may your Apostolic Blessing assist us, which we humbly implore before your Chair of Truth. From the Conciliar Hall, on the twenty-seventh day of October, 1962.

[*Latin ed. p. 864*]

Acts of the Apostolic See - Official Commentary 864, concerning the governance of the Church, We have called upon you, from all corners of the world, together with the Christian flock entrusted to you. You have brought Us great solace, for which We give many thanks, and We are deeply joyful that, by the most provident design of God, We celebrate this anniversary, surrounded by your radiant presence, this year. We implore the shining light and assistance of the Holy Spirit upon each of you, and upon your daily labor. Furthermore, We ask that you join your most fervent prayers to Ours, that the Ecumenical Council, gathered at the tomb of Peter, may shine forth as a brilliant beacon of unity for human society, that it may boldly proclaim the truth and power of the Gospel, that it may reveal the treasures of the Holy Church, for the spreading of the Kingdom of Christ, a Kingdom of holiness and grace, a Kingdom of justice, love, and peace. And above all, We will earnestly implore the Prince of Peace together with you, that His peace, which surpasses all understanding, may guard the hearts and minds of men, and that it may avert all dangers to peace, which, unless diligently guarded with the utmost prudence, would bring forth untold tears and ruin. We confirm Our loving sentiments through the Apostolic Blessing, which We gladly bestow upon you all, and upon your distant peoples, whom We hold so dear. From the Vatican, on the twenty-eighth day of the month of October, in the year 1962. JOHN PP. XXIII.

[*Latin ed. p. 865*]

Sacred Consistorial Congregation 865. ACTS OF THE HOLY CON-

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GREGATIONS. THE SACRED CONSISTORIAL CONGREGATION OF RAVENNA AND FERRARA. DECREE Concerning the Alteration of Diocesan Boundaries. The Most Reverend Fathers, Salvator Baldassarri, Archbishop of Ravenna and Bishop of Cervia, and Natalis Mosconi, Archbishop of Ferrara, having recently petitioned the Apostolic See, in order to better serve the spiritual welfare of those entrusted to their care, that the boundaries of the archdioceses might be somewhat altered. Therefore, the Sacred Consistorial Congregation, having approved this alteration, which it truly deemed conducive to the spiritual growth of the faithful, and exercising the special faculties granted to it by Our Lord John, by Divine Providence Pope John XXIII, and after due deliberation, decrees as follows:

1) That the territory located within the municipality commonly known as "Jolanda di Savoia," which belongs to the Archdiocese of Ravenna, and which is circumscribed by the following boundaries: "the provincial road of the Ente Delta Padano from the Malpiglio Canal to the Corlo Canal; the Corlo Canal to its confluence with the Leone Canal; the Leone Canal to its intersection with the Contane-Jolanda Road; this Road to its intersection with the Foscari Canal; the Foscari Canal to the Malpiglio Canal; the Malpiglio Canal to the provincial road of the Ente Delta Padano," be separated from the aforementioned Archdiocese of Ravenna and attached to the Archdiocese of Ferrara;

2) That the territory located within the municipality called "Copparo," which belongs to the Archdiocese of Ferrara, and circumscribed by the following boundaries: "the Corletto Canal to the Ambrogio Road..."

[*Latin ed. p. 866*]

866 Acta Apostolicae Sedis - Official Commentary: Brazzolo; the aforementioned road up to the Malpiglio Canal; the Malpiglio Canal up to the La Fossa conduit; this conduit, for a short stretch, then the path between the properties of La Barchessa and Eredità, on one side, and Cà Nova, on the other side, up to the Scolo dei Bovi; the Scolo dei Bovi up to the Moize Canal; this Canal up to the Corletto Canal," shall be separated from the same Archdiocese of Ferrara and permanently assigned to the Archdiocese of Ravenna; 3) that the territory, located in the municipality commonly called "Portomaggiore," belonging to the Archdiocese of Ferrara and delimited by the following boundaries, namely: "from La Fossa Rivalda to the Ferrara-Ravenna railway line; this railway line to the boundary ditch between the properties of Gobbietta, on one side, and Gobbia, on the other; this ditch to the Provincial Road Portomaggiore-Ferrara; the aforementioned road, then the current interdiocesan boundary, the aforementioned railway line, and the current boundary to the Quartiere-Montesanto road; this last road to La Fossa Rivalda," shall be separated from the same Archdiocese of Ferrara and united to the Archdiocese

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of Ravenna; 4) that the boundaries in the territory commonly called "Argenta," which are not yet definitively defined, shall henceforth be: "from the intersection of the Molinella-Traghetto and Marmorta-Alberino roads, follow the boundary between the provinces of Ferrara and Bologna towards the North to the River Reno; the River Reno to the bridge on the Marmorta-Consandolo road; this road to the toll booth near the Pariazzi P property; from here, the road to Ospitai Monacale to the Anderlise ditch; the Anderlise ditch to its confluence with the Ziparea ditch; this ditch to the new road of the Delta Padano Authority; this road to the Adriatic State Road; the same State Road towards the North, then the Molinellina road to the road leading to Ripapersico; finally, the ditch that delimits and includes the properties of Bacca, Carandina, and Borsa on the side of Ravenna, the entire village of Molinellina, and the properties of Pachennia and Manzalia on the side of Ferrara; from the Magnana property, follow the already certain current interdiocesan boundary." With these stipulations, the boundaries of the aforementioned Archdioceses shall be changed. To accomplish these matters, the Sacred Consistorial Congregation appoints the Most Reverend Father Salvator Baldassarri, Archbishop of Ravenna and Bishop of Cervia, granting him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, the burden imposed as previously stated.

[*Latin ed. p. 867*]

The Sacred Congregation for the Propagation of the Faith hereby orders that a certified copy of the completed act be returned to the same Congregation. All contrary provisions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Congregation, on the 24th of April, 1962. CAROLUS Card. GONFALONIERI, Secretary. L. S. Franciscus Carpino, Archbishop of Serdica, Assessor II. Designation of Tribunals for the Subjects of the Canadian Military Vicariate. In accordance with the instructions "Solemnly" issued by the Sacred Congregation on the 23rd of April, 1951, concerning Military Vicars, for the purpose of hearing cases of the subjects of the aforementioned Canadian Military Vicariate, whether pertaining to disputes among themselves or criminal matters, the Metropolitan Tribunal of the Ordinary of Quebec is designated as the first instance, and the Metropolitan Tribunal of the Ordinary of Marianopol is designated as the second instance, for all time. This designation has been approved by Our Most Holy Father John, by the grace of God, Pope XXIII, through a Decree of the Sacred Congregation, dated the 9th of November, 1962.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

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TUNGUENSIAN - TAUNGGYIENSIS DECREE

Concerning the Alteration of Diocesan Boundaries.

The Most Reverend and Reverend Lord Sebastian Shwe Yauk, Bishop of Tunguen, has requested that that portion of territory located in the "Southern Shan States," and pertaining to the parishes of Yado, Momblaw, and Pradon, together with the adjacent villages, be separated from the Diocese of Taunggyi and assigned to the Diocese of Tun-

[*Latin ed. p. 868*]

Acta Apostolicae Sedis - Official Commentary 868 so that it might be united with it, so that the inhabitants of these parishes might have easier and more convenient access. The Sacred Congregation for the Propagation of the Faith, graciously accepting these petitions, with the favorable vote of the Most Reverend Lord John Baptist Gobbato, Bishop of Taunggyi, and by virtue of special faculties granted by His Holiness Our Lord Pope John Divine, of blessed memory, XXIII, separated a portion of the territory mentioned above from the Diocese of Taunggyi and annexed it to the Diocese of Tungu, and thus ordered the aforementioned Decree to be completed. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 9th day of the month of July, in the year of Our Lord 1962. G. P. Card. AGAGIANIAN, Prefect. L. © S. f. Petrus Sigismondi, Archbishop of Naples, in Pisidia, Secretary.

DECREE Concerning the alteration of the boundaries of dioceses. The Most Reverend Lord Joseph Alexander Fernandes, Archbishop of Delhi, proposed that the civil districts of Hissar and Bathinda, located in the Indian State of Punjab, be separated from the Archdiocese of Delhi and united with the Diocese of Simla. The Sacred Congregation for the Propagation of the Faith, foreseeing that such a transfer of territory would lead to the more rapid progress of the Catholic religion in those districts, and also considering the desire of the Most Reverend Lord John Burke to assume that territory for his diocese, and with the favorable vote of the Most Reverend Lord James Robert Knox, Titular Archbishop of Melitene and Apostolic Delegate in India, and by virtue of special faculties granted by His Holiness Our Lord Pope John Divine, of blessed memory, XXIII, separated the districts of Hissar and Bathinda from the Archdiocese of Delhi and annexed them to the Diocese of Simla, and thus ordered the aforementioned Decree to be completed. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 19th day of the month of October, in the year of Our Lord 1962. G. P. Card. AGAGIANIAN, Prefect. L. © S. f. Petrus Sigismondi, Archbishop of Naples, in Pisidia, Secretary.

[*Latin ed. p. 869*]

The Sacred Congregation for the Propagation of the Faith, 869, III, Sydneyensis - Bathurstensis, DECREE Concerning the Alteration of Diocesan

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Boundaries.

A group of commissioners, consisting of the Most Reverend and Illustrious Lord Norman Cardinal Gilroy, Archbishop of Sydney, and the Most Reverend Lord John Norton, Bishop of Bathurst, had petitioned this Sacred Congregation, requesting that the parish of Lithgow be separated from the Archdiocese of Sydney and attached to the Diocese of Bathurst.

This Sacred Congregation for the Propagation of the Faith, graciously accepting these petitions, and by virtue of the powers granted to it by the Most Holy Lord, Our Pope John, by the Divine Providence, XXIII, decrees that the aforementioned parish be separated from the Archdiocese of Sydney and assigned to the Diocese of Bathurst.

Furthermore, it is decreed that all acts and documents pertaining to the aforementioned parish be transmitted from Sydney to the Curia of Bathurst, where it shall be permissible, and that the Most Reverend Lord Dominic Henrici, Archbishop titular of Ancyra and Apostolic Delegate to Australia, New Zealand, and Oceania, be appointed by this Sacred Congregation for the Propagation of the Faith, granting him the necessary and appropriate powers, including the power of delegation, to carry out the aforementioned purpose, with the obligation of submitting to this same Sacred Congregation, as soon as possible, a certified copy of the completed execution.

Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 29th day of the month of October, in the year of Our Lord, 1962.

[Signatures:]

Q.t P. Card. AGAGIANIAN, Prefect.

f Petrus Sigismundi, Archbishop of Naples in Pisidia, Secretary.

[*Latin ed. p. 870*]

Acta Apostolicae Sedis - Official Commentary 870

SACRED CONGREGATION FOR THE RITES

Regarding the Canonization of Blessed Peter Julian Eymard, Confessor, Founder of the Congregation of Priests and the Society of Servants of the Most Holy Sacrament.

ON A QUESTION: Whether, with the approval of two miracles by the Apostolic See, it is permissible to proceed safely to the canonization of the Blessed, in order to stir up the minds of the faithful, so that they may more zealously profess the faith and exercise the virtues worthy of the Christian name, nothing seems more effective than to nourish and cultivate in the people that admirable pledge of love, which is the bond of peace and unity, namely, the Most Holy Eucharist. These, indeed, were the most ardent

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desires of Blessed Peter Julian Eymard, who, in order that this desired goal might be attained, founded two Congregations dedicated to the Most Holy Sacrament, one of Priests, the other of Servants. The reputation of holiness of this faithful Servant of God, who, even while living, was adorned with outstanding virtues, increased so much that, from the time of his death, after the ordinary processes were completed in the dioceses of Gratianopolitan and Parisian, from the year 1908, his cause for beatification and canonization was instituted with the Sacred Congregation of Rites, and, with all due legal formalities observed, Pope Pius XI, on July 25th of the year 1925, decreed the granting of the honors of the blessed to him. Hardly a year after his beatification, when news spread of new miracles wrought by the intercession of Blessed Peter Julian, his cause for canonization was resumed, namely, on July 28th of the year 1926, and Our Lord, Pope John XXIII, by a solemn decree issued on July 15th of this year, declared that two miracles had occurred.

One matter remains to be discussed, namely: Whether, with the approval of two miracles by the Apostolic See, it is permissible to proceed safely to the canonization of the Blessed, after the granting of indulgences.

[*Latin ed. p. 871*]

The Sacred Congregation of Rites, in its deliberation number 871, concerning the canonization. It is the judgment of all the Cardinals, those entrusted with safeguarding the sacred rites, as well as the officials, prelates, and consulting fathers, that it is indeed possible, and they have affirmed this in writing. Regarding this matter, the Most Blessed Father, having been made more certain, delayed offering his judgment on this matter of such great importance, until he might obtain heavenly light through fervent prayers. And having indeed done so, today, after most devoutly celebrating the Eucharistic Sacrifice, he has decreed that it is safe to proceed to the solemn canonization of the Blessed Peter Julian Eymard, Confessor. He has ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 22nd of September, 1962. ARCADIUS M. Card. LARRAONA, Prefect. L. S. f. Henry Dante, Archbishop of Carpasia, Secretary II. Concerning the canonization of the Blessed Anthony Mary Pucci, Confessor, a priest of the Order of the Servants of Mary. ON THE QUESTION: Whether, after the approval of two miracles and the veneration granted by the Apostolic See, it is safe to proceed to the solemn canonization of the same. The esteemed Order of the Servants of Mary, founded in the thirteenth century, has never failed to produce, after the example of its seven most holy founders, new men of sanctity and heroes of Christian perfection, wherever monasteries and churches of the same Order have been established and have flourished. Among these, the Blessed Anthony Mary Pucci deserves to be mentioned. He was born in the place of Poggiole, in the diocese of Pistoia, of honorable

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parents, and, after a youth spent in innocence, at the age of twenty-nine, he entered the Order of the Servants of Mary. Having been raised to the priesthood, he went to the city of...

[*Latin ed. p. 872*]

Acta Apostolicae Sedis - Official Commentary

"72. He was sent as an assistant pastor to the Royal Parish of Vici, and three years later, he was appointed pastor, a position he faithfully served for forty-five years. He never neglected to nourish the faithful through the preaching of the Word of God, counsel, and exhortations. Moreover, he was accustomed to help the needy, even giving away his own clothes. During a severe outbreak of cholera, he scarcely allowed himself any rest for two years, dedicating himself day and night to the care of souls and bodies. He was an outstanding devotee of the Sorrowful Virgin, and he devoted all his efforts to promoting this devotion. He founded a house for the Sisters Servants of Mary in his parish, and he was the first in Italy to promote the establishment of maritime hospices. He greatly fostered Vincentian groups and those dedicated to the propagation of the faith. He established sodalities for boys and young people, for men and women. Finally, in the exercise of his sacred ministry, he was struck by a serious illness, and on January 12, 1892, he passed away most piously, leaving behind a most excellent example of pastoral and religious life. Sixty years later, Pope Pius XII added him to the list of the Blessed. When, through the intercession of this same Blessed, new miracles were attributed to God, the same Supreme Pontiff, on January 12, 1954, signed with his own hand a decree to resume the cause of canonization. Subsequently, an apostolic process was conducted regarding the two miracles alleged, which were solemnly approved by Pope John XXIII, of blessed memory, by a decree issued on July 7 of this year, 1962. This is the present state of affairs: the Cardinals of the Sacred Congregation for Rites, the Official Prelates, and the Consultor Fathers were asked whether they considered it safe to proceed to grant the highest honors of the Saints to this Blessed. This was duly done, and they unanimously responded in writing that it was safe to do so. Our Most Holy Father Pope John XXIII hesitated to reveal his mind on this matter of such importance, so that, by offering prayers to God, he might obtain a greater abundance of heavenly light to guide him. Having done this, on this day, with the most sacred ceremony, he declared that it is safe to proceed to the solemn canonization of the Blessed Anthony Mary Pucci, Confessor.

Given in Rome, on September 22, 1962.

ARCADIUS M. Card. LARRAONA, Prefect.

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Henricus Dante, Archbishop of Carpasia, Secretary."

[*Latin ed. p. 873*]

Sacred Congregation of Rites, 873, III. DECREE Concerning Saint Joseph, by inserting his name into the Canon of the Mass. In these recent times, the Supreme Pontiffs have not found a single opportunity to increase the worship of Saint Joseph, the most illustrious Spouse of the most Blessed Virgin Mary, through more solemn rites. Above all, Pope Pius IX stands out, who, heeding the desires of the Vatican Council I, designated him, on December 8th of the year 1870, as the heavenly Patron of the entire Church. Following in the footsteps of his predecessors, the Most Holy Pope John XXIII not only declared Saint Joseph, in the Vatican Council I, which He convened, to be a "source of salvation," but also, by a papal decree, decided that His name should be recited in the Canon of the Mass, as a fitting memorial and fruit of the Council itself. This decision was publicly announced on November 13th by His Eminence, the Cardinal Prefect of the Secretariate of State, to the Fathers of the Council assembled in the Vatican Basilica, and He ordered that the prescribed change be put into practice from the eighth day of the following month, that is, on the feast of the Immaculate Conception of the most Blessed Virgin Mary. Therefore, this Sacred Congregation of Rites, following the will of the Supreme Pontiff, decrees that the following words be added after the words: "you sing of our Lord Jesus Christ": "and also of blessed Joseph, His Spouse," and then the following should continue: "and of your blessed Apostles and Martyrs..." Furthermore, this Sacred Congregation decrees that this prescription should also be observed on those days in which the special formula "Communicantes" is prescribed in the Missal. Contrary decrees, whatever they may be, are hereby suspended, even those of special note. November 13, 1962. A. Card. LARRAONA, Prefect. L. © S. f. Henry Dante, Archbishop of Carpasia, from the Secretariate, 56 - ACTA, vol. IV, n. 15. - December 28, 1962.

[*Latin ed. p. 874*]

Acts of the Apostolic See - Official Commentary 874

ACTS OF THE SACRED APOSTOLIC PENITENTIARY TRIBUNAL

(SECTION ON INDULGENCES)

DECREE

His Holiness, Pope John, Divine Provider, Pope XXIII, having graciously deigned to decide, in an audience held in writing on the 19th of October of the present year, before the Most Reverend Cardinal Penitentiary Major, to augment the Indulgence granted after the Pontifical Mass with the Throne,

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it is decreed as follows:

That, after the blessing imparted at the conclusion of the Pontifical Mass with the Throne, Cardinals may grant a partial Indulgence of fifteen years, Archbishops a partial Indulgence of ten years, and Bishops a partial Indulgence of seven years, to the benefit of the Christian faithful who, with at least a contrite heart, have devoutly received said blessing.

This decree shall be valid forever, without any Apostolic Letters being issued in brief form.

Given in Rome, from the Sacred Apostolic Penitentiary, on the 31st of October, in the year 1962.

F. Card. CENTO, Major Penitentiary

L. © S. I. Rossi, Regent.

[*Latin ed. p. 875*]

SACRA ROMANA ROTA 875

SACRA ROMANA ROTA

Citationes edictales

I. Nullitatis matrimonii et dispensationis (Pawlowski - Hajduk)

Cum ignoretur locus actualis commorationis, domini Mariani Pawlowski, in causa de qua supra partis actricis, eundem citamus ad comparendum, vel per se, vel per procuratorem legitime constitutum, coram S. Romana Rota (Piazza della Cancelleria, 1 - Roma), pro die 29 Ianuarii 1963, hora undecima cum dimidio, ad dubium concordandum, vel ad infrascriptum dubium subscribendum:

1) an constet de matrimonii nullitate, in casu; et quatenus negative:

2) an super consilium matrimonio rato praestandum et non sit Sanctissimo pro dispensatione consummato.

Ordinarii locorum, parochi, aliique notitiam habentes de actuali commoratione praedicti domini Mariani Pawlowski, curare debent ut ipse de hac edictali citatione rite moneatur.

* Lucianus Anne, Ponens

Ex Cancellaria Tribunalis S. R. Rotae, die 2 Novembris a. 1962.

Marius F. Pompedda, Notarius

*

Since the current place of residence of Mr. Marien Pawlowski, defendant in this cause, is unknown, we cite him to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on January 29, 1963, at 11:30 AM, to agree upon or to subscribe to the following doubt:

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1) Whether there exists a nullity of the marriage in this case; and, to the extent that the answer is negative:

2) Whether, concerning the marriage to be celebrated, there is not a consummation for which the Most Holy [See] should grant a dispensation.

Ordinary pastors of places, parish priests, and others who have knowledge of the current residence of the aforementioned Mr. Marien Pawlowski, must take care to ensure that he is duly informed of this edictal citation.

[*Latin ed. p. 876*]

Acta Apostolicae Sedis - Official Commentary 876. Does the nullity of the marriage in this case stand established? And, if not, should the Holy Father be consulted regarding a dispensation *super rato et non consummato* in this case? The Ordinary pastors of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of said Mr. Marien Pawlowski, should, insofar as possible, inform him of this present citation.

II. TORONTO. Concerning the Nullity of Marriage (Wise - Carlstrom). Since the actual place of residence of Mr. Ward B. Carlstrom, S.K.C., in the aforementioned case, is unknown, we summon him to appear, in person or through a legitimately constituted procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1, Rome), on February 16, 1963, at 12 o'clock, to agree upon or to subscribe to the following question: Does the nullity of the marriage stand established in this case? The Ordinary pastors of the places, the parish priests, and all others who have knowledge of the actual place of residence of the aforementioned Mr. Ward B. Carlstrom, S.K.C., should take care to ensure that he is duly informed of this edictal citation.

* Carolus Lefebvre, Prefect. From the Chancery of the Tribunal of the Sacred Roman Rota, November 16, 1962. Marius F. Pompedda, Notary.

Since the current place of residence of Mr. Ward B. Carlstrom, the defendant in this case, is unknown, we summon him to appear, in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 16, 1963, at 12 o'clock, to agree upon or to subscribe to the following question: Does the nullity of the marriage stand established in this case? The Ordinary pastors of the places, the parish priests, and all others who have knowledge of the place of residence of said Mr. Ward B. Carlstrom, should, insofar as possible, inform him of this present citation.

[*Latin ed. p. 877*]

Sacra Romana Rota, 877, III, BIRMINGHAM. Concerning the Nullity of a Marriage (Jacques - Reynolds). Since the actual place of residence of Mr. Anthony Reynolds is unknown, in the matter of which we have spoken above, we summon him to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della

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Cancelleria, 1 - Rome), on the 3rd of May, 1963, at the eleventh hour, to resolve the doubt, or to subscribe to the following doubt. Does the nullity of the marriage exist in this case? The Ordinary of the place, the parish priests, and all others who have knowledge of the current residence of the aforementioned Mr. Anthony Reynolds, are to take care that he is duly informed of this edictal citation.

* William Doheny, Registrar, from the Chancery of the Sacred Roman Rota, on the 16th of November, in the year 1962. Marius P. Pompedda, Notary.

* The place of current residence of Mr. Antoine Reynolds, defendant in this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on May 3, 1963, at 11 o'clock, to agree upon or subscribe to the doubt mentioned below. Does the nullity of the marriage exist in this case? The Ordinaries of the place, the pastors, the priests, and the faithful who have knowledge of the place of residence of said Mr. Antoine Reynolds, must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 878*]

Acta Apostolicae Sedis - Commentarium Officiale 878

TRIBUNAL VICARIATUS URBIS

Citatio edictalis ROMANA

De Nullitatis matrimonii (Galli - Wylie)

Cum ignoretur locus actualis commorationis domini John Wylie, in causa conventi, eumdem citamus ad comparendum vel per se, vel per procuratorem legitime constitutum, coram Tribunali Vicariatus Urbis, pro hora nona cum dimidio die 15 Februarii 1963, ad concordandum dubium vel ad infrascriptum dubium subscribendum.

An constet de matrimonii nullitate in casu.

Ordinarii locorum, parochi aliique notitiam habentes commorationis praedicti domini John Wylie, curare debent ut ipse de hac edictali citatione rite moneatur.

* Bruno Banti, V. off., Iudex Instructor

Ex Aedibus S. Tribunalis Vicariatus Urbis, die 15 Decembris 1962.

Ioannes Nastasi, Cancellarius

* Etant inconnu le lieu de la demeure actuelle de M. John Wylie, défendeur en cette causé, nous le citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal du Vicariat de Rome (Roma, Piazza S. Callisto, 16) le 15 février 1963, à 9 heures 30, pour concorder ou souscrire le doute ci-dessous rapporté.

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Conste-t-il de la nullité du mariage dans le cas?

Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence dudit M. John Wylie, devront, dans la mesure du possible, l'avertir de la présente citation.

Translation:

Acts of the Apostolic See - Official Commentary 878

VICARIATE TRIBUNAL OF THE CITY OF ROME

Official Citation

Concerning the Nullity of Marriage (Galli - Wylie)

Since the actual place of residence of Mr. John Wylie, in this cause, is unknown, we cite him to appear, either in person or through a duly appointed procurator, before the Vicariate Tribunal of Rome, on February 15, 1963, at 9:30 AM, to either agree to or subscribe to the doubt mentioned below.

Does the marriage in this case appear to be null?

The ordinaries of the places, the parish priests, and all others who have knowledge of the aforementioned Mr. John Wylie's place of residence, are to ensure that he is duly notified of this official citation.

* Bruno Banti, V. off., Examining Judge

From the Offices of the Most Holy Vicariate Tribunal of Rome, December 15, 1962.

Ioannes Nastasi, Chancellor

* Since the current place of residence of Mr. John Wylie, the defendant in this cause, is unknown, we cite him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Vicariate of Rome (Rome, Piazza S. Callisto, 16) on February 15, 1963, at 9:30 AM, to either agree to or subscribe to the doubt mentioned below.

Does the marriage in this case appear to be null?

The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of said Mr. John Wylie, should, insofar as possible, inform him of this citation.

[*Latin ed. p. 879*]

Diarium Romanae Curiae 879

DIARIUM ROMANAE CURIAE

Martedì, 20 novembre 1962, il Santo Padre Giovanni XXIII ha ricevuto in Visita Ufficiale Sua Eccellenza l'On. Hayato Ikeda, Primo Ministro del Giappone.

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SACRA CONGREGAZIONE DEI RITI

Martedì, 2 ottobre 1962, nel palazzo delle Congregazioni, alla presenza dell'Emo e Revmo Signor Cardinale Benedetto Aloisi Masella, Vescovo di Palestrina, Ponente o Relatore della causa di beatificazione e canonizzazione del Servo di Dio Pio IX, si è adunata la S. Congregazione dei Riti antepreparatoria, nella quale i Revmi Prelati Officiali ed i Revmi Consultori teologi hanno discusso sulla eroicità delle virtù del predetto Servo di Dio.

Giovedì, 29 novembre 1962, nel Palazzo Apostolico Vaticano, si è adunata la S. Congregazione dei Riti preparatoria, nella quale gli Emi e Revmi Signori Cardinali, i Revmi Prelati Officiali ed i Revmi Consultori teologi hanno discusso su due miracoli, che si asseriscono operati ad intercessione della Venerabile Serva di Dio Elisabetta Anna Bayley, vedova Seton, fondatrice della Congregazione delle Suore della Carità di San Giuseppe in America.

Martedì, 18 dicembre 1962, nel Palazzo Apostolico Vaticano si è adunata la S. Congregazione dei Riti preparatoria, nella quali gli Emi e Revmi Signori Cardinali, i Revmi Prelati Officiali e Consultori teologi hanno discusso su due miracoli che si asseriscono operati ad intercessione del Ven. Servo di Dio Domenico della Madre di Dio, sacerdote professo della Congregazione dei Passionisti.

Dopo di che, gli stessi Emi Signori Cardinali e Revmi Prelati Officiali hanno discusso, in Congregazione ordinaria, sulla riassunzione di causa del Beato Vincenzo Kadlubek, primo Vescovo di Cracovia, poi monaco Cistercense.

SACRA PENITENZIERIA APOSTOLICA

AVVISO DI CONCORSO

Nel Sacro Tribunale della Penitenzieria Apostolica è indetto il concorso all'Ufficio di Aiutante di Studio per titoli ed esami.

I Sacerdoti, che volessero prendervi parte, purché abbiano compiuti i trentacinque anni e siano approvati per le confessioni dei fedeli utriusque.

[*Latin ed. p. 880*]

Acta Apostolicae Sedis - Official Commentary 880. Those of the male sex who desire to present themselves to the Secretariat of the aforementioned Tribunal must, by January 15, 1963, submit their application, accompanied by the *Nihil Obstat* from their respective Ordinary and from the Vicariate of Rome, together with documents pertaining to their studies, academic degrees obtained, and any other relevant qualifications. Particular consideration will be given to knowledge of foreign languages. The examinations

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will consist of a written and oral examination on matters of moral theology and canon law, and will take place in the premises of the Secretariat (Palazzo dei Convertendi - Via della Conciliazione 34) on days and at times which will be communicated directly to those concerned. Rome, from the Sacred Penitentiary, December 1, 1962. G. Rossi, Regent.

SECRETARY OF STATE. By Apostolic Briefs, the Holy Father John XXIII, happily reigning, has deigned to appoint:

June 28, 1962. The Most Reverend and Reverend Monsignor Pérez de Heredia y Motiloa Claudio, Auditor of the Tribunal of the Rota at the Apostolic Nunciature in Madrid.

The Most Reverend and Reverend Monsignor Garcia Failde Giovanni Giuseppe, Promoter of Justice of the Tribunal of the Rota at the Apostolic Nunciature in Madrid.

July 27. The Reverend Father Gian Pietro Pozzi, Pontifical Common Chaplain, extraordinary (Piacenza).

The Reverend Father Luigi Giuliani, Pontifical Common Chaplain, extraordinary (Foggia).

August 10. The Reverend Father Fedele Pacchiacucchi, Pontifical Common Chaplain, extraordinary (Cortona).

August 28. The Most Eminent and Reverend Cardinal Amleto Giovanni Cicognani, Protector of the "Sisters of the Third Order Regular of St. Francis" (Allegany, diocese of Buffalo).

September 3. The Most Eminent and Reverend Cardinal Giuseppe Garibi y Rivera, Protector of the Sisters of the Poor Handmaids of the Sacred Heart (Zamora, Mexico).

September 22. The Most Eminent and Reverend Cardinal Paolo Marella, Protector of the "Sisters of the Sacred Hearts of Jesus and Mary" (Chigwell, Woodford Bridge, Essex, diocese of Brentwood).

October 1. His Excellency, the Most Reverend Monsignor Domenico Enrici, Archbishop titular of Ancusa, Apostolic Delegate in Australia, New Zealand, and Oceania.

[*Latin ed. p. 881*]

Diarium Romanae Curiae 881, 13 October 1962. His Most Reverend Excellency, Monsignor Cagna Mario, titular Archbishop of Eraclea d'Europa, Apostolic Nuncio in Japan.

His Most Reverend Excellency, Monsignor Roberti Vito, titular Archbishop of Tomi, Apostolic Delegate in the Congo (Leopoldville) and Rwanda.

His Most Reverend Excellency, Monsignor Asta Salvatore, titular Archbishop of Aureliopolis of Lydia, Apostolic Delegate in Indochina.

17 October: His Eminence and Reverend Lord Cardinal Wyszynski Ste-

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fan, Archbishop of Gnesna and Warsaw, Member of the "Secretariat for Affairs Outside the Ordinary" of the Second Vatican Ecumenical Council.

22: His Eminence and Reverend Lord Cardinal Larraona Arcadio M., Protector of the "Siervas de Maria Ministras de los Enfermos" (Rome).

31: His Eminence and Reverend Lord Cardinal Cento Fernando, Protector of the Sisters of the "Third Order Regular of Our Lady of Mount Carmel and St. Teresa" (Ernakulam, India).

By letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint:

1 October 1962: His Most Reverend Excellency, Monsignor Paro Gino, titular Bishop of Diocæsarea of Isauria, President of the Pontifical Ecclesiastical Academy.

28 November: The Reverend and Most Reverend Monsignor De Angelis Serafino, Emeritus Secretary of the Holy Apostolic Penitentiary.

15 December: His Eminences and Reverend Lords Cardinals Da Costa Nunes Giuseppe and Antoniutti Ildebrando, Members of the Holy Congregation of the Council.

The Reverend and Most Reverend Monsignor Francia Ennio, the Reverend Father De Clercq Carlo, and the Reverend Father Piazzano Mario, of the Josephites of Asti, Consultors of the Holy Congregation of the Council.

By letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint:

Domestic Prelates of His Holiness:

15 June 1961: Monsignor Giovanni Byrne (Southwark).

21 July: Monsignor Guglielmo Westlake (Southwark).

9 January 1962: Monsignor Geremia Curtin (Southwark).

13: Monsignor Pietro Whitty (Liverpool).

: Monsignor Giovanni Boltron (Cebù).

: Monsignor Tommaso Maglasang (Cebù).

: Monsignor Emanuele Salvador (Cebù).

[*Latin ed. p. 882*]

882 Acta Apostolicae Sedis - Commentarium Officiale, 13 Ianuarii 1962. Reverendissimus Dominus Vincentillo Emilio (Cebù). Reverendissimus Dominus Ybanez Luigi (Cebù).

Maius 19. Reverendissimus Dominus Ahearn Giuseppe (Green Bay). Reverendissimus Dominus Becker Giuseppe (Green Bay). Reverendissimus Dominus Gehl Giovanni (Green Bay). Reverendissimus Dominus Grill Adamo (Green Bay). Reverendissimus Dominus Heimann Francesco (Green Bay). Reverendissimus Dominus Hoppa Vittorio (Green Bay). Reverendissimus Dominus McKeough Francesco (Green Bay). Reverendissimus Dominus Salm Pietro (Green Bay). Reverendissimus

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Dominus Skell Pietro (Green Bay). Reverendissimus Dominus Verbeten Teodoro (Green Bay). Reverendissimus Dominus Marschner Luigi (Saint Louis). Reverendissimus Dominus O'Toole Giuseppe (Saint Louis). Reverendissimus Dominus Stole Bernardo (Saint Louis). Reverendissimus Dominus Fitzgerald Michele (Salford).

2 Iunii. Reverendissimus Dominus Onclin Guglielmo (Liége). Reverendissimus Dominus Acevedo Giovanni (Arecibo). Reverendissimus Dominus Mari Rodolfo (Arecibo). Reverendissimus Dominus Barbosa Emanuele (Beira).

16. Reverendissimus Dominus Brum Do Amarai Serafino (Beira). Reverendissimus Dominus Duarte de Almeida Antonio (Beira). Reverendissimus Dominus Ferreira da Silva Emanuele (Beira). Reverendissimus Dominus Soares Martins Giuseppe (Beira). Reverendissimus Dominus Alves Bras Gioacchino (Guarda). Reverendissimus Dominus Fabre Giorgio (Lille).

23. Reverendissimus Dominus Fabiani Giuseppe (Bertinoro). 30. Reverendissimus Dominus Fanti Giorgio M. (Orte). Reverendissimus Dominus O'Neill Guglielmo Giovanni (Wagga Wagga). Reverendissimus Dominus Gonzalez Sánchez Luigi Antonio (Zacatecas). Reverendissimus Dominus Tubertini Angelo (Bologna).

13 Iulii. Reverendissimus Dominus Trisoglio Domenico (Casale Monferrato). Reverendissimus Dominus Pellegrino Michele (Fossano).

21. Reverendissimus Dominus Spanedda Giovanni Antonio (Sassari).

4 Augusti. Camerieri secreti supranumerarii Sanctitatis: 15 Iunii 1961. Reverendissimus Dominus Clark Paolo (Southwark). 13 Ianuarii 1962. Reverendissimus Dominus Alo jipan Giuseppe (Cebù). Reverendissimus Dominus Caballa Felino (Cebù). Reverendissimus Dominus Montgomery Ugo (Birmingham). 17 Februarii. Reverendissimus Dominus Correa Ferreira Mario (Petropolis). 31 Martii. Reverendissimus Dominus Ferreira de Sousa Gilberto (Petropolis). Reverendissimus Dominus Fernandes Veloso Giuseppe (Säo Paulo). Reverendissimus Dominus Busko Pietro (Esarcatus Apostolicus pro Ucrainis ritus Byzantini in Brasilia). Reverendissimus Dominus Kleiber Uberto (Green Bay). Reverendissimus Dominus Schneider Alfredo (Green Bay). Reverendissimus Dominus Trzebiatowski Luigi (Green Bay).

[*Latin ed. p. 883*]

Diarium Romanae Curiae 2 23 » » 30 » June » » » » » July » » 4 August » » » » » » » » » » » 23 » 883 1962. Most Reverend Monsignor Mangan Michele (Monterey-Fresno). » Most Reverend Monsignor Ohieo-Boon Vongphanit Daniele (Bangkok). » Most Reverend Monsignor Khiamsun Mttayo Giuseppe (Bangkok). » Most Reverend Monsignor Tan Guglielmo (Bangkok). » Most Reverend Monsignor Maiocchi Giuseppe (Como).

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Most Reverend Monsignor Laneri Antonino (Mcosia). Reverend Father Ferrari Giovanni (Genova). Most Reverend Monsignor Orrù Corrado (Genova). » Most Reverend Monsignor Battaglia Raffaele (Gerace-Locri). » Most Reverend Monsignor Indelicato Salvatore (Mazara del Vallo). » » Most Reverend Monsignor Silvi Pietro (Parenzo e Pola). Most Reverend Monsignor Battaglini Danilo (Pisa). » Most Reverend Monsignor Vezzi Angelo (San Miniato). » Most Reverend Monsignor Poggi Domenico (Tivoli). » Most Reverend Monsignor Roncalli Battista (Bergamo). » Most Reverend Monsignor Camisassa Marcello (Torino). Honorary Chaplains in the peacock-blue attire of His Holiness: 30 June » » » 13 July » » » » » » 4 » » » August 1962. Most Reverend Monsignor Oalcerano Gaetano (Mcosia). » Most Reverend Monsignor La Mantia Francesco (Mcosia). » Most Reverend Monsignor Rizzo Luigi (Mcosia). » Most Reverend Monsignor Busi Carlo Alberto (Ferrara). » Most Reverend Monsignor Baby Tommaso (Wien). » Most Reverend Monsignor Etz Francesco (Wien). Most Reverend Monsignor Groër Giovanni (Wien). » Most Reverend Monsignor Krause Enrico (Wien). » Most Reverend Monsignor Luger Alessandro (Wien). » Most Reverend Monsignor Pichowetz Gustavo (Wien). Most Reverend Monsignor Laconca Emilio (Melfi e Rapolla). Honorary Chaplains, supernumerary, with sword and mantle of His Holiness: 7 13 July » 1962. Mr. Solito Cosimo (Taranto). » Mr. Coletti Filippo (Roma). HONORS With Apostolic Briefs, the Holy Father John XXIII, happily reigning, has deigned to bestow: The Grand Cross of the Order: 17 September 1962. Upon His Excellency, Mr. Derhin Zinsou Emile, Minister of Foreign Affairs of the Republic of Dahomey. 2 October » Upon His Excellency, Mr. Thiam Doudou, Minister of Foreign Affairs of the Republic of Sénégal.

[*Latin ed. p. 884*]

Acta Apostolicae Sedis - Commentarium Officiale 884, 8 October 1962. To His Excellency, Dr. Kreisky Bruno, Minister of Foreign Affairs of the Austrian Republic.

November 4th: To His Excellency, Mr. Ikeda Hayato, Prime Minister of the Japanese Government.

The Grand Cross of the Order of Saint Gregory the Great, civil class: October 2nd, 1962. To His Excellency, Mr. Le Gros Louis, Minister of the Republic of Senegal to the Holy See.

The Grand Cross of the Order of Saint Sylvester: December 14th, 1961. To His Excellency, Mr. Pardo Santayana Giuseppe Emanuele, Civil Governor of the Province of Zaragoza (Spain).

To His Excellency, General Lacalle Larraga Giuseppe, Chief of the Pyrenean Air Region (Spain).

May 15th, 1962: To Mr. Giulianelli Gioacchino (Rome).

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July 5th: To Mr. Camacho Baños Fernando (Seville).

August 10th: To the Honorable Senator Cingolani Mario (Rome).

September 17th: To His Excellency, Mr. Pessou Obed, Minister of the Republic of Dahomey.

October 2nd: To His Excellency, Mr. Coly Dembo, Vice-President of the National Assembly of the Republic of Senegal.

To General Potin Claudio, Grand Chancellor of the National Order of the Republic of Senegal.

November 5th: To Advocate Veronese Vittorino (Rome).

With tickets from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to bestow:

The Commander's Cross of the Order of Saint Gregory the Great, civil class: December 2nd, 1960. To Mr. Bray Sewell Francesco (Southwark).

April 28th, 1961: To Mr. Gleeson Giovanni (Southwark).

To Mr. Hoffer Antonio (La Crosse).

December 23rd: To Mr. Pompe Guglielmo Pietro Giuseppe (Utrecht).

March 31st, 1962: To Mr. Gelissen Enrico Gaspare G. U. (Roermond).

April 6th: To Mr. Van Voorst Tot Voorst Edoardo ('s-Hertogenbosch).

To Mr. Couturier Enrico (Paris).

May 11th: To Mr. Cianciabella Antonino (Caltagirone).

May 25th: To Mr. Falciola Guido (Novara).

To Mr. Rolin Paolo (Namur).

June 2nd: To Mr. Traversa Antonio (Rome).

To Mr. Rovidotti Lorenzo (Viterbo and Tuscania).

August 8th: To Mr. Bima Luigi (Fossano).

To Mr. Maestri Attilio (Rome).

August 16th: To Mr. Belfiore Bonato (Milan).

To Mr. Sessa Antonio (Milan).

[*Latin ed. p. 885*]

Diarium Romanae Curiae, 16 June.

21st.

23rd.

2nd July.

13th.

21st.

9th August.

II, 885, 1962.

To the Reverend Mr. Toffoloni Luigi (Milan).

To the Reverend Mr. Gasparri Camillo (Norcia).

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To the Reverend Mr. Gasparri Pietro (Norcia).

To the Reverend Mr. Angelini Natale (Rome).

To the Reverend Mr. Orselli Vincenzo (Rome).

To the Reverend Mr. Attie Luigi Nader (Upper Volta).

To the Reverend Mr. Compaore Andrea (Upper Volta).

To the Reverend Mr. Althuser Saverio (Upper Volta).

To the Reverend Mr. Anca Martínez Guido (Mazara del Vallo).

To the Reverend Mr. Correa Pinto Soares Gioacchino Renato (Portugal).

To the Reverend Mr. Branca Luigi (Rome).

To the Reverend Mr. Galano Raffaele (Rome).

To the Reverend Mr. Andreis Dino (Cuneo).

To the Reverend Mr. Palazuelos Leizegui Alfredo (Vera Cruz).

To the Reverend Mr. Benito Mestre Fernando (Spain).

Knighthood of the Order of Saint Gregory the Great, civil class: 9th December, 1960.

To the Reverend Mr. Craze Romilly Bernardo (Southwark).

15th June, 1961.

To the Reverend Mr. Seuffert Stanislao (Southwark).

23rd December.

To the Reverend Mr. Hemmersbach Herbert (La Crosse).

To the Reverend Mr. Marcotte Enrico (La Crosse).

To the Reverend Mr. Pavela Stefano (La Crosse).

To the Reverend Mr. Walsh Francesco (La Crosse).

17th February, 1962.

To the Reverend Mr. Pinto Casimiro (Mysore).

17th March.

To the Reverend Mr. Benoit Giosafatte (Manchester).

To the Reverend Mr. Buckley Tommaso (Manchester).

To the Reverend Mr. Burns Stanley (Manchester).

To the Reverend Mr. Ledoux Enrico (Manchester).

To the Reverend Mr. Lemelin Emilio (Manchester).

To the Reverend Mr. Geisel Giuseppe (Manchester).

To the Reverend Mr. Arisco Giuseppe (Norwich).

To the Reverend Mr. Kosicki Bernardo (Norwich).

To the Reverend Mr. Tynan Giovanni (Norwich).

31st.

To the Reverend Mr. Alting von Geusan Giorgio Martino (Utrecht).

14th April.

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To the Reverend Mr. Hammes Bernardo (La Crosse).
To the Reverend Mr. Peterson Clarenzio (La Crosse).
11th May.
To the Reverend Mr. Wilkinson Cristoforo (Liverpool).
19th.
To the Reverend Mr. Pfister Luigi (Annecy).
To the Reverend Mr. Amblard Enrico (Lyon).
To the Reverend Mr. Dalmais Luigi (Lyon).
To the Reverend Mr. Devigne Clemente (Lyon).
25th.
To the Reverend Mr. Baron Maria Eugenio (Sens).
To the Reverend Mr. Cronier Giacomo (Sens).
To the Reverend Mr. Nicolas Camillo (Sens).
To the Reverend Mr. Stoopman Bernardo Giovanni ('s-Hertogénbosch).
To the Reverend Mr. Wennekes Alberto Giovanni ('s-Hertogenbosch).
To the Reverend Mr. Arntz Guglielmo (Utrecht).

[*Latin ed. p. 886*]

Acta Apostolicae Sedis - Official Commentary 886 June 2nd » » » » » » 8 16 » » 30 » 3 July » » 4 August » » 1962. To the Reverend Mr. Poissonnier Michele (Cambrai). To the Reverend Mr. Galan Carlo (Montauban). To the Reverend Mr. Mercier des Rochettes Armando Carlo M. (Montauban). To the Reverend Mr. Meyknecht Antonio Pietro Giuseppe ('s-Hertogenbosch). To the Reverend Mr. Van der Aa Antonio Uberto M. fs-Hertogenbosch). To the Reverend Mr. Level Ivo (Tarbes and Lourdes). To the Reverend Mr. Badot Giuliano (Tournai). To the Reverend Mr. Dubiez Pietro Francesco (Paris). To the Reverend Mr. Marchesi Alfredo (Ferrara). To the Reverend Mr. Picard Armando (Lyon). To the Reverend Mr. Seveso Angelo (Milan). To the Reverend Mr. Picchi Luigi (Como). To the Reverend Mr. Rauty Natale (Pistoia). To the Reverend Mr. Michetti Luigi (Bergamo). To the Reverend Mr. Zapata Molinero Claudio (Guadalajara, Mexico). To the Reverend Mr. Pons Adolfo (León, Mexico). To the Reverend Mr. Bassi Vincenzo (Faenza). To the Reverend Mr. Piazza Michele (Faenza). The Knighthood of the Order of Saint Gregory the Great, military class: June 23rd, 1962. To Captain Ferrazzi Mario (Rome). To Captain Pratesi Alessandro (Rome). To Captain Rossi Pietro (Rome). The Insignia of the Order of Saint Sylvester Pope: June 2nd, 8th, 16th, 30th, 1962. To the Reverend Mr. Viola Alberto (Rome). To the Reverend Mr. Dellachà Adolfo (Tortona). To the Reverend Mr. Fassbender Giovanni Francesco (Germany). To the Reverend Mr. Menicucci Giovanni (Rome). The Commanderate of the Order of Saint Sylvester Pope: March 17th, 31st, April 25th, May 11th, June 25th, 1962. To the Reverend Mr. Boes Giovanni

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Ad Dominum Zedda Lucianum (Grosseto).
Ad Dominum Bovicelli Iroldum (Grosseto).
Ad Dominum Silvestrini Albertum (Grosseto).
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3 Novembris 1962.
Dominus Korszynski Franciszek, Episcopus titularis Orisae.
14 » » Dominus De Cicco Gaetanus, Episcopus titularis Ezani.
24 » » Dominus Swint Joannes Josephus, Archiepiscopus-Episcopus Wheeling.
14 Decembris » » Dominus de Ferrari Carolus, Archiepiscopus Trenti.

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» » » Dominus Paschini Pius, Episcopus titularis Eudossiade.

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IX - APOSTOLIC LETTERS 1960 » » 1961 May 6 Above all, noteworthy. - The Blessed Virgin Mary of Column is declared the principal patron and St. Pius X the secondary patron of the entire archdiocese of Zamboanga. 20 OF THE HOLY MOTHER. - St. Bernard of Siena, Confessor, is chosen as the heavenly patron of all those who spread the word of praise in Gaul (commonly called "publicitaires"). July 25 OF THE VIRGIN OF GUADALUPE. - The church of the Blessed Virgin Mary of Guadalupe, in the place called "La Ceiba de Guadalupe," in the archdiocese and city of San Salvador in America, is honored with the privileges of a minor basilica. January 27 OF LOUISVILLE. - The cathedral church of the archdiocese of St. Louis is granted the title and privileges of a minor basilica. 85 86 87 89

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April 29: The Sanctuary of the Blessed Virgin Mary of the Assumption, a minor basilica, in the Diocese of Ambat, is adorned with its title and privileges, signifying unwavering faith.

May 12: The Blessed Virgin Mary of the Holy Cave and Saint Paschal Baylon are chosen as the principal patrons of the Diocese of Segovia-Castellón.

May 13: The Blessed Virgin Mary of Guadalupe is declared the principal patron, and Saint John the Baptist the secondary patron, of the Diocese of Dodge City.

May 26: The church of the Blessed Virgin Mary, the All-Gracious Conciliator of Africa, in the town of "Lodonga," within the Arua Diocese, is honored with the title and privileges of a minor basilica.

June 24: The Blessed Virgin Mary "Queen of Nigeria" is chosen as the principal patron, and Saint Patrick as the secondary patron, of the Dioceses of Eastern Nigeria.

June 26: The Blessed Virgin Mary "Mother of God" is designated the principal celestial patron for the entire Umuahia Diocese in Nigeria.

July 3: The Blessed Virgin Mary under the title of the "Immaculate Conception" is established as the principal patron, and Saint John the Baptist as the secondary patron, of the Neo-Friburg Diocese.

July 12: Saint Benedict, the Abbot, is chosen as the patron of all Italian associations known as "Entities and Sections of Land Reform" and "Agricultural Reclamation Consortia," as well as of all Italian farmers.

July 28: The title and privileges of the minor basilica of the Blessed Virgin Mary Assumed into Heaven in the town of Clusone, in the Diocese of Bergamo, are conferred.

August 15: The Blessed Virgin Mary "of Miracles" is declared the prin-

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cipal celestial patron of the town of "Morbio Inferiore" in the Lugano Diocese.

August 18: His Eminence Paul S.R.E. Cardinal Giobbe, titular of Saint Mary in Vallicella, is elected as the "Cardinal Patron" of the Order of Saint John the Baptist of Jerusalem (commonly known as the "Order of Malta").

August 22: The title and privileges of the minor basilica of the Lady Our "of La Vang," within the boundaries of the Hue Archdiocese in Vietnam, are conferred.

September 29: The temple of the Most Sacred Heart of Jesus, known as "dei Tibidabo," located within the Barcelona Diocese, is elevated to the dignity of a minor basilica.

October 13: The Blessed Virgin Mary, known as "of Consolation," is chosen as the principal patron of the entire Turin Archdiocese.

October: The cathedral church of Comacli is honored with the title and privileges of a minor basilica.

October 25: Saint Anne, the mother of the Blessed Virgin Mary, is chosen as the principal patron, before God, of the state commonly called Itauna, in the Divineópolis Diocese.

November 6: The Blessed Virgin Mary "of Mont-el-Toro," together with Saint Anthony the Abbot, is established as the principal celestial patron for the entire Minorca Diocese and island.

November: The Blessed Virgin Mary of the Rosary is chosen as the principal patron, before God, of the entire Armidale Diocese.

November 17: The Apostolic Nunciature for the Republic of Senegal is established.

November 20: Saint Sturm, the Abbot, is chosen as a principal patron, along with Saint Boniface, of the Fulda Diocese.

November 21: The Blessed Virgin Mary, commonly known as "of Rocciamelone," together with Saint Justus the Martyr, is chosen as a principal celestial patron of the entire Segusia Diocese.

December 13: The title and privileges of the minor basilica of the Blessed Virgin Mary of Graces, located in the town of Sardhana, in the Meerut Diocese, are conferred.

[*Latin ed. p. 897*]

Index of documents arranged chronologically:

897 PAGE 1961 December 13: To the Most Reverend. – Saint Cyril and Methodius, Bishops and Confessors, are chosen as the principal celestial patrons of the entire Diocese of Labacensis; Saint Hermagora and Fortunatus of the same diocese are chosen as secondary patrons.

157: Regarding the principal church. – The cathedral church of London is adorned with the title and privileges of a Minor Basilica.

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772: Regarding the Cistercian Family. – The new Congregation of "The Holy Cross" is established within the Sacred Order of Cistercians in Brazil.

507

1962 January 10: Regarding religious matters. – The parish church commonly called "Santa Maria La Mayor" in the city of "Pontevedra," in the Archdiocese of Compostela, is endowed with the title and privileges of a Minor Basilica.

428

22: Regarding praise. – The Blessed Virgin Mary, ever Virgin, is chosen as the principal patron of the Congregation of the Most Holy Redeemer.

556

February 14: Regarding these matters. – The Blessed Virgin Mary, "of Perpetual Help," is chosen as the patron of all physicians in Spain.

557

16: Regarding temples. – The cathedral church of the Diocese of Platensis is adorned with the title and privileges of a Minor Basilica.

706

Regarding gatherings of the people. – The title and privileges of the Minor Basilica of the Martyr Saint George in the city of "Walldürn," in the Archdiocese of Freiburg, are conferred.

844

22: Regarding the common good of the nation. – Saint Peter of Alcantara of the region of Extremadura in Spain is chosen as a principal patron, along with the Blessed Virgin of Guadalupe.

773

March 2: Regarding the faithful. – Saint Bona, Virgin, is established as the celestial patroness of those who travel in Italy, commonly known as "Hostesses."

707

10: "Gate of Heaven." – The Blessed Virgin Mary, commonly called "Madonna del Paradiso," is established as a principal celestial patron, along with the Martyrs Saint Vito, Modesto, and Crescentia, of the Diocese of Mazaria.

774

Regarding splendor. – The title and privileges of the Minor Basilica of the cathedral church of the Diocese of Mobiliensis-Birmingham are granted.

775

14: Regarding the Balearic Sea. – The Blessed Virgin Mary "of Grace" in the city of Mahon, in the Minorcan Diocese, is chosen as the principal patron.

708

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21: Regarding dignity through work. – Saint Benedict, Abbot, is chosen as the celestial patron of the Italian Association of Knights of Work, or, as it is commonly called, the "National Federation of Knights of Labor."

710

25: Regarding a special case. – The parish church of the Blessed Virgin Mary, Help of Christians, in the city of Lima, is adorned with the title and privileges of a Minor Basilica.

845

30: Regarding the Mother of Grace. – The Blessed Virgin Mary, "Help of Christians," and Saint Francis Xavier are confirmed as the principal patrons of the Congregation of the Most Precious Blood.

846

April 11: Regarding a brave young woman. – Saint Agnes, Virgin and Martyr, is chosen as the principal celestial patron of the entire Diocese of Petrograd in Long Island.

776

May 18: Regarding the ancient ways. – Saint Genovefa, Virgin, the principal celestial patron of the Gauls, is established as the patron of the public protection of the military.

848

X – CONVENTIONS

1961: August 20: Between the Apostolic See and the Republic of Paraguay regarding the establishment of a Military Vicariate.

27

Between the Apostolic See and the Republic of Austria.

XI

1961

1962: December 22:

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Regarding letters.

8: To the esteemed. – To the Most Reverend Cardinals and Archbishops and Bishops of Latin America, concerning whom the Most Blessed Father shares the concern for the dangers that threaten the faith and the action of Christian life in those regions.

28: Regarding the fifth and twentieth. – To the Most Reverend Father Alois, with the title of Saint Andrew the Apostle, of the Sacred Roman Church, Cardinal Traglia, in the city, as President of the Episcopal Council for Action Catholic and the apostolate of the laity in Italy, having completed the fifth and twentieth year since he was raised to that dignity.

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January 1: Regarding a lily. – To the Reverend Father Augustinus Sépinski, of the Order of Fra-

28

31

[*Latin ed. p. 898*]

898 Index of documents arranged chronologically by the Minister General of the Order of Friars Minor, four centuries having elapsed since the blessed Peter of Alcantara passed away to Heaven, February 19, 1962. With all due respect. - To the Most Reverend Father, Dom Anthony, titular of Saint Lawrence in Panisperna, Cardinal Caggiano, Archbishop of Bonaria, having completed ten years since his priestly ordination. » » 27 In the embrace of holiness. - To the Reverend Father Malcolm La Velle, General Prefect of the Congregation of Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, at the close of the century since the blessed Gabriel was taken to Heaven by the Virgin Mother. » March 20. We offer our congratulations. - To the Most Reverend Father, Dom Peter, titular of the Most Holy Trinity in Monte Pincio, Cardinal Gerlier, Archbishop of Lyons, on the occasion of the first Missionary Congress of all nations, to be held in Lyons. » » 27 Expression of gratitude. - To the Reverend Father Otmar Degrijse, General Moderator of the Congregation of the Immaculate Heart of Mary, at the beginning of the century since the founding of that Congregation. » April 5. With great joy. - To the Most Reverend Father, Dom Charles Mary, titular of Saint Mary in Aquiro, Cardinal de la Torre, Archbishop of Quito, on the occasion of the end of the fiftieth year of his episcopate. » » 8 How much you mean to us. - To the faithful of the city of Rome, in anticipation of the Second Vatican Ecumenical Council. » » 15 To all. - To the individual Bishops of the Catholic Church, as the Second Vatican Ecumenical Council approaches. » » 30 A choir of Apostles. - To the Reverend Father Basil M. Heiser, General Moderator of the Order of Friars Minor Conventual, in the nineteenth century since the blessed James the Lesser, Apostle, completed his earthly life with a glorious martyrdom. » May 3. To our most beloved Father. - To the Most Reverend Father, Dom Gregory Peter, titular of Saint Bartholomew in the Island, Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith, on the fortieth anniversary of the Apostolic Letters "Romanorum Pontificum," by which the work of the Propagation of the Faith was adorned with the title of Pontifical. » » 26 Sixty years. - To the Most Reverend Father, Dom Benedict, Cardinal Aloisi Masella, Bishop of Preneste, Archpriest of the Patriarchal Basilica of the Lateran, and Prefect of the Sacred Congregation for the Discipline of the Sacraments, on the sixtieth anniversary of his priestly ordination. » » Allen zum. - To the Most Reverend Father, Dom Francis, titular of Saint Eusebius, Cardinal König, Archbishop of Vienna, and to all the faithful of Austria, who attended the gathering of the "Katholikentag"

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held in Salzburg. » July 10. With sincere respect. - To the Most Reverend Father, Dom Eugene, Cardinal Tisserant, Bishop of Ostia, Porto, and Santa Rufina, having completed five years since his assumption of the episcopal dignity. » » 11 Double anniversary. - To the Most Reverend Father, Dom Joseph Urtas, Archbishop of Avignon, on the sixth centenary of the pious death of Pope Innocent VI and the election of Blessed Urban V to the Holy See. » » 16 A distinguished cause. - To the Most Reverend Father, Dom Ferdinand, titular of Saint Eustachius, Cardinal Cento, whom the Holy See appoints as a legate to preside over the religious ceremonies in Spain, at the close of the fourth century since the beginning of the renewal of the Order of Discalced Carmelites by Saint Teresa of Jesus. » » 24 With all our affection. - To the Most Reverend Father, Dom Augustine, Cardinal Bea, celebrating the fiftieth anniversary of his priestly ordination. » » September 25. The sixtieth anniversary. - To the Most Reverend Father, Dom Jacob Aloysius, Cardinal Copello, Chancellor of the Holy Roman Church, completing sixty years since the beginning of his priesthood. » » October 18. Eighty years of life. - To the Most Reverend Father, Dom Andrea, Cardinal Jullien, celebrating his eightieth birthday. » » 28 With heartfelt greetings. - To the Most Reverend Father, Dom John Baptist, Cardinal Montini, Archbishop of Milan, who attended the solemnities in the town of "Imbersago," at which a bronze statue of Pope John XXIII was placed in the sacred edifice of the Blessed Virgin "Madonna del Bosco."

[*Latin ed. p. 899*]

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899 XII - ADDRESS, page 1962. July 2. To the Monastic Orders and Religious Vows of the entire Catholic world, concerning the imminent celebration of the Second Vatican Ecumenical Council: The Supreme Pontiff requests that they offer more fervent prayers, that they shine with the example of virtues, and that they dedicate their efforts to the apostolate.

508 XIII - HOMILIES. June 10 to November 4. Delivered in the Basilica of Saint Peter, on the feast of Pentecost, to the Eminent Cardinals, Sacred Prelates, and other clergy, and to the faithful present, during the celebration of the Sacred Pontifical Mass. Also, on the anniversary of the Coronation, in the Vatican Basilica, during the Pontifical Mass celebrated according to the Ambrosian rite by the Eminent Cardinal Archbishop of Milan.

437 851 XIV - ADDRESSES. December 16, 1961. To those who attended the meeting in Rome from various nations, concerning the faithful who are called to the "state of perfection" in this age.

24. To the College of Eminent Fathers and the Prelates of the Roman Curia, offering auspicious omens to the Most Blessed Father for the celebration of the feast of the Nativity of the Lord.

25. On the night of the Nativity of Our Lord Jesus Christ, addressed to

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the group of Legates of States at the Apostolic See, after the Sacred Office was completed in their presence.

28. To the Most Reverend Gentlemen, Legates of States at the Apostolic See, offering the happiest omens at the beginning of the new year.

1962. January 23. To the Eminent Cardinals, Most Reverend Bishops, and other members of the Central Commission for preparing the Second Vatican Ecumenical Council, after the third meeting had been concluded.

February 20. Addressed during the commencement of the work of the fourth session of the Central Commission for preparing the Second Vatican Ecumenical Council.

22. Delivered in the Vatican Basilica, on the feast of the Chair of Saint Peter the Apostle, to the Sacred Officials of the City and the concionators of the Lenten season, with the presence of many Cardinals of the Holy Roman Church, Bishops, Prelates of the Roman Curia, Roman priests, and seminarians.

27. Addressed after the conclusion of the work of the fourth session of the Central Commission for preparing the Second Vatican Ecumenical Council.

March 8. To the members and consultants of the Secretariat for the attainment of Christian unity, for the Second Vatican Ecumenical Council.

17. To the Most Reverend Mr. Eamon de Valera, President of Ireland.

18. To the Most Reverend Mr. Francisco Orlich, elected President of the Republic of Costa Rica.

April 3. Addressed after the conclusion of the work of the fifth session of the Central Commission for preparing the Second Vatican Ecumenical Council.

4. To the legal experts who attended the meeting in Rome held by the Council, v. "Comité Spécial pour la Paix Mondiale par le Droit."

19. Delivered in the Lateran Basilica, on the Thursday of Holy Week, after the episcopal consecration of twelve Cardinals of the Holy Roman Church.

25. To the Most Excellent Mr. Mauriti Yaméogo, President of the Republic of v. "Haute-Volta."

May 5. To those who attended the 49th meeting of the Italian Society of Obstetrics and Gynecology held in Rome.

7. To the Peruvians and others who came to Rome to attend the solemn canonization of Blessed Martin de Porres, Confessor.

9. To the Catholic workers of the Society v. "Kolpingsverein," who came to the City, celebrating the first century since the founding of the same Society.

12. Addressed after the conclusion of the work of the sixth session of the Central Commission for preparing the Second Vatican Ecumenical Council.

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13. To the elected members of the Italian Society v. "Unione Uomini di Azione Cattolica," who came to the City to celebrate the fortieth anniversary of the founding of the Society.

18. To the bankers who attended the meeting on monetary matters held in Rome from various nations.

26. To those who attended the first meeting of regions from all over the world.

[*Latin ed. p. 900*]

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May 26: Gatherings held in Rome concerning matters pertaining to young people called to serve in the sacred offices.

May 28: Gatherings held in Milan for the third convention, v. "social tourism."

June 1: Gatherings held in Rome for moderators and primary writers from various nations who participated in the convention of their association.

To the Italian group, commonly known as the "Permanent Committee of Catholic Bodies for Professional Training."

May 20: Gathered in the Vatican Basilica, so that peace and harmony might finally smile upon certain regions of Africa.

August 22: Following the completion of the seventh session of the Central Commission preparing for the Second Vatican Ecumenical Council: The Supreme Pontiff rejoiced that the careful preparation of the Council had been brought to an end.

July 3: To the Most Excellent Mr. Antonio Segni, President of the Italian Republic.

August 1: Gathered in the Vatican Basilica, on the same day that, with the Most Blessed Father present, the funeral rites of the Byzantine rite were celebrated for the Most Reverend Gabriel Acacius Coussa, Cardinal of the Holy Roman Church and Secretary of the Sacred Congregation for the Oriental Churches.

May 5: Gatherings held in Rome for pious groups of boys and young men from various nations who are devoted to the temples and serve at the altar.

May 10: Gatherings held for members of the "Apostolate of the Sea" and the "Apostolate of the Air," for emigrants and refugees who have visited Rome, marking the tenth anniversary of the publication of the Apostolic Constitution "Exsul Familia."

May 26: Gatherings held at the Gandolfo Estate for students of the sacred sciences from various seminaries, and for novices of certain religious orders and congregations, after the celebration of the Eucharistic Sacrifice,

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as the Most Blessed Father celebrated the 58th anniversary of his priestly ordination.

September 26: Gatherings held at the Gandolfo Estate for the faithful gathered before the Apostolic Palace: The Supreme Pontiff expressed his sorrow for the Italian people who have been struck by the calamity of earthquakes, praising the efforts being made to provide assistance.

September 1: Gatherings held at the Gandolfo Estate for the clergy and faithful of the suburbicarian diocese of Albano.

September 1: Gatherings held for religious members of the Cistercian Reform family (v. "Trappists"), who participated in the general council of the Order in Rome.

October 2: Gatherings held in Rome for selected individuals and others who participated in the convention from all nations, concerning the advancement of studies in prehistory and protohistory.

October 5: Gatherings held in Rome for those who participated in the convention of the Council of European Cultural Cooperation.

October 8: Gatherings held in Rome for those who participated in the Catholic gathering from all nations concerning rural affairs.

October 9: Gatherings held in Rome for teachers of piety from seminaries, who participated in the convention concerning the instruction of students of the sacred sciences.

October 22: Gatherings held in Rome for those who participated in the seventh convention of the Italian Catholic Association for teaching boys.

October 24: Gatherings that were to have been held for the seventeenth weekly convention of the Italian Catholic Association for explaining the Sacred Scriptures in Rome.

October 25: To the Most Excellent Mr. Hubert Maga, President of the Republic of Dahomey.

October 29: Gatherings held in Rome for those who participated in the convention from various nations, organized by the Council v. "Conseil International de la Musique de l'U.N.E.S.C.O."

October 4: Gathered in the Lateran Basilica, as the Supreme Pontiff made a pilgrimage, with the faithful applauding along the entire route, as the first railway line departed from the Vatican City, so that, on the very next day, the beginning of the Second Vatican Ecumenical Council, he might invoke the help of the Blessed Virgin Mary for this great undertaking.

[*Latin ed. p. 901*]

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5) October 4th. The Holy Father celebrated Mass in the Basilica of St. Francis, where he devoutly venerated the tomb of the Saint, and, confident in his patronage, departed for Rome.

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To the Most Excellent Mr. Leopold Sedar Senghor, President of the Republic of Senegal,

To the members of the Pontifical College of Sodalities and others who attended the meeting, on the subject: "The problem of cosmic radiation in interplanetary space."

To the Fathers of the Second Vatican Council, at the beginning of the FIRST SESSION.

To the multitude of citizens gathered in St. Peter's Square, holding candles, to celebrate the beginning of the Council.

In the Sistine Chapel, to the Most Reverend Legates, sent by Governments and International Organizations, to participate in the ceremonies marking the beginning of the Second Vatican Council.

To the Reverend Observers, sent to the Ecumenical Council by Christians separated from the Apostolic See.

To the journalists and writers from various nations, who attended the solemn opening of the Second Vatican Council.

To the faithful present in St. Peter's Square on Sunday at noon, after the recitation of the prayers of the "Angelus."

XV - RADIO BROADCASTS

December 21, 1961.

December 25, 1961.

April 21, 1962.

July 5, 1962.

August 12, 1962.

September 11, 1962.

October 25, 1962.

October 31, 1962. To all the faithful and peoples, as the feast of the Nativity of Our Lord Jesus Christ approaches.

To all the faithful of the City and the World, on the Nativity of Our Lord Jesus Christ, before the Supreme Pontiff imparted the Apostolic Blessing to them.

To the faithful of the World, for the celebration of the feast of the Resurrection of Our Lord Jesus Christ.

To the faithful of the City and the World, on the feast of the Resurrection of Our Lord Jesus Christ.

To the citizens of Algeria, after they had cast their votes on matters concerning the government of that region.

The Holy Father hopes that the marvelous inventions of this age will give praise to God, the Creator, as a spacecraft traverses the heights of the sky

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and orbits the Earth many times.

To the faithful of Germany, on the occasion of the 79th "Katholikentag" held in the city of Hanover.

To all the Catholic faithful of the world, in the month preceding the beginning of the Ecumenical Council.

Sent to all peoples and their highest leaders: In the face of the imminent danger of war, the Holy Father earnestly urges them to work actively for the preservation of peace.

Sent by the Supreme Pontiff, as the New York World's Fair, with its exhibits from all nations, was about to begin, and a building was dedicated to the Apostolic See.

XVI

May 22, 1962.

October 28, 1962.

November 25, 1962. - WRITTEN MESSAGES

To the Most Reverend Father Dom Ralph S.R.E. Presbyter Cardinal Silva Henriquez, Archbishop of Santiago in Chile, before the athletes from all nations began the games of field and track in that city.

To the Fathers of the Second Ecumenical Council, who, in the fourth year following the election of the Supreme Pontiff, sent a message offering fervent wishes and blessings.

To all the Fathers of the Second Ecumenical Council, wishing the Supreme Pontiff a happy and blessed birthday.

XVII - TELEGRAPHIC MESSAGES

March 24, 1962. Sent to the Most Reverend Father Mauritius S.R.E. Cardinal Feltin, Archbishop of Paris, concerning the sad events in Algeria.

[*Latin ed. p. 902*]

902 Index documentorum chronologico ordine digestus PAGE 1962 March 24 To the Most Reverend Father, Leonard Stephen Duval, Archbishop of Algiers: Concerning the bloody and increasingly serious discord in that region, the Most Blessed Father expresses his sorrow. September 3 To the Most Excellent Mohammad Reza Pahlavi, Emperor of the Iranian people, when that region was devastated by a great earthquake and cities were destroyed. 225 594 II - ACTS OF THE HOLY CONGREGATIONS I - SUPREME HOLY CONGREGATION OF THE HOLY OFFICE 1962 June 30 Monitum 526 II - SACRED CONSISTORIAL CONGREGATION 1961 January » August 1, Andrews. - Decree concerning the suppression of the Collegiate Chapter of Saint Nicholas, Sabina and Mandelia. - Decree concerning the erection of the dignities of Archdeacon and Primicerius in the Cathedral Chapter of Mandelia. » » 21, Saint Joseph in Costa

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Rica, Alajuela, Limon. - Decree concerning the alteration of boundaries. November 25, Chapada. - Decree concerning the translation of the seat and the change of name of the "nullius" Prefecture. December 20, Paraguay. - Decree concerning the erection of a Military Vicariate. 1962 January 15, Tegucigalpa, Matagalpa, and others. - Decree concerning the alteration of boundaries. » » 24, Saint John, Canada, Bathurst. - Decree concerning the alteration of diocesan boundaries. February 18, Vera Cruz, Antequera. - Decree concerning the alteration of diocesan boundaries. » » 19, Arretia and Civitas Castelli. - Decree concerning the alteration of diocesan boundaries. March 5, Lavant. - Decree concerning the alteration of the name of the diocese. » » 12, Candida Casa, or Gallovidia. - Decree concerning the translation of the episcopal seat and cathedral. » » 14, Arretia and Biturgia. - Decree concerning the alteration of diocesan boundaries. » » 24, Limana, Yauyos. - Decree concerning the alteration of ecclesiastical circumscriptions. April 9, Portus, Saint Rufina, Nepes, and Sutrina. - Decree concerning the alteration of diocesan boundaries. » » 24, Ravenna and Ferrara. - Decree concerning the alteration of diocesan boundaries. November 9, Designation of Tribunals for the subjects of the Canadian Military Vicariate. III 1959 February 19 107 296 108 406 110 407 185 469 470 471 528 530 735 596 865 867 - SACRED CONGREGATION FOR THE EASTERN CHURCH Decree. An Ordinariate for the faithful of the Eastern rite is erected in Argentina. 49 IV - HOLY CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS 1962 October 4, Decree concerning the faculty of delegating extraordinary ministers to administer Confirmation during the Second Vatican Ecumenical Council. 780 V - HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH 1962 March 27, Ootacamund. - Decree concerning the alteration of the Province. 226 » April 10, Nun, Silca, Gaoen. - Decree concerning the alteration of boundaries. 473

[*Latin ed. p. 903*]

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February 6: Decree concerning unusual Indulgences granted to those who recite certain prayers of the Rosary.

May 16: Prayer for the happy outcome of the Second Vatican Ecumenical

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Council, composed by Pope John XXIII, granted an Indulgence. Five points most useful to recite before or after Communion.

June/July 4, 24.

August 19: Prayer to the Blessed Virgin Mary, to be recited by the Explorers, commonly called "Boy Scouts," and granted an Indulgence by the Supreme Pontiff.

October 31: Decree. The Indulgence granted after the Pontifical Mass is increased.

Deprecation for the needs of others, granted an Indulgence.

Decree. A pious offering of human suffering, granted an Indulgence.

Indulgences granted to clerics who recite the prayer for the happy outcome of the Second Vatican Ecumenical Council, also granted to nuns.

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II - HOLY ROMAN ROTA: Citations for edicts:

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Toronto: Nullity of marriage (Wise - Carlstrom).

Birmingham: Nullity of marriage (Jacques - Reynolds).

1961, December 5.

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Vicariate Apostolic of Aleppo: Nullity of marriage (Aboussouan - Bátase).

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III - TRIBUNAL OF THE VICARIATE OF THE CITY:

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ACTS OF THE FATHERS OF THE SECOND VATICAN ECUMENICAL COUNCIL:

Message sent to all men, with the approval of the Supreme Pontiff, at the beginning of the Ecumenical Council.
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[*Latin ed. p. 905*]

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of "ad dioecesim ordinem." Page 868, line seventh, read "Taunggyiensi" instead of "Taunggyyjensi."

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